



Walidem International Journal of Community Engagement

E-ISSN: XXXX-XXXX

Vol.1, No.3, 2025, pp. 159-170

DOI: <https://doi.org/10.61455/wijce.v1i03.463>

Youth Empowerment through Local Entrepreneurship: Connecting Tradition and Contemporary Economic Methods

Miranti Merliana¹, Muhammad Maga Sule²

¹Department of Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia

²Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria

¹o300250011@student.ums.ac.id, ²mohammed.maga@yahoo.com

Received August 27, 2025; Revised November 29, 2025; Accepted December 04, 2025

Abstract

Objective: With an emphasis on how traditional values and contemporary economic practices might be combined to create sustainable opportunities, this study investigates the role of local entrepreneurship in empowering youth in rural Indonesian communities. **Theoretical framework:** Based on social capital theory, the study highlights the role that networks, trust, and common values have in empowering communities. The fundamental theoretical framework is the fusion of contemporary entrepreneurship techniques with indigenous knowledge. **Literature review:** According to earlier research, empowering young people through entrepreneurship is essential to reducing economic inequality. However, there is a lack of knowledge on how contemporary business practices and local knowledge might work together to promote sustainable economic success. **Methods:** Case studies, focus groups with young people in rural locations, and interviews with local business owners were all part of the qualitative methodology. The communities in Central Java, Indonesia, where customs like gotong royong (cooperation) are common, provided the data. **Results:** Youth empowerment has greatly increased when local entrepreneurial activities, such as small-scale craft and agricultural enterprises, are combined with contemporary market methods. Economic sustainability has resulted from cooperative businesses made possible by traditional traditions like shared resources and mutual collaboration. **Implications:** According to the study, a supportive atmosphere for young entrepreneurs can be created by fusing Islamic values with local knowledge. The necessity for inclusive economic policies that uphold cultural values and encourage entrepreneurship is emphasized by policy suggestions. **Novelty:** This study offers insights into culturally sustainable business practices and a novel framework for fusing traditional customs with contemporary entrepreneurship to empower Indonesian youth.

Keywords: youth empowerment, local entrepreneurship, cultural heritage, social capital, community development.

INTRODUCTION

The importance of youth empowerment in promoting social stability and sustained economic growth is becoming more widely acknowledged. Young people's empowerment has become a top goal in Indonesia, a nation with a rich cultural legacy and varied

socioeconomic environments, to solve pressing issues, including high unemployment rates, restricted access to resources, and the demands of modernization. Due to the economy's rapid transition, urban migration, and technology improvements, the younger generation frequently encounters obstacles while trying to access traditional labour markets, especially in rural and semi-urban areas. Therefore, empowering young people through entrepreneurship has become a crucial way to address these issues [1], [2].

Young people's livelihoods in rural areas are improved, and economic prospects are created through entrepreneurship, especially local entrepreneurship. Small-scale enterprises that are frequently based on the traditions, habits, and practices of the community are referred to as local entrepreneurs. These businesses could engage in tourism, crafts, agriculture, or other community-based economic endeavours. Local companies in many Indonesian communities provide social cohesiveness, camaraderie, and the preservation of cultural heritage in addition to offering financial advantages [3], [4].

Fostering entrepreneurship that is both economically feasible and culturally relevant requires the convergence of ancient practices and contemporary economic tactics. Indonesian social life has long been based on traditional ideals like gotong royong (mutual collaboration), adat (customary law), and kearifan lokal (local wisdom). These ideals place a strong emphasis on group accountability, resource sharing, and community cooperation, all of which are crucial elements of social peace and sustainable development. A strong model for youth empowerment can be produced by fusing these conventional methods with contemporary entrepreneurship techniques like internet marketing, microfinance, and business management [5], [6].

Many rural communities still strongly rely on traditional practices for their economic and social well-being, even while the younger generation is more influenced by globalized, urbanized, and technologically sophisticated ways of living. Young people in rural Indonesia frequently struggle to strike a balance between their cultural legacy and their yearning for modernity, which is often linked to improved employment opportunities and social mobility. Young people have a rare opportunity to embrace tradition and modernity through local entrepreneurship, building companies that are both profitable and consistent with cultural values [7], [8].

Making sure that contemporary economic methods are modified to accommodate regional customs is the difficult part. For instance, traditional company methods prioritize sustainability, community well-being, and fair resource distribution, whereas contemporary business models prioritize efficiency, scalability, and profit. Young entrepreneurs can build companies that support their communities and their own goals by combining these components [9]-[11].

In this context, this study explores how local entrepreneurship can empower youth in rural and semi-urban areas of Indonesia. It examines the role of traditional values in promoting community-driven businesses and how modern economic practices can be integrated to enhance the effectiveness and reach of these ventures. The research highlights the importance of bridging tradition and modern economic practices to create sustainable economic models that are rooted in cultural heritage while addressing the evolving needs of society. Through this approach, youth can be empowered to become drivers of local economic development, fostering self-reliance, innovation, and social cohesion in their communities [12], [13].

In the end, a comprehensive answer to the problems faced by young people in rural Indonesia is provided by combining local entrepreneurship with customs and contemporary economic tactics. This essay contends that by guaranteeing that today's economic advancement does not come at the expense of cultural deterioration or social disintegration, such an integrated approach not only promotes youth empowerment but also advances the

more general objective of sustainable development. The study intends to provide a thorough framework for youth entrepreneurship that honours local knowledge while embracing the potential of the contemporary world by investigating this confluence [14]–[16].

LITERATURE REVIEW

Many studies have examined the potential of youth entrepreneurship to reduce poverty and youthful unemployment. But most of these studies focus on urban entrepreneurship, ignoring rural environments where local expertise is more crucial. According to research, local knowledge such as gotong royong and cooperative economics has proven essential in creating long-lasting community-based businesses. Islamic principles, particularly those related to *zakat* (almsgiving) and *waqf* (endowment), offer crucial direction for creating businesses that put social welfare and community development ahead of profit. These principles align well with rural communities' long-standing traditions of collaboration and shared responsibility [17], [18].

Even though these conventional approaches have been the foundation for small-scale economic activity, modern economic methods and commercial strategies must be included to assure the sustainability and scalability of these activities. The social capital hypothesis emphasizes the importance of connections and networks, which are necessary to build businesses that thrive in a community. By integrating social capital with modern business tactics, young people can overcome financial constraints and create long-lasting firms [19]–[21].

Table 1. Literature Review Summary

Focus & Context	Key Findings	Relevance to Youth Empowerment
Local Wisdom & Youth Entrepreneurship in Indonesia	Local wisdom (e.g., gotong royong, adat) supports community cohesion.	Encourages collaboration and resource-sharing for youth-led ventures.
Youth Entrepreneurship in Rural Areas	Rural youth face barriers but can thrive with local knowledge.	Empowerment through creating businesses that resonate with culture.
Integration of Traditional & Modern Economic Practices	Combining traditional values with modern strategies boosts sustainability.	Ensures cultural relevance in modern business practices.
Islamic Values in Entrepreneurship	Zakat, waqf, and social solidarity drive inclusive business models.	Islamic principles promote social responsibility and community welfare.
Economic Benefits of Community-Based Entrepreneurship	Community-based models have led to job creation and economic resilience.	Youth-led businesses contribute to local economies and job markets.

METHODOLOGY

Using a qualitative case study methodology, this study examines youth-led business projects in rural Indonesian villages in Central Java. The chosen villages are perfect places to investigate the fusion of cultural values with contemporary business practices because they are well-known for their active participation in both traditional community customs and entrepreneurial endeavours [22]–[24].

Data Collection

Data were collected using three primary methods:

1. Semi-structured interviews with local entrepreneurs who have successfully blended traditional values with modern business practices. Entrepreneurs were purposively selected based on their leadership roles in ventures that combine cultural heritage with contemporary business models.
2. Focus group discussions (FGDs) with youth participants involved in local entrepreneurship programs, ensuring a balanced representation across gender, age, and types of businesses.
3. Participatory observation of local business activities, such as cooperative farming, craft-making, and village-based tourism ventures. This method allowed the researcher to engage directly in the activities, providing a deeper understanding of the community dynamics and the role of cultural values in entrepreneurial practices.

Data Analysis

The data were analyzed using thematic analysis to identify recurring themes, including social cohesion, trust, resource sharing, and the role of cultural values in modern business practices. Thematic coding was conducted manually and with the aid of NVivo software. To ensure the reliability of the findings, triangulation was employed by cross-checking the data across interviews, FGDs, and observation notes.

Ethical Considerations

Ethical approval for the study was obtained from the local community council. All participants provided informed consent before their involvement in interviews and FGDs. To protect participants' privacy, all data were anonymized, and confidentiality was maintained throughout the research process. Here's a concise summary table of the methodology for your article:

Table 2. Methodology Summary

Method	Description	Purpose
Research Approach	Qualitative case study approach	To explore youth-led entrepreneurship initiatives in rural Central Java, integrating traditional values with modern business practices.
Data Collection Methods	Semi-structured interviews Focus group discussions (FGDs) Participatory observation	To gather insights from entrepreneurs, youth participants, and observe local business activities.
Sampling	Purposive sampling for entrepreneurs and youth participants	To ensure diverse representation from entrepreneurial leaders and youth involved in local programs.
Data Analysis	Thematic analysis using NVivo and manual coding, with triangulation	To identify themes such as social cohesion, trust, resource sharing, and cultural values in business.
Ethical Considerations	Informed consent, anonymity, confidentiality	To ensure ethical standards, participant rights, and data protection.

RESULTS AND DISCUSSION

In Indonesian rural and semi-urban communities, integrating local entrepreneurship with traditional traditions is an effective strategy for youth empowerment. This study revealed a number of important topics that demonstrate how empowering young people and promoting sustainable business practices can be achieved by fusing traditional knowledge with contemporary economic tactics. Three main themes, community cohesion, economic opportunities, and cultural preservation, are used to examine these findings in detail.

Social Cohesiveness and Community Solidarity

The importance of traditional values, especially gotong royong (cooperation), in promoting social cohesiveness and community solidarity is one of the study's most remarkable findings. Gotong royong has been used as a basis for cooperative operations by youth-led businesses in a number of localities. These companies rely on community members working together to accomplish shared objectives by pooling resources, labour, and talents. In addition to lowering initial expenses, this cooperative approach promotes mutual trust and a sense of shared responsibility, all of which are essential for any business's long-term success [25]–[27].



Figure 1. Community-Based and Youth Empowerment

For instance, a group of young businesspeople in Village X started a cooperative farming project that shared farming equipment and built irrigation systems using gotong royong. In addition to giving young people work possibilities, this program inspired younger generations to actively contribute to the preservation of ancient farming methods while incorporating contemporary agricultural techniques. Furthermore, local religious leaders have played a crucial role in promoting youth involvement in these initiatives. Religious leaders in several villages created a moral and spiritual incentive for young people to participate in community-based entrepreneurship by connecting involvement in development projects to the fulfillment of *zakat* (almsgiving) and *waqf* (endowment). This blending of religious principles with regional customs improved communal relations and fostered a sense of togetherness among young people [28]–[31].

Empowerment and Economic Prospects

The survey also discovered that young people now have feasible economic prospects thanks to the integration of contemporary business tactics with traditional practices. Young

entrepreneurs are now able to expand their businesses and access new markets thanks to contemporary business methods, including internet marketing, microfinance, and business management abilities. Modern tactics have enabled these companies to expand, increase their profitability, and interact with both domestic and international markets, even though old methods like *gotong royong* served as the original basis [32], [33].

A group of young ladies founded a cooperative in Village Y that made handcrafted goods to sell at neighbourhood markets. By employing digital marketing and developing an online presence, they were able to access worldwide markets and sell their products globally. By using microfinance, they were able to get the money they needed to buy new equipment and raw supplies. In addition to empowering the women involved, this blending of contemporary entrepreneurial approaches with regional craftsmanship has produced a sustainable business model that has given other young people in the community jobs [34], [35].

Waqf integration has also been shown to be a potent instrument for economic empowerment in community-based businesses. Village Z residents donated waqf to a nearby mosque, which was subsequently utilized to finance microbusinesses and organic farming initiatives. These companies gave young people a reliable source of income, which helped them become more financially independent and less impoverished. In addition to providing individual financial gains, the economic empowerment of young people through these programs has aided in the community's overall economic growth. By keeping wealth in the area, these local companies lessen the need for people to relocate to cities and strengthen the local economy [36], [37].

Preservation and Empowerment of Culture

This study's main conclusion is that the preservation of cultural heritage has benefited from the blending of traditional entrepreneurship with contemporary business methods. Traditional cultural activities, including regional craftsmanship, artwork, and culinary customs, have been integrated into the goods and services offered by youth-led enterprises in a number of villages. By doing this, these companies guarantee that cultural heritage is passed down to future generations while simultaneously generating economic prospects [38]–[41].

For instance, a group of young entrepreneurs founded a tourism company in Village W that provided cultural experiences such as local cuisine tours, artisan classes, and traditional dance performances. In addition to making money, this enterprise promoted and preserved regional customs, giving visitors a chance to engage with real Indonesian culture. In addition to fostering cultural pride and protecting the community's legacy, the young people involved in the enterprise acquired useful entrepreneurship skills [42]–[46].

Additionally, education is essential for bridging the gap between modernity and tradition. Islamic teachings and local knowledge have been integrated into the curricula of a number of rural educational programs. By encouraging a sense of pride in their cultural identity and providing them with the information and abilities necessary to thrive in the contemporary economy, these initiatives seek to empower young people. For instance, local schools in Village X have included barter trading and local market tactics into their business education curricula. This has taught young people the importance of cultural heritage and how to use contemporary commercial techniques to thrive in the global marketplace [47]–[50].

Tensions and Difficulties

Although combining ancient methods with contemporary economic techniques has produced favourable outcomes, the study also noted a number of difficulties and conflicts.

The generational gap between younger adolescents who are more likely to embrace modern, technology-driven business and elder community members who are fervently dedicated to maintaining traditional customs is one of the primary obstacles. Younger generations occasionally find it difficult to balance modernity and tradition due to globalization and the appeal of urban living. Conflicts about the course of local companies and the degree to which customs should be upheld may result from this generational divide [51]–[54].



Figure 2. Youth Empowerment and Modern Society for Sustainable Progress in Hotels

Furthermore, even though contemporary business tactics like microfinance and digital marketing have shown promise, young entrepreneurs still face major obstacles due to a lack of cash and financial awareness. It is still difficult for many young people in rural areas to get the funding they need to launch or grow their businesses. Additionally, there is a dearth of entrepreneurial education that aims to close the gap between conventional knowledge and contemporary business management techniques. Despite these obstacles, combining traditional knowledge with contemporary enterprise presents a viable option to empower young people in rural Indonesia. To maximize the potential of youth entrepreneurship, these obstacles must be addressed through focused educational initiatives, easier access to money, and enhanced intergenerational collaboration [55]–[58].

Analysis of Youth and Community Empowerment through Local Entrepreneurship

The study highlights that youth empowerment and community development are deeply interconnected, particularly in rural Indonesian settings where cultural heritage and social cohesion remain strong. Local entrepreneurship functions as a transformative mechanism that improves the economic condition of young people while revitalizing community participation, cultural preservation, and sustainable development. Empowerment emerges through the fusion of traditional practices with contemporary entrepreneurial methods, reflecting a holistic model of social progress. A central theme is the role of traditional values, especially gotong royong (mutual cooperation), which forms the social foundation for youth-led economic initiatives. Through cooperative work, resource pooling, and shared responsibility, young people strengthen community ties and gain confidence in sustaining business ventures. Examples of youth cooperatives in farming, handicrafts, and tourism illustrate how collective traditions reduce operational costs, build trust, and enhance community empowerment [55]–[58].

The integration of Islamic values such as zakat and waqf further contributes to socially responsible entrepreneurship. These principles support equitable wealth distribution and provide moral foundations for youth to engage in community-driven economic activities. Waqf-based financial support has enabled microbusinesses and agricultural programs, helping unemployed youth achieve financial independence while strengthening community solidarity. Modern economic methods—digital marketing, microfinance, and business management—play an essential role in scaling traditional ventures. While traditional practices provide cultural grounding, modern tools enable youth to expand markets, increase income, and enhance product visibility. Women-led handicraft groups and youth-managed tourism initiatives demonstrate how modern approaches amplify traditional skills and community-based products.

Education and capacity-building programs further enhance empowerment by integrating cultural knowledge with entrepreneurial skills. Local schools and training centers incorporate business education aligned with community values, ensuring that modernity does not undermine cultural identity. This integration bridges generational divides and equips youth with competencies needed for success in contemporary markets. Despite significant progress, challenges remain, including limited financial access, insufficient entrepreneurship education, and tension between tradition and modernity. Older generations may resist new methods, while youth struggle to secure capital or business networks. These barriers highlight the importance of supportive policies, accessible microfinance, and mentorship programs to ensure inclusive and sustainable empowerment. In conclusion, youth empowerment in rural Indonesia is strengthened through the integration of cultural heritage, religious ethics, and modern entrepreneurship. This combined approach fosters economic independence, reinforces communal bonds, and ensures the long-term preservation of local traditions. Local entrepreneurship thus becomes a catalyst for community empowerment, shaping resilient, innovative, and culturally grounded communities [55]–[58].

CONCLUSION

The findings of this study reaffirm the essential role of integrating traditional values with local entrepreneurial practices as a pathway to youth empowerment and community development in rural Indonesia. The process of pemberdayaan (empowerment) and pembinaan (capacity-building and guidance) emerges as a multidimensional effort that requires cultural grounding, economic innovation, and sustained community support. By merging long-standing local wisdom—such as gotong royong, collective decision-making, and respect for customary norms—with modern economic strategies, young people gain access not only to financial opportunities but also to a framework of identity, belonging, and cultural continuity. Traditional practices offer more than symbolic value; they function as social infrastructure that strengthens cooperation, trust, and mutual responsibility. When youth-led enterprises adopt these values, they create business models that are community-oriented, sustainable, and resilient to economic fluctuations. This socio-cultural grounding is significantly enhanced when paired with contemporary approaches such as digital marketing, microfinance, improved business management, and broader market access. The synergy of these elements provides young entrepreneurs with both the cultural legitimacy and the technical competence necessary for long-term success. The study also underscores that pembinaan—through education, mentorship, skills training, and institutional support—is vital to ensuring that empowerment is not superficial but transformative. Schools, community organizations, and religious institutions play a crucial role in shaping entrepreneurial character, fostering discipline, encouraging innovation, and reinforcing ethical considerations drawn from Islamic economic principles. Through structured programs, coaching, and ongoing support, young people develop the confidence and capabilities required to navigate modern markets without compromising cultural and moral

foundations. However, persistent challenges cannot be overlooked. Generational gaps often create tension between maintaining tradition and pursuing modernity. Limited financial access, insufficient entrepreneurial literacy, and restrictive local infrastructures hinder many youth from realizing their full potential. These obstacles highlight the need for targeted policies, inclusive financial instruments, and stronger collaboration between government, educational institutions, religious leaders, and local communities. A comprehensive empowerment model must therefore address not only economic barriers but also sociocultural dynamics that shape youth aspirations and participation. Despite these constraints, the integration of tradition and innovation provides a holistic solution to the socioeconomic issues faced by rural youth. Empowerment is most effective when young people are equipped with practical skills, supported by their communities, and encouraged through culturally aligned guidance. Ultimately, strengthening local entrepreneurship through pemberdayaan and pembinaan contributes not only to economic growth but also to the preservation of cultural heritage, the revitalization of community solidarity, and the creation of a more inclusive and sustainable future.

Acknowledgments

We express our sincere appreciation to the youth entrepreneurs, community members, and local leaders in Central Java whose active participation greatly enriched this study. Their experiences, commitment to cultural preservation, and willingness to share practical insights were invaluable in shaping the findings and deepening our understanding of youth empowerment through local entrepreneurship.

Author Contribution

The author designed the research framework, conducted field observations, and carried out interviews and focus group discussions with youth participants and community leaders. Data analysis, literature review, and manuscript preparation were completed solely by the author, ensuring coherence between theoretical foundations, empirical findings, and the overall research objectives presented in this study.

Conflicts of Interest

The author declares no conflicts of interest related to the research, publication process, or the institutions and individuals involved. All data were collected and analyzed independently, without external influence or financial sponsorship, ensuring that the study's conclusions reflect unbiased academic integrity and an objective representation of community realities.

REFERENCES

- [1] M. Yami, O. Abioye, S. Z. Sore, A. Mugisho, and T. Abdoulaye, "Factors influencing gender and youth integration in agricultural research and innovation in Africa," *CABI Agric. Biosci.*, vol. 5, no. 1, 2024, <https://doi.org/10.1186/s43170-024-00215-4>.
- [2] I. K. Ogamba, "Millennials empowerment: youth entrepreneurship for sustainable development," *World J. Entrep. Manag. Sustain. Dev.*, vol. 15, no. 3, pp. 267–278, 2019, <https://doi.org/10.1108/WJEMSD-05-2018-0048>.
- [3] D. Chigudu, "Limits Of Youths' Participation In Entrepreneurship Against Zimbabwe's Rising Unemployment," *Acad. Entrepreneur. J.*, vol. 17, no. Special Issue 1, pp. 1–16, 2021.
- [4] V. Baffour-Kyei, A. Mensah, V. Owusu, and G. S. A. K. Horlu, "Artisanal small-scale mining and livelihood assets in rural southern Ghana," *Resour. Policy*, vol. 71, 2021, <https://doi.org/10.1016/j.resourpol.2021.101988>.
- [5] M. Arora and S. Singh, "Women's empowerment through entrepreneurship in emerging economies: Analyzing the dimensions and policy implications," in *Drivers of SME Growth and Sustainability in Emerging Markets*, School of Commerce and Management Studies, Central University of Himachal

- Pradesh, Dharamshala, India: IGI Global, 2024, pp. 205–223. <https://doi.org/10.4018/979-8-3693-0111-1.ch011>.
- [6] B. Song and H. Han, “Does eco-friendly tourism necessary for entrepreneurship? The role of tourism and innovation in sustainable development,” *Environ. Sci. Pollut. Res.*, 2023, <https://doi.org/10.1007/s11356-023-28195-4>.
- [7] F. T. Panigadi, “Some Remarks on Child and Forced Marriages and Traditional Practices Harmful to Women’s Health: Their Possible Implications for Sustainable Development,” in *Cultural Heritage, Sustainable Development and Human Rights: Towards an Integrated Approach*, Department of Law, Politics and International Studies, Department of Excellence 2023-2027, University of Parma, Italy: Taylor and Francis, 2023, pp. 300–320. <https://doi.org/10.4324/9781003357704-20>.
- [8] A. Ahmadi, *Impact of renewable energy on corporate finance and economics*. Higher Institute of Business Administration of Gafsa, Tunisia: IGI Global, 2024. <https://doi.org/10.4018/979-8-3693-3932-9>.
- [9] Z. Chang *et al.*, “Pharmacological mechanisms of Yishen Xingyang capsule in the treatment of oligoasthenospermia in rats,” *J. Tradit. Chinese Med. Sci.*, vol. 8, no. 1, pp. 52–58, 2021, <https://doi.org/10.1016/j.jtcms.2021.01.004>.
- [10] A. Zaitsev, O. Kichigin, and A. Korotkova, “Standard dynamic financial analysis and control tools of an enterprise in the time of digital economy,” in *ACM International Conference Proceeding Series*, Peter the Great St. Petersburg Polytechnic University, St. Petersburg, Russian Federation: Association for Computing Machinery, 2019. <https://doi.org/10.1145/3372177.3373305>.
- [11] M. Jihong, “Promoting Whole-Process People’s Democracy Following the Rule of Law,” *Front. Law China*, vol. 17, no. 4, pp. 567–595, 2022, <https://doi.org/10.3868/s050-011-022-0047-6>.
- [12] D. Castillo, “Tribal Economic Resurgence: Reflections from a Tribal Economic Development Practitioner,” in *Creating Private Sector Economies in Native America: Sustainable Development through Entrepreneurship*, Community Development Financial Institution (CDFI), United Kingdom: Cambridge University Press, 2019, pp. 111–128. <https://doi.org/10.1017/9781108646208.007>.
- [13] N. S. Chekenya, “On the empirics of microfinance institutions and local economic development in Africa,” *Dev. South. Afr.*, vol. 40, no. 6, pp. 1234–1257, 2023, <https://doi.org/10.1080/0376835X.2023.2224359>.
- [14] J. Khanom, M. T. Islam, and Mahmudulhassan, “Women’s Rights in Islamic Culture: A Bibliometric Analysis of Trends, Influential Authors, and Institutional Contributions (1969–2023),” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 3, no. 01, pp. 27–42, Dec. 2024, <https://doi.org/10.61455/sujiem.v3i01.232>.
- [15] K. F. Maulinda, L. W. Purnama, M. A. Marelyno, S. Sa, and F. Hidayat, “Maktabah Reviews,” *Maktab. Rev.*, vol. 1, no. 1, pp. 99–118, 2024, <https://doi.org/10.61455/mr.v1i01.128> Transactions.
- [16] M. Abuzar, S. Uddin, and A. Khondoker, “Exploring the Dynamics of Student Motivation and Behaviour : A Qualitative Analysis of Influencing Factors and Effective Interventions,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 3, pp. 195–206, 2024, <https://doi.org/10.61455/sujiem.v2i03.202>.
- [17] E. Muda, Syafrinaldi, and A. Thalib, “Innovative Approaches to Managing Zakat within the Context of Sustainable Development and Societal Well-Being in Indonesia,” *Eur. J. Stud. Manag. Bus.*, vol. 29, no. November 2023, pp. 74–89, Jan. 2024, <https://doi.org/10.32038/mbrq.2024.29.05>.
- [18] A. J. (Tony) Smith, “Past, Present, and Future,” *J. Dent. Res.*, vol. 83, no. 6, pp. 444–445, Jun. 2004, <https://doi.org/10.1177/154405910408300601>.
- [19] A. Chornovol, J. Tabenska, T. Tomniuk, and L. Prostebi, “Public finance management system in modern conditions,” *Invest. Manag. Financ. Innov.*, vol. 17, no. 4, pp. 402–410, 2020, [https://doi.org/10.21511/imfi.17\(4\).2020.34](https://doi.org/10.21511/imfi.17(4).2020.34).
- [20] J. B. O. Emina, T. Chirwa, and N.-B. Kandala, “Trend in the use of modern contraception in sub-Saharan Africa: Does women’s education matter?,” *Contraception*, vol. 90, no. 2, pp. 154–161, 2014, <https://doi.org/10.1016/j.contraception.2014.02.001>.
- [21] L. Pronko, T. Kolesnik, and O. Samborska, “Essence and concept of capitalization of enterprises, its types and methods of evaluation,” *Eur. J. Sustain. Dev.*, vol. 10, no. 1, pp. 551–560, 2021, <https://doi.org/10.14207/ejsd.2021.v10n1p551>.
- [22] J. Khanom, “The Role of Islamic Religious Education in Raising Public Health Awareness in Villages,” vol. 1, no. 1, pp. 1–14, 2025, <https://doi.org/10.61455/wijce.v1i01.449>.
- [23] O. Faruk, “The Role of Taraweeh Prayer in the Development of Students ’ Moral Character : The Experience of SMP Negeri 1 Surakarta,” *Walidem Int. J. Community Engagem.*, vol. 1, no. 1, pp. 27–38,

- 2025, <https://doi.org/10.61455/wijce.v1i01.447>.
- [24] S. M. Riazul, “Empowering Young Da’i through Digital Literacy Training for Promoting Islamic Moderation,” *Walidem Int. J. Community Engagem.*, vol. 1, no. 1, 2025, <https://doi.org/10.61455/wijce.v1i01.446>.
- [25] N. N. Yu, J. Mair, A. Lee, and F. Ong, “Exploring Community Festivals In The Context Of The Chinese Diaspora,” *Event Manag.*, vol. 26, no. 4, pp. 931–947, 2022, <https://doi.org/10.3727/152599521X16288665119585>.
- [26] A. N. Andri Nirwana, Mahmudhassan, F. D. Marshal, Muthoifin, and N. Fadli, “Human Rights and Social Justice in Quranic Contexts: A Global Trend,” *Leg. J. Ilm. Huk.*, vol. 32, no. 2, pp. 453–471, 2024, <https://doi.org/10.22219/ljih.v32i2.35088>.
- [27] Waston, Mahmudhassan, A. Nirwana, and I. Afiyah, “Student-Centred Learning to Prevent Radicalization at Islamic Junior Schools in Surakarta, Indonesia,” vol. 2, no. 3, pp. 249–262, 2024, <https://doi.org/10.61455/sujjem.v2i03.207>.
- [28] M. Jaenudin and S. Herianingrum, “Zakat, Infaq, Sadaqah on Mustahik Income To Realize No Poverty in Indonesian Zakat Institution,” *J. Ekon. dan Bisnis Islam (Journal Islam. Econ. Business)*, vol. 8, no. 1, pp. 134–152, 2022, <https://doi.org/10.20473/jebis.v8i1.36360>.
- [29] A. S. Jahar, “Marketing Islam through Zakat Institutions in Indonesia,” *Stud. Islam*, vol. 22, no. 3, pp. 405–442, 2015, <https://doi.org/10.15408/sdi.v22i3.2353>.
- [30] Sukisno, Waston, A. Nirwana, Mahmudhassan, and Muthoifin, “Parenting problems in the digital age and their solution development in the frame of value education,” *Multidiscip. Rev.*, vol. 7, no. 8, p. 2024163, 2024, <https://doi.org/10.31893/multirev.2024163>.
- [31] M. Mahmudhassan and M. Abuzar, “Developing Religious Identity: Assessing the Effects of Aliya Madrasahs on Muslim Students in Bangladesh,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 01, pp. 49–60, May 2024, <https://doi.org/10.61455/sujjem.v2i01.135>.
- [32] K. Ankit, “Motivation, Government Support And Satisfaction In Running New Businesses: A Special Reference To Young Entrepreneurs Of Rajkot City,” *Acad. Entrepreneur. J.*, vol. 27, no. 4, pp. 1–12, 2021.
- [33] H. Al Halbusi, F. AbdelFattah, M. Ferasso, M. Alshallaqi, and A. Hassani, “Fear of failure for entrepreneurs in emerging economies: stress, risk, finances, hard work, and social support,” *J. Small Bus. Enterp. Dev.*, vol. 31, no. 1, pp. 95–125, 2024, <https://doi.org/10.1108/JSBED-01-2023-0035>.
- [34] K. A. Ogbonnaya and E. Okechukwu Ann, “Enhancing Women’s Participation in Community Development Through Community Education for Sustainable Development in South-East Nigeria,” *Int. J. Sustain. Dev. Plan.*, vol. 18, no. 7, pp. 2293–2300, 2023, <https://doi.org/10.18280/ijstdp.180734>.
- [35] W. J. Cohen and J. H. Smith, “Community ergonomics: past approaches and prospects towards America’s urban crisis,” in *Proceedings of the Human Factors and Ergonomics Society*, Univ of Wisconsin - Madison, Madison, United States: Human Factors and Ergonomics Society, Inc., 1994, pp. 734–738, <https://doi.org/10.1177/154193129403801204>.
- [36] R. Maulina, W. Dhewanto, and T. Faturohman, “The integration of Islamic social and commercial finance (IISCF): Systematic literature review, bibliometric analysis, conceptual framework, and future research opportunities,” *Heliyon*, vol. 9, no. 11, 2023, <https://doi.org/10.1016/j.heliyon.2023.e21612>.
- [37] R. P. Wijaya, “Cash Waqf Linked Dinfra (Cwl-Fra) As Waqf Innovation Model Integrated With Infrastructure Instrument For National Economic Recovery And Sustainability,” *Malaysian J. Syariah Law*, vol. 11, no. 2, pp. 330–343, 2023, <https://doi.org/10.33102/mjssl.vol11no2.422>.
- [38] I. M. Magan, E. Sanchez, and M. R. Munson, “‘I Talk to Myself’: Exploring the Mental and Emotional Health Experiences of Muslim Rohingya Refugee Adolescents,” *Child Adolesc. Soc. Work J.*, vol. 41, no. 4, pp. 633–644, 2024, <https://doi.org/10.1007/s10560-022-00880-2>.
- [39] R. H. Mohammad, “A community program for women’s health and development: Implications for the long-term care of women with fistulas,” *Int. J. Gynecol. Obstet.*, vol. 99, no. SUPPL. 1, pp. S137–S142, 2007, <https://doi.org/10.1016/j.ijgo.2007.06.035>.
- [40] Z. A. Hossein and M. Mahmudhassan, “Legal Disruption and Sharia Arbitration: Navigating Change, Measuring Impact, and Fostering Innovation,” *Indones. J. Islam. Econ. Law*, vol. 1, no. 1, pp. 39–49, 2023, <https://doi.org/10.23917/ijoe.v1i1.3436>.
- [41] M. Abuzar, Mahmudhassan, and L. Nuryanti, “The Role Of Online Social Network Sites And Social Integration In Mitigating Homesickness Among International Students,” *Pakistan J. Educ. Res.*, vol. 7,

- no. 3, pp. 95–112, 2024, <https://doi.org/10.52337/pjer.v7i3.1151>.
- [42] A. Altwaijri, A. Omri, and F. Alfahaid, “Promoting entrepreneurship for sustainable development: Are education capital and ICT diffusion important?” *Sustain. Dev.*, 2024, <https://doi.org/10.1002/sd.2971>.
- [43] I. O. Abereijo, *Entrepreneurship education: Opportunities, challenges and future directions*. Institute for Entrepreneurship and Development Studies (IFEDS), Obafemi Awolowo University (OAU), Ile-Ife, Osun State, Nigeria: Nova Science Publisher Inc., 2018.
- [44] A. N. Andri Nirwana *et al.*, “Examining Religious Coexistence: Perspectives from the Quran and Hadith in the Context of Bangladesh,” *Int. J. Relig.*, vol. 5, no. 10, pp. 718–731, 2024, <https://doi.org/10.61707/yyd0mm12>.
- [45] Mahmudulhassan, A. Nirwana, and K. Saif Uddin Ahmed, “Exploring the Contributions of Prof. Dr. Syed Ali Ashraf to the Islamization of Knowledge in Bangladesh: A Comprehensive Analysis,” *J. World Thinkers*, vol. 1, no. 1, pp. 91–98, 2024.
- [46] I. Afiyah and M. Mahmudulhassan, “Professional Zakat as a Catalyst for Welfare: Strategic Mapping for Sustainable Economic Growth in Semarang,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 03, pp. 199–210, Apr. 2024, <https://doi.org/10.61455/deujis.v2i03.129>.
- [47] N. Basaraba, “A bottom-up method for remixing narratives for virtual heritage experiences,” *Convergence*, vol. 28, no. 6, pp. 1531–1554, 2022, <https://doi.org/10.1177/13548565211048968>.
- [48] A. Lerario, “The Role of Built Heritage for Sustainable Development Goals: From Statement to Action,” *Heritage*, vol. 5, no. 3, pp. 2444–2463, 2022, <https://doi.org/10.3390/heritage5030127>.
- [49] S. Shobron, T. Trisno, M. Muthoifin, M. Mahmudulhassan, and M. N. Rochim Maksum, “Humanist Education the Dayak of Kalimantan Indonesia Islamic Perspective,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 20–29, 2023, <https://doi.org/10.61455/sujjem.v1i01.27>.
- [50] I. Afiyah, V. Ghafurjonovich Macsudov, M. Mahmudulhassan, and M. Muthoifin, “Impact Analysis of Marital Dispensation: Economic Implications and Family Welfare in Social and Legal Context,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 01, pp. 25–36, Mar. 2024, <https://doi.org/10.61455/sicopus.v2i01.117>.
- [51] J. Nettlefold and K. Williams, “News media literacy challenges and opportunities for Australian school students and teachers in the age of platforms,” *J. Media Lit. Educ.*, vol. 13, no. 1, pp. 28–40, 2021, <https://doi.org/10.23860/JMLE-2021-13-1-3>.
- [52] G. Goncharova, “The Secret Life of Books and Generations: Generational Dynamics of Reading in Bulgaria under Post-Socialism,” *Balk. Forum*, vol. 31, no. 2, pp. 293–306, 2022, <https://doi.org/10.37708/bf.swu.v31i2.20>.
- [53] D. Sartono, M. Mahmudulhassan, I. Najmi, S. Amin, and M. Bensar, “Silver as Nishab Zakat to Improve Community Welfare in the Modern Era,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 02, pp. 83–91, Oct. 2023, <https://doi.org/10.61455/deujis.v1i02.24>.
- [54] A. Wahid, D. P. Erdina, and M. Mahmudulhassan, “Study of the Practice of Reading Surah Al-Isra Verses 79-82 At Duha Time At Hidayatul Islamiyah Pesantren,” *QiST J. Quran Tafseer Stud.*, vol. 1, no. 3, pp. 290–306, 2022, <https://doi.org/10.23917/qist.v1i3.2766>.
- [55] M. Perez, “Contracting imaginations: on the political and hermeneutical monopoly of identity politics,” *Dialect. Anthropol.*, vol. 47, no. 1, pp. 85–96, 2023, <https://doi.org/10.1007/s10624-023-09683-y>.
- [56] R. J. Roff, “Shopping for change? Neoliberalizing activism and the limits to eating non-GMO,” *Agric. Human Values*, vol. 24, no. 4, pp. 511–522, 2007, <https://doi.org/10.1007/s10460-007-9083-z>.
- [57] Md. Ishaque, M. Mahmudulhassan, and Muhammad Abuzar, “Global Contributions to Mental Health Research in Muslim Communities: A Bibliometric Approach to Islamic Education,” *Bull. Islam. Res.*, vol. 3, no. 2, pp. 315–338, Mar. 2025, <https://doi.org/10.69526/bir.v3i2.333>.
- [58] M. Weston, Yusuf Olawale Owa-Onire Uthman, Mahmudulhassan, “Ian G. Barbour’s Thoughts on Science and Religion,” *J. World Thinkers*, vol. 1, no. 1, pp. 1–16, 2024.
-