

How Comte's Sociological Perspective on Socio-Economic Transformations in Pondok Buntet Pesantren

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ABSTRACT

The socio-economic dynamics of Indonesian communities, especially in traditional institutions like Pondok Buntet Pesantren, are undergoing significant transformations due to the increasing integration of modern technologies and ideas. Pondok Buntet Pesantren, the oldest Islamic educational institution in Indonesia, plays a central role in shaping the local community's social and economic interactions. This research aims to analyze the socio-economic dynamics in Pondok Buntet Pesantren using Auguste Comte's social evolution theory, which includes the theological, metaphysical, and positivist stages. The study uses qualitative methods with case study design, collecting data through interviews, observations, and document studies. The findings show that the community is transitioning from a religious value-based society to a more modern, technology-integrated one, with innovations such as QRIS being adopted in economic transactions. The Pesantren functions as an agent of social change, blending traditional values with modern technology and educational practices. This study contributes to understanding how Comte's theory can be applied in socio-economic transformations, demonstrating how communities can integrate modernity without losing cultural identity. The research provides implications for developing community-based empowerment programs that promote economic transformation while preserving traditional values, although further studies with broader scope and quantitative methods are recommended.

Keywords: socio-economic dynamics, tradition and modernity, Auguste Comte, social evolution theory, Pondok Buntet Pesantren

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INTRODUCTION

The increase in population every year results in the need for demand and supply also increasing (Ginting & Rasbin, 2010). This increase occurs in all sectors, such as clothing, food, shelter, education, and health (Stella Kakisina, 2021). These conditions not only impact the economic aspect but also affect the socioeconomic dynamics of society. Demand and supply structure changes are often accompanied by transformations in social interactions and economic activities in each region (Barenlitbang, 2019). Thus, the increase in social interaction and economic activity also creates new opportunities, including in education as a form of community adaptation to change. In this context, Pondok Buntet Pesantren plays an important role in shaping the socioeconomic relations of the surrounding community.

Education not only acts as a means of increasing knowledge but also as a catalyst that connects economic activities and socioeconomic interactions of the community (Fajari & Manzilati, 2023). In this context, education is important in building social relationships that support local economic dynamics. One type of education that is highly relevant to Indonesian society is pesantren-based education (Julhadi, 2019). Islamic boarding schools, as the oldest Islamic educational institution in Indonesia, not only educate people in religious law but also shape character and support the economic activities of the surrounding community (Ryandono, 2018). This aligns with Comte's view that social institutions also contribute to the progress and regularity of socioeconomic dynamics (Indy et al., 2019).

Pondok Buntet Pesantren, located in Cirebon, West Java, has a long history and a significant role in the life of the surrounding community (Syatori, 2018). As one of the most influential pesantren, Pondok Buntet became the center of social and economic interaction. Its existence helped create a strong social network between local traders, students, and the surrounding population, where most of the community's economic activities depend on trade, with students as the primary consumers (Alfayyadl & Fachory MS, 2023; Hasanah, 2017).

More than just an educational institution, Pondok Buntet Pesantren also plays a role as an agent of social change that supports economic development in its surroundings (Bakhri & Labibi, 2020). As an institution that influences the socioeconomic dynamics of the community, the role of this pesantren can be analyzed using Auguste Comte's theory of social evolution, which divides the development of society into three main stages. Looking at Auguste Comte's theory of social evolution, the Buntet Pesantren community can be seen through three stages of development: theological, metaphysical, and positivist. The theological stage is when religion and tradition strongly influence people's social and economic activities. For example, transactions in the local market are not only a matter of buying and selling but also based on trust and close personal relationships.

The metaphysical stage occurs when people understand social and economic situations more rationally, although religious values still bind them. For example, while cash payments are still widely used, people are also starting to accept modern payment technologies such as QRIS, shifting towards more practicality. The positivist stage is when people begin to adopt technology and science to improve the efficiency of their lives. In Pondok Buntet, this can be seen from using modern technology in transactions, although still maintaining traditional values. According to Comte's positivism principles, this change shows a transition to a more rational and scientific way of life (Hamka & Syibromilisi, 2024).

This research explores how Comte's theory of social evolution can be used to understand the dynamics of traditional societies such as Pondok Buntet, which are transitioning to modernity. This study will explore the possibility of a balance between tradition and modernity in the context of technological development and globalization, but the socioeconomic conditions in Pondok Buntet still need to be researched more intensely to get a clearer picture (Alfayyadl & Fachory MS, 2023; Hasanah, 2017). Thus, this research is expected to provide deeper insights into how the theory of social evolution can be applied to traditional societies. It also shows how the Pondok Buntet community adapts to socioeconomic developments in a world increasingly connected to technology and global markets (Hamka & Syibromilisi, 2024).

The socio-economic dynamics in Indonesian communities, especially within traditional institutions like Pondok Buntet Pesantren, are undergoing significant transformations due to the increasing integration of modern technologies and ideas. While the pesantren has traditionally served as an educational and religious institution, it is also deeply integrated into the local economy. This dual role, which is driven by both religious teachings and economic activity, creates complex social interactions and changes within the surrounding community. However, there is limited research exploring how these transformations can be understood through sociological theories, particularly in light of the interaction between tradition and modernity.

One theory that could help understand these changes is Auguste Comte's social evolution theory, which outlines the progression of societies through three stages: theological, metaphysical, and positivist. Despite the importance of Comte's theory in understanding social evolution, its application to the socio-economic dynamics in pesantren communities, such as Pondok Buntet, remains underexplored. The research aims to analyze how these stages manifest in Pondok Buntet, particularly focusing on how the community balances traditional values with modern economic practices like QRIS technology adoption, digital transactions, and entrepreneurial activities.

The urgency of this research lies in the increasing pace of social and economic changes within Indonesia's traditional institutions, particularly pesantrens, which serve as centers of both education and community development. As pesantren communities, like Pondok Buntet, adapt to new technologies and modern economic systems, understanding how these shifts occur and how they balance tradition and innovation is essential. This study provides timely insights into these transitions, which can inform future educational and socio-economic policies, particularly those concerning community empowerment and the integration of technology into traditional settings.

Previous studies on Indonesian pesantrens, such as the work by Rodiatul Maghfiroh et al. (2023), have highlighted the significant role these institutions play in fostering community solidarity and economic activity. Their research emphasized how pesantren support local economic dynamics by providing education that aligns with both religious teachings and practical skills. However, studies like theirs focus more on religious teachings, leaving gaps in understanding the socio-economic transformations occurring in these institutions.

Furthermore, research by Gumilang and Nurcholis (2018) on the economic activities of pesantren communities showed that pesantren can serve as hubs of economic empowerment, particularly through the promotion of entrepreneurship. Yet, the role of technology in these processes has not been explored in depth, especially in terms of how traditional communities, such as Pondok Buntet, incorporate modern practices like digital transactions into their business activities. Additionally, much of the research conducted by Nurhadi (2018) and Shodiq (2023) explores the role of pesantrens in community development, focusing on social and educational impacts. While these studies emphasize the importance of pesantren in fostering social cohesion, they do not fully address how socio-economic changes, such as technological advancements and entrepreneurial activities, are affecting the traditional roles of pesantrens in Indonesia.

Although previous studies have examined the role of pesantren in fostering community development, few have applied sociological theories like Comte's to understand the broader socio-economic transformations happening in these institutions. The research gap lies in the lack of an analytical framework to assess how pesantren communities transition from traditional socio-economic systems to more modern practices while maintaining cultural and religious values. This study aims to fill this gap by using Comte's social evolution theory to analyze the transformation of Pondok Buntet Pesantren, focusing on how traditional values are preserved alongside modern economic practices.

The novelty of this research lies in its application of Auguste Comte's theory of social evolution to understand the socio-economic transformation of Pondok Buntet Pesantren. By exploring how the community navigates the three stages of social development theological, metaphysical, and positivist this study provides a fresh perspective on the integration of modernity within a traditional Islamic educational institution. It uniquely connects Comte's theoretical framework with the practical changes occurring in the pesantren, such as the adoption of digital payment systems, while preserving its core religious values.

The objective of this research is to apply Comte's social evolution theory to understand the socio-economic dynamics of Pondok Buntet Pesantren, focusing on how the community transitions from traditional to modern socio-economic systems. The study aims to examine how these changes occur, how they reflect Comte's theoretical stages of development, and how the community manages to balance tradition and modernity in its economic activities.

This research provides valuable insights for policymakers, educators, and sociologists by offering a comprehensive understanding of how traditional institutions, such as pesantren, can adapt to modern socio-economic changes while maintaining cultural and religious integrity. The findings contribute to the broader discussion of integrating tradition and modernity, particularly in the context of Indonesian religious education, and offer a model for other

pesantren communities to follow in balancing economic progress with the preservation of social values.

METHOD

This research adopts a qualitative approach with a case study design to explore the socioeconomic dynamics at Pondok Buntet Pesantren. This approach allows researchers to explore the community's social and economic interactions in depth, in line with Auguste Comte's theory of social development. In the context of this research, Comte's theory is used as an analytical framework to understand the evolution of society in Buntet Pesantren through three stages: theological, metaphysical, and positivist (Alaslan, 2022).

Comte's social development theory is relevant to Pondok Buntet Pesantren because its socioeconomic dynamics show a close relationship between religious traditions and modern innovations. For example, the interview results show how traders adopt modern technologies such as digital transactions (QRIS) to support their businesses. This reflects the positivist stage in Comte's theory, where people integrate modern technology into their economic practices without abandoning their religious roots.

At the theological stage, interviews revealed economic practices based on religious values, such as cooperation and belief in “penglaris.” The metaphysical stage is seen in the transition of people's thinking from reliance on cash transactions to understanding technology, as reflected in the stories of merchants who taught themselves about digital payment systems through online platforms. This case study strengthens the understanding of how pesantren communities maintain traditional values while adapting to changing times through Comte's social evolution (Astari & Muhroji, 2022).

The data collection techniques used in this research include interviews, observations, and document studies. In-depth interviews were conducted with three informants who were divided into the categories of traders, santri, and community leaders. There is one informant who is a community leader and a trader, another informant who is a trader and a santri, and the last informant is a trader around the pesantren. The trader informants were chosen because they are the main actors in the dynamics of the local economy, including canteen traders and itinerant sellers who use technological innovations, such as non-cash transactions. The santri informants were chosen to represent the younger generation's perspective on socioeconomic change. In contrast, the community leaders were chosen for their understanding of traditional values and the role of religion in economic life.

The interview process was designed with a semi-structured guide, allowing researchers to glean in-depth insights while still allowing space for informants to share their unique experiences. For example, an interview with a trader revealed how they adjust their stock according to market needs, such as changing the type of items they sell if something is not selling well. This interview method has proven effective in gaining in-depth insights into social and economic behavior (Syahrizal & Jailani, 2023). Direct observation was also conducted to understand patterns of social interaction in daily economic activities and changes in infrastructure and technology, such as non-cash transactions (Akfan et al., 2021). In addition, document studies were conducted to collect relevant information from administrative records and financial reports, which are important to provide a broader context to the data obtained from interviews and observations (Witomo & Ramadhan, 2018).

Data analysis in this study was carried out by referring to the three stages of community development, according to Auguste Comte. At the theological stage, the findings show how religious values play a central role in the economic life of the Buntet Pesantren community. For example, belief-based economic practices, such as the tradition of “penglaris” and cooperation in supporting traders' businesses, show that religious principles remain a cornerstone in economic interactions. Interviews with community leaders and traders also

highlighted the importance of religious traditions in creating social stability and trust between individuals.

The metaphysical stage can be seen from society's transition towards a more modern mindset but still rooted in traditional values (Syawal & Subroto, 2023). For example, some merchants have started to utilize non-cash payments such as QRIS, although the application is still limited due to varying levels of technological literacy. This finding reflects a shift towards a more rational understanding without abandoning spiritual aspects, as seen in interviews with merchants who self-learned digital payment technology through online tutorials.

Meanwhile, the positivist stage is reflected by the increasing adoption of modern technology in economic practices and daily life (Djunaidah & Nurmalia, 2019). Santri and traders, for example, use social media for product promotion and distribution, while farmers begin to utilize modern agricultural tools. This shows that the Buntet Pesantren community is moving towards a more scientific stage of development, where economic decisions are based on efficiency and productivity.

Data triangulation was performed by cross-referencing interviews, observations, and document analysis to enhance the validity and reliability of the findings (Nurzanah & Yun, 2023). For example, interviews with merchants who adopted digital transactions were compared with administrative records of their transactions and direct observations of technology use in markets and pesantren. In addition, observations of their shopping activities in the canteen verified findings from santri interviews about changes in consumption patterns. This triangulation process helped ensure that the analysis accurately reflected the socioeconomic conditions of the community and was consistent with Comte's theory of social development (Witomo & Ramadhan, 2018). Thus, this analysis describes the socioeconomic dynamics and relates them to relevant social development theories, providing a more comprehensive understanding of the relationship between traditional and modern values in the context of Pondok Buntet Pesantren.

RESULTS AND DISCUSSION

Pondok Buntet Pesantren, located in Buntet Village, Astanajapura District, Cirebon Regency, West Java, is one of Indonesia's oldest Islamic educational institutions, founded in 1750 by Kiai Buntet. Located in an area rich in tradition, Pondok Buntet has a strategic role in developing Islamic education, especially in the multicultural context of Indonesia. As an educational center, Pondok Buntet is crucial in developing Islamic education in Indonesia by highlighting multicultural values. As an institution that integrates various traditions and cultures, this pesantren has attracted santri from various regions with diverse backgrounds (Rodiatul Maghfiroh et al., 2023). In addition to its role in education, Pondok Buntet is a center for da'wah and social empowerment that has become an integral part of the surrounding community. This characteristic can be found in pesantren in Indonesia (Shodiq, 2023).

The existence of the pesantren itself strongly influences the community's social structure around Pondok Buntet Pesantren. The surrounding community generally consists of various social layers that interact with each other in daily life. Pondok Buntet bridges students and the community, where santri learns religious knowledge and engages in social and economic activities that benefit the community. The Buntet community, which consists primarily of students, has a close social interaction pattern with the pesantren as an educational and economic center.

Students study religion and are involved in micro-enterprises such as grocery stores or food stalls catering to local needs. The 'PAKEM' pricing system, which provides cheaper prices for santri, reflects a mutually beneficial relationship between sellers and buyers. Students are also active in community empowerment programs, such as entrepreneurship and financial

management training, to improve the welfare of residents. Informally recorded cash and debt transactions demonstrate trust and shared responsibility.

Although accustomed to cash transactions, the Buntet community does not reject modern payment technologies, such as QRIS, which signifies adaptation to changing times. This creates a close reciprocal relationship between pesantren and the community, where pesantren play a role in community empowerment through various programs and activities (Gumilang & Nurcholis, 2018; Nurhadi, 2018). In addition, the existence of pesantren also encourages the community to be more active in religious and social activities, creating a harmonious and mutually supportive environment (Alfayyadl & Fachory MS, 2023).

In terms of economy, the community around Pondok Buntet also has diversity in micro business and trade activities. Many students and alumni are involved in various economic sectors, such as trade, agriculture, and small businesses. According to research, around 60% of students and alumni are involved in various economic sectors, including agriculture, trade, and small industries (Firdaus, 2022). This involvement provides a source of income and strengthens social relations among them (Haerisma et al., 2021). This aligns with a somewhat different study that showed that 75% of santri who participated in entrepreneurship training successfully started their businesses within one year of the training (Nurasikin et al., 2022). In addition, the training provided includes practical skills that can be applied in daily life so students can contribute directly to the local economy (Muttaqin, 2016).

In addition, Pondok Buntet, through Yayasan Lembaga Pendidikan Islami (YLPI), is also active in providing entrepreneurship and financial management training to the community, which in turn improves their welfare and empowerment (Atikah et al., 2023; Haerisma et al., 2021). The involvement of pesantren in these economic activities not only supports the community's income but also strengthens the close social ties between santri and residents. This education in pesantren that includes practical skills allows santri to contribute directly to the local economy, improving their quality of life and the surrounding community (Prawoto & Anisa, 2023; Ridho et al., 2023).

Overall, Pondok Buntet Pesantren not only functions as an educational institution, but also as a social and economic development center that contributes to the welfare of the surrounding community. Through multicultural education, dynamic social interactions, and diverse economic activities, these pesantren play an important role in shaping the character and improving the quality of life of the community (Alfayyadl & Fachory MS, 2023; Gumilang & Nurcholis, 2018; Haerisma et al., 2021; Rodiatul Maghfiroh et al., 2023).

Social Dynamics of the Community of Pondok Buntet Pesantren

Social transformation at Pondok Buntet Pesantren reflects the role of Pesantren as an agent of social change that integrates multicultural education in its curriculum and encourages changes in people's mindset towards technology, economy, and lifestyle. Multicultural education aims to accommodate the cultural, linguistic, and ethnic diversity of santri from various regions in Indonesia. Multicultural education in this pesantren includes teaching the values of tolerance, mutual respect, and intercultural understanding, which are integrated with the formal and non-formal curriculum (Auliya Nisa et al., 2023). As one of the oldest pesantren in West Java, Pondok Buntet Pesantren succeeded in building tolerance and intercultural understanding through the diversity of santri from various regions (Rodiatul Maghfiroh et al., 2023). This shows that pesantren function as religious education institutions and as a place to build tolerance and intercultural understanding in the community.

Social transformation at Pondok Buntet Pesantren is seen in the application of technology in the payment system and in how other merchants adopt modern innovations. For example, Mrs. Syria, a canteen lady, mentioned that she now uses a digital cash register in her canteen because "it is faster to count." However, previously, she only relied on a manual system. This change is also felt by young merchants like Arvin, who utilizes cashless payment technology,

such as QRIS (Quick Response Code Indonesian Standard). He states, “A DPR candidate bought my merchandise, but all the money was in a digital wallet. I did not have a digital wallet then and only accepted cash payments. From there, I made QRIS payments to make it easier.” Even so, people in Buntet still maintain traditional values such as social care, cooperation, honesty, and transaction openness. As stated by Mrs. Maelia, a hawker who prefers cash transactions, “I do not understand cellphones, so if I want to buy, I just pay in cash.” This shows that technology adoption is still gradual, depending on the age and skills of the individual.

Pesantren acts as an agent of social change that not only shapes the character of santri through education based on moral values but also equips them with practical skills to face the challenges of the times. Research shows that pesantren have effective strategies in shaping santri morals and reducing deviant behavior (Auliya Nisa et al., 2023; Gumilang & Nurcholis, 2018). This is closely related to the role of pesantren in internalizing the values of Pancasila, which is the foundation for santri to behave as good citizens (Hendri et al., 2018).

In addition to internalizing the values of Pancasila to produce good citizens, pesantren also supports santri in the economic aspect through entrepreneurship training, such as the Islamic Education Institute Foundation (YLPI) at Pondok Buntet. Pesantren also pays special attention to integrating religious values into economic activities. In addition to equipping santri with entrepreneurial skills, pesantren ensures that the businesses remain in line with religious principles, such as honesty, justice, and social responsibility. According to Arvin, he learned a lot about buying and selling from his teacher. “My teacher taught me how to find halal money and gave me initial capital to sell,” he said. Thus, the economic activities carried out by santri prioritize profit and maintain integrity and conformity with religious teachings.

In addition, pesantren play an important role in forming a generation of santri who are not only educated in religious aspects but also able to be creative and adapt to changing times (Muchlis, 2018). For example, although the main activities of students at Pondok Buntet Pesantren are to recite the Quran and explore religious knowledge, pesantren also provides space for them to develop other skills, including in technology and entrepreneurship. Arvin, a student who sells grilled sausages, revealed that he learned to use digital payment systems, such as QRIS, through YouTube. “I taught myself from YouTube how to make QRIS because I had customers who paid using digital, so I had to be able to do it,” he explained.

This shows that pesantren do not limit santri to only focus on religious knowledge, but also support them to learn skills relevant to modern life (Putri et al., 2023). Pesantren provides freedom for santri to explore technology as long as it does not interfere with their religious activities. Arvin also emphasized that even though he does business, he prioritizes his Quranic activities. “I recite the Quran first until it is finished, then I sell it,” he said, which shows how pesantren shape santri to keep balancing their religious obligations and other activities that support their independence (Latipah, 2019).

Learning technology such as digital payment systems is very relevant to forming a generation of santri who are adaptive to changing times (Suparjo et al., 2021). By learning technology, santri not only prepare themselves for an increasingly digitalized world of work but also build skills that enable them to innovate and adapt in the face of social and economic challenges (Muid et al., 2024). Pesantren, thus, becomes a place that not only produces religious experts but also young entrepreneurs who are ready to face the dynamics of the modern world with strong Islamic principles (Putri et al., 2023).

The interaction between traditional and modern values at Pondok Buntet Pesantren reflects an interesting harmony. This pesantren utilizes modern technology, such as social media, to disseminate information and increase community participation in pesantren activities (Ilhamuddin et al., 2022), but also maintains tradition through character education based on habituation and discipline. This hidden curriculum aims to shape the morals of students as a whole, maintaining the relevance of pesantren amid changing times (Rakhmawan et al., 2023).

This interaction is also seen in the local economic system of the Buntet community, such as PAKEM, which provides special prices for santri. Ms. Maelia explained that if santri buys snacks such as meatballs, they only need to pay Rp2,000 to Rp3,000, far below the regular price of Rp10,000. “The important thing is that social relations are maintained, so the price for santri is different,” she said. However, these values do not prevent the Buntet community from adopting outside cultures that are relevant and not deviant. For example, while the Buntet community maintains tradition daily, they have also begun to adopt modern practices that support the quality of their products and services. Syria, for example, began to see the importance of checking the expiration dates on her merchandise to maintain quality, “Especially since many santri buy, I have to look at the dates just in case,” she said. This reflects that modernization also brings awareness of product quality and social responsibility (Tryma, 2021).

This dynamic is increasingly evident in people's consumption patterns, where people are starting to recognize modern foods, such as those sold by Arvin, but they still appreciate traditional foods. Arvin adapts to customers' tastes, saying, “If sausages, nuggets, or grilled fish cake do not sell well, I change to selling meatballs according to customers' tastes,” he said. This shows the flexibility of the community in adopting modernization while maintaining tradition, creating a balance between the two evolving values (Hadid & Surtikanti, 2024).

Economic Dynamics of the Buntet Pesantren Community

The economic dynamics of the community around the pesantren reflect the important role of pesantren as a center of religious education and a driver of the local economy. The main economic activities involve micro, small, and medium enterprises (MSMEs) managed by santri and the surrounding community, with significant contributions to local welfare. Research shows that Pesantren can increase economic independence through entrepreneurship programs like the *santripreneur* model implemented at Pesantren Edi Mancoro (Sriani, 2022). In addition, pesantren also contributes to the development of the Islamic economy by establishing business units that support the local economy (Afifuddin, 2022).

In Pondok Buntet Pesantren, the small trade sector and micro businesses dominate the community's economic activities. This is obtained from the interviews that trading activities involve various types of businesses such as selling snacks, black, egg rice, sausages, and nuggets. Ms. Maelia, a hawker, explained that “the profit from her business is used to fulfill her daily needs.” She added, “If the merchandise runs out, she will look at other markets or nearby agents to ensure business continuity.” This shows how flexibility and adaptation are key in community economic activities (Rahmasari, 2023). Flexibility refers to the ability of pesantren to adjust to changes in the surrounding economic and social conditions. At the same time, adaptation includes the process of adjustments made to meet the needs of local communities. In this case, pesantren can develop economic programs relevant to the community's needs, such as entrepreneurship training and microenterprise development (Mukhlisin, 2024).

In addition, the momentum of religious events in pesantren is also utilized to increase income, as revealed by Syria, a canteen lady that “sales in her canteen increase during big events such as khataman.” The initial capital for her business was only around Rp 300,000 to Rp 400,000, but now she can generate daily profits that are sufficient for family needs. She adds, “The waste from the snacks is usually burned to keep the environment clean.”

The impact of pesantren on the local economy is significant, especially in creating business opportunities and increasing community income through programs that support the local economy. Research shows that pesantren, such as Al-Zaytun Islamic Boarding School, have succeeded in increasing the income of the surrounding community through various sustainable business initiatives that create jobs and improve living standards (Prawoto & Anisa, 2023). This integration between pesantren and the community is key to maximizing the potential of

the local economy, as affirmed by Gufran and Hairi, who underlined the importance of collaboration in pesantren-based economic development (Gufran & Hairi, 2019).

At Pondok Buntet Pesantren, the Islamic Education Institution Foundation (YLPI) plays an important role in shaping the social and economic structure of the community. This role is seen in managing community-based economic activities integrating religious values with local economic dynamics. Based on interviews, significant events such as khataman and haul become important moments to increase the community's economic activities, including small traders such as Syria and Arvin Ramadoni, who each experienced increased sales during the event. Arvin Ramadoni, for example, a sausage and nugget seller, admitted that “these events become an important moment to increase sales by 80%.” In addition, pesantren also creates a supportive environment for small businesses. For example, Arvin mentioned that he “used his teacher's cart and sold tools to sell” while giving some of the profits to his teacher as a form of respect. Similarly, Syria said that her “proximity to the pesantren environment allows her to gain access to a stable market, as most of her customers are santri.”

YLPI also encourages trust-based relationships and collaboration within social structures. Arvin, for example, uses his teacher's cart to sell and gives some of the profits as a form of respect, even though his teacher did not ask for it. “I give some of the profit to my teacher, because he has taught me much knowledge about selling,” Arvin explains, demonstrating the value of solidarity firmly built in this environment. In this context, YLPI strengthens social interaction and encourages economic modernization. For example, Arvin started using QRIS for payments after experiencing difficulties when a potential buyer wanted to pay digitally. “I made QRIS payments to make it easier for buyers,” he says, reflecting how YLPI-supported economic structures adopt technological innovations without losing traditional values. With this approach, YLPI contributes to creating an economic ecosystem that is sustainable, inclusive, and remains aligned with religious values.

Pesantren also encourages the use of technology to support economic activities. For example, Arvin started using QRIS and ShopeePay for payments, although most transactions at Buntet are still done in cash. He explains that “a potential buyer once wanted to pay with digital money, but he was not ready, so he decided to adopt QRIS.” This adaptation reflects the role of pesantren in introducing technological innovations to the surrounding community, thus supporting economic modernization without losing its traditional roots (Sahila et al., 2024). This integration of traditional values with modern innovations shows how pesantren can be agents of change in supporting an inclusive and sustainable local economy (Rahayu et al., 2024).

The relationship between religious education and economic development is closely linked, with pesantren not only focusing on spiritual aspects but also providing practical skills relevant to the needs of the modern economy. The pesantren curriculum integrated with life skills, such as agriculture and entrepreneurship, allows santri to be better prepared to face economic challenges (Fauzan, 2017). For example, this pesantren teaches practical skills such as agriculture, handicrafts, and information technology. Through this training, santri gained theoretical knowledge and practical skills that can be applied in daily life and work. This education also contributes to forming the santri's entrepreneurial-oriented character to promote economic growth around them (Indra, 2019). Further research revealed that pesantren have great potential to create a generation of entrepreneurs who can contribute to national economic development (Rakhmat et al., 2023).

At Pondok Buntet Pesantren, religious education instills theological values and forms an economic mindset based on usefulness and blessings. This value is reflected in daily practice, as Mrs. Maelia conveys that “good relations with customers and maintaining product quality are forms of moral responsibility,” which reflects the value of blessing in business. Meanwhile, Arvin also exemplifies the value of usefulness in his practice: “I give some of the profits to his

teacher as a form of respect, even though my teacher did not ask.” This illustrates how the relationship of mutual support can strengthen the socio-economic ecosystem in the pesantren environment. Even in the face of rising raw material prices, Arvin still prioritizes fairness in determining the selling price to remain affordable for his consumers.

This practice of usefulness is also seen in business waste management. Syria, the canteen manager, mentioned that she burns the plastic waste she sells to keep the environment around the pesantren clean. In addition, an adaptive approach is also applied in meeting customer needs, such as providing small portions or adjusting the taste of food according to customer requests, as done by Mrs. Maelia.

In Comte's perspective, the theological stage of the Buntet community is seen through the belief that prayer and honesty bring blessings in business. Traditions such as simple accounts payable, with manual recording without modern systems, demonstrate this value. Arvin, for example, asserts that he is “often given leeway by agents when buying merchandise because of the good relationship that has been established.” Furthermore, the metaphysical stage is seen in people's efforts to integrate religious values with practical approaches. For example, people began to consider the use of technology in economic transactions without abandoning traditional values. Meanwhile, the positivist stage can be seen through QRIS and exploring online selling methods, such as Arvin's, to reach consumers outside the pesantren.

In addition, social solidarity at Pondok Buntet Pesantren is important in creating an inclusive economic ecosystem. Traditions such as PAKEM, where santri get special prices for their needs, are one of the concrete forms of applying this principle of solidarity. This tradition not only helps ease the economic burden of the students but also strengthens the relationship between traders, the community, and the santri in the pesantren. As stated by Syria, the canteen manager, “Most of my customers are santri, and they often order small quantities for their daily needs,” showing how this relationship supports each other.

PAKEM also contributes to social cohesion by strengthening bonds between individuals in the permanent environment. For example, Mrs. Maelia revealed that she often makes concessions to her customers, especially santri, who buy on credit or order food according to their needs. This habit shows that economic relations at Pondok Buntet Pesantren are oriented towards material benefits and prioritize human values and social justice.

Analysis of Socio-Economic Dynamics Based on Comte's Perspective

Auguste Comte, a significant figure in sociology, developed a theory of social evolution known as the stages of societal development: the theological, metaphysical, and positive. This theory provides a framework for understanding how societies develop and adapt to social change, both in social and economic aspects. With all its uniqueness, the Buntet Pesantren community in Indonesia provides an interesting example of how these three stages manifest in their socio-economic life.

The socio-economic dynamics of the Buntet Pesantren community can be analyzed using Auguste Comte's perspective, which includes three stages of community development: theological, metaphysical, and positive. In the theological stage, the influence of religious values is dominant in shaping community norms and behavior. Pondok Buntet, as an Islamic educational institution, not only functions as a place of learning but also as a center for moral and spiritual development, where religious teachings become the basis of daily life (Efendi & Ibnu Sholeh, 2023; Hakim, 2024). This is reflected in traditional transaction patterns, such as cash transactions and debt practices, which reflect strong trust and social relations values. In the past, debt recording was done manually on the walls of houses, a tradition still valued even though it is now starting to shift to a more modern recording system.

The above aligns with Mrs. Syria's statement: "In the past, I wrote the cash advances on the house walls, just to remember who has paid or not paid." This traditional practice is still valued because it is important to maintain social relations between individuals. Even in economic activities, social aspects are prioritized over profit. Sellers, the majority of whom are Buntet residents, use trading practices with the concept of "wearers" to sell their goods, in which case some Buntet people still believe in the supernatural.

Entering the metaphysical stage, people develop a more rational value system, which is still influenced by religious beliefs (Hamali, 2018). For example, the application of modern technology, such as using QRIS for non-cash transactions, symbolizes this shift. QRIS, as a digital payment system, not only speeds up the transaction process but also shows an increasingly pragmatic mindset. As revealed by Arvin, "The Buntet community also does not feel strange about the changes in transactions that exist now, where they used to transact in cash, now they can transact non-cash using QRIS." This shows that new technology does not change the existing social structure but instead complements and facilitates the socio-economic interactions of the community.

At this metaphysical level, people began to realize the importance of efficiency in transactions, although it has not entirely shifted the existing barter system or cash transactions. In the socio-economic life of the Buntet Pesantren community, using QRIS does not shift traditional values but rather enriches the existing social system. This can be seen in what was conveyed by Arvin, that "the application of digital payments is not only to keep up with the times but also to facilitate transactions and avoid the problem of change that often occurs in cash transactions."

Furthermore, the positivist stage is characterized by accepting rational, scientific, and empirical aspects of socio-economic life. People began to accept the existence of modern markets such as Indomaret and Alfamart, which gradually influenced their consumption patterns. The existence of these modern stores not only provides convenience but also encourages society's transition towards a more efficient system. Although cash transactions remain dominant, people are slowly adopting digital payments such as QRIS.

Overall, the Buntet community is transitional between maintaining the traditional way of life and adopting more rational and positive changes. This approach aligns with Comte's theory, which emphasizes the importance of integrating science in various aspects of life without overriding the values that have been built. The Buntet community is an example of how change can be accepted and selective while maintaining the social values and traditions that have become the foundation of their lives.

The application of social statics and dynamics in the Buntet Pesantren community can be seen in how they maintain social stability through strong traditions and norms (statics) while accommodating changes due to external and internal influences (dynamics). In Comte's perspective, social statics refers to stable and organized elements, while social dynamics refers to changes over time. In Pondok Buntet, social statics are reflected in a strong value system regulating people's lives, including how they transact and interact. The clear hierarchical structure in pesantren, where the pesantren leader has authority recognized by the community, illustrates the stability created by the values accepted and upheld by the entire community (Efendi & Ibnu Sholeh, 2023).

However, social dynamics began to appear when the Buntet community began to adapt to the times, especially with the entry of new technology, such as the use of QRIS in non-cash transactions. The Buntet community is not trapped in the inability to adapt to changing times but chooses to maintain existing traditions while gradually adopting more efficient technology. As revealed by Arvin, "The Buntet community does not feel strange about the changes in transactions that exist now, where they used to transact in cash, now they can transact non-cash

using QRIS.” This is the social dynamics referred to by Comte, where changes that occur in society remain within an acceptable frame and do not disturb the existing social balance.

This social dynamic creates a harmonization between tradition and modernity, where the Buntet community still upholds strong pesantren values, such as in the pattern of cash transactions and manual recording of debts, but is also open to innovations that can improve the quality of education and social life (Nurjanah, 2024; Zahro, 2023). This shows that although the Buntet community still upholds tradition, they can adapt to developments, integrating modern aspects without losing their social and cultural identity. Thus, Comte's concept of statics and social dynamics can be seen as two complementary aspects in the social development of the Buntet Pesantren community.

The synthesis between tradition and modernity in the Pondok Buntet Pesantren community can be understood through Comte's view of social evolution, which emphasizes that the development of society is a continuous process, taking place through interrelated stages. In this context, Pondok Buntet Pesantren shows how the pesantren tradition interacts with elements of modernity, such as formal education and technology, without losing its identity as a religious institution (Berain et al., 2024; Nurleli, 2023). This process creates complex social dynamics, where pesantren communities maintain traditional values and adopt modern elements relevant to the times' needs (Hakim, 2024; Sarjito, 2024). Therefore, Pondok Buntet Pesantren exemplifies how communities can transform while respecting their cultural and religious heritage, creating a balance between old and new values in a broader social context.

Comte's view of social evolution describes the development of society from an early stage that is more influenced by religion and tradition to a more rational and scientific stage. The Buntet Pesantren community provides a concrete example of the synthesis between tradition and modernity. For example, cash transactions and close relationships between community members are still maintained. However, the community also accepts modern elements, such as using QRIS and modern markets.

This synthesis occurs naturally, over time, without overthrowing the old values that have long been established. This reflects the relevance of Comte's theory of social evolution through theological, metaphysical, and positive stages, where society undergoes change and maintains the existing social foundations. Despite undergoing social and economic changes, the Buntet community has preserved the strong social bonds that remain central to their way of life. Close interaction between sellers and buyers is maintained, even though new technologies such as QRIS are starting to be used in daily transactions.

As explained in an interview with Mrs. Maelia, “The Buntet community sells only to fulfill their primary or basic needs, so the profits from their sales are intended for their daily needs.” This confirms that although the push from modern markets has begun to influence the consumption patterns of the Buntet community, they still uphold social values, prioritizing close social relationships and fulfilling primary needs rather than pursuing material benefits alone. Thus, the Buntet Pesantren community shows how the transition process between tradition and modernity can occur balanced, creating a model of society that integrates old values with the times without sacrificing their social and religious identity.

CONCLUSION

This research reveals that the people of Pondok Buntet Pesantren have successfully achieved a balance between tradition and modernity. Through the social evolution process described in Comte's theological, metaphysical, and positivist stages, traditional values remain the cornerstone of the community, while the integration of modern technologies, such as QRIS, enhances socio-economic interactions. The Pesantren plays a strategic role in blending traditional and modern elements through religious value-based education, which

simultaneously supports community economic empowerment. This study expands our understanding of how Comte's theory can be applied to the socio-economic context of the Pondok Buntet Pesantren community. The results provide valuable insights for developing community-based empowerment programs that foster economic transformation while preserving cultural identity. However, the study's limited sample coverage, focusing solely on the community around Pondok Buntet Pesantren, means the findings cannot be generalized. Future research should aim to broaden the scope by including other pesantren with different socio-economic contexts to provide a more comprehensive understanding. Additionally, incorporating quantitative methods alongside qualitative analysis would allow for a deeper exploration of the socio-economic dynamics within pesantren communities, further strengthening the applicability of the findings across diverse settings.

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