

DAFTAR PUSTAKA

- Abdullah, I. (2005). *Produksi dan Reproduksi Kebudayaan*. Pustaka Pelajar .
- Ahsan, M., Kholis, N., & Ahwarumi, B. (2019). Entrepreneurship in Islamic Boarding School, Pure Business or Philanthropy. In *Universitas Islam Negeri Raden Fatah Palembang* (pp. 475–489).
- Aini, N. L., & Majid, A. N. (2025). Edupreneurship and Pesantren Management: Forming a Multi-Skilled Muslim Character in the Era of Globalization Article Info. *Heutagogia: Journal of Islamic Education*, 5(2), 253–273. <https://doi.org/10.14421/hjie.52-09>
- Alannauri, K., Fitria, E. N., & Wahyuni, E. N. (2022). IMPLEMENTASI KEARIFAN LOKAL GUSJIGANG DALAM PERSPEKTIF PEMBELAJARAN ILMU PENGETAHUAN SOSIAL PADA PESANTREN AL MAWADAH KUDUS. In *Journal of Social Science and Education* (Vol. 3). Online.
- Al-Attas, S. M. an-N. (1988). *Konsep Pendidikan dalam Islam*. Mizan.
- Ali, M. (2025). Indonesian Post-Orientalist Study of Islam. *Studia Islamika*, 32(1), 43–73. <https://doi.org/DOI:10.36712/sdi.v32i1.45297>
- Allen, K. (2014). *The Precariat: New Class or Bogus Concept?* <http://advancethestruggle.wordpress.com/2012/02/02/longview-occupy-and-beyond->
- Asad, T. (2009). The Idea of an Anthropology of Islam. *Qui Parle*, 17(2), 1–30.
- Atia, M. (2012). “A Way to Paradise”: Pious Neoliberalism, Islam, and Faith-Based Development. *Annals of the Association of American Geographers*, 102(4), 808–827. <https://doi.org/10.1080/00045608.2011.627046>
- Azhfar, M. (2021, September 14). Luncurkan Santripreneur, Menparekraf Dorong Santri Jadi Wirausaha Digital. *SindoNews*. <https://ekbis.sindonews.com/read/540622/34/luncurkan-santripreneur-menparekraf-dorong-santri-jadi-wirausaha-digital-1631621387?showpage=all>
- Azis, I. (2023). Arti Hilirisasi Digital Program Prabowo-Gibran Lanjutkan Jokowi . *Tirto.Id* . <https://tirto.id/arti-hilirisasi-digital-program-prabowo-gibran-lanjutkan-jokowi-gTE9>
- Azra, A., Afrianty, D., & Hefner, R. W. (2007). Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia. In R. W. Hefner & M. Q. Zaman (Eds.), *Schooling Islam The Culture And Politics Of Modern Muslim Education*. Princeton University Press.
- Badan Perencanaan Pembangunan, R. dan I. D. I. Y. (2025). *Grafik Series Data DIY Tahun 2021 s/d 2025: Jumlah Siswa/Mahasiswa* . Bapperida.Jogjaprov.Go.Id. https://bapperida.jogjaprov.go.id/dataku/data_dasar/chart/3597

- Baudrillard, J. (1998). *The Consumer Society: Myth & Structures* (M. Featherstone, Ed.). Sage Publication Ltd.
- Beck, U. (1992). *Risk Society: Towards a New Modernity* (M. Ritter, Trans.). Sage Publications.
- Becker, G. S. . (1976). *The economic approach to human behavior*. University of Chicago Press.
- Berger, P. L. (1969). *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Doubleday & Company.
- Berger, P. L. (1999). The Desecularization of the World: a Global Overview. In P. L. Berger (Ed.), *The Desecularization of the World: Resurgent Religion and World Politics* (pp. 1–18). William B. Eerdmans Publishing Company.
- Berlant, L. (2011). *Cruel Optimism*. Duke University Press.
- Bourdieu, P. (2013). *Outline of a Theory of Practice* (R. Nice, Trans.). Cambridge University Press.
- Budiman, F. (2013). KARAKTERISTIK AKAD PEMBIAYAAN AL-QARDH SEBAGAI AKAD TABARRU'. *Yuridika*, 28(3), 406–418.
- Butler, J. (2004). *Precarious Life: The Powers of Mourning and Violence*. Verso.
- Casanova, J. (1994). *Public Religions in the Modern World*. The University of Chicago Press.
- Choironi, M. A. N. (2019, November 28). *Tafsir Surat an-Nisa ayat 29-30: Mengambil Hak Orang Lain, Membunuh dan Bunuh Diri* . Islami.Co. <https://islami.co/tafsir-surat-an-nisa-ayat-29-30-mengambil-hak-orang-lain-membunuh-dan-bunuh-diri/>
- Connell, R. W. (2005). *MASCULINITIES*. University of California Press.
- Cook, D. (2015). *Understanding Jihad* (2nd ed.). University of California Press.
- de Certeau, M. (1988). *THE PRACTICE OF EVERYDAY LIFE*. University of California Press.
- Dean, M. M. (2009). *Governmentality: Power and rule in modern society*. Sage .
- Desjarlais, R., & Jason Throop, C. (2011). Phenomenological approaches in anthropology. *Annual Review of Anthropology*, 40, 87–102. <https://doi.org/10.1146/annurev-anthro-092010-153345>
- Dhofier, Z. (2011). *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. LP3ES.
- Djamhuri, A., & Ekowati, W. H. (2023). Exploring Indonesian Higher Education Neoliberalization: A Discourse on the Role of Accounting. *Jurnal Ilmiah Akuntansi*, 8(1), 258–286. <https://doi.org/10.23887/jia.v8i1.63508>
- Douglas, M., & Isherwood, B. (1996). *The World of Goods: Towards an Anthropology of Consumption*. Routledge.

- DSN MUI. (2000). *Fatwa Dewan Syari'ah Nasional No: 09/DSN-MUI/IV/2000*. <https://snki.go.id/wp-content/uploads/2023/10/09-Ijarah.pdf>
- Epley, J. L. (2015). Weber's Theory of Charismatic Leadership: The Case of Muslim Leaders in Contemporary Indonesian Politics. In *International Journal of Humanities and Social Science* (Vol. 5, Issue 7). www.ijhssnet.com
- Fauzanafi, M. Z. (2015). Budaya Neo-Liberalisme: Konsumsi Dan Transformasi Inderawi (Sebuah Agenda Riset Etnografi Inderawi). *Gema Keadilan*, 2, 60–77.
- Fitri, R., Sudarmiatin, Lia, D. A. Z., & Filianti. (2021). Santripreneurship Through The Development of Industrial and Santri Creation to Manifest Sharia-Based Economy. *BISTIC Business Innovation Sustainability and Technology International Conference (BISTIC 2021)*, 39–47.
- Fluehr-Lobban, C. (2003). Ethics and Anthropology 1890-2000 A Review of Issues and Principles. In C. Fluehr-Lobban (Ed.), *Ethics and the Profession of Anthropology* (pp. 1–28). Rowman & Littlefield Publishers, Inc.
- Foucault, M. (1977). *DISCIPLINE AND PUNISH The Birth of the Prison*. Vintage Books.
- Foucault, M. (1983). The Subject and Power. In H. L. Dreyfus & Rabinow Paul (Eds.), *Michel Foucault: Beyond Structuralism and Hermeneutics* (pp. 208–226). University of Chicago Press.
- Foucault, M. (1988). Technology of Self. In M. Luther, G. Huck, & P. Hutton (Eds.), *Technologies of the Self: A Seminar with Michel Foucault* (pp. 16–49). University of Massachusetts Press.
- Foucault, M. (1991). *The Foucault effect: studies in governmentality with two lectures by and an interview with Michel Foucault* (G. Burchill, C. Gordon, & P. Miller, Eds.). The University of Chicago Press.
- Foucault, M. (2008). *THE BIRTH OF BIOPOLITICS: LECTURES AT THE COLLÈGE DE FRANCE, 1978–79* (M. Senellart, F. Ewald, A. Fontana, & A. I. Davidson, Eds.; G. Burchell, Trans.).
- Ganti, T. (2014). Neoliberalism. In *Annual Review of Anthropology* (Vol. 43, pp. 89–104). Annual Reviews Inc. <https://doi.org/10.1146/annurev-anthro-092412-155528>
- Gauthier, F. (2018). From nation-state to market: The transformations of religion in the global era, as illustrated by Islam. *Religion*, 48(3), 382–417. <https://doi.org/10.1080/0048721X.2018.1482615>
- Gauthier, F. (2020). *Religion, Modernity, Globalisation: Nation-State to Market*. Routledge.
- Gauthier, F., & Martikainen, T. (2018). Introduction: the marketization of religion. In *Religion* (Vol. 48, Issue 3, pp. 361–366). Routledge. <https://doi.org/10.1080/0048721X.2018.1482614>

- Geertz, C. (1960). The Javanese Kijaji: The Changing Role of a Cultural Broker. In *Comparative Studies in Society and History* (Vol. 2, Issue 2). <http://www.jstor.org/journals/cup.html>.
- Grusendorf, S. (2016). Bourdieu's Field, Capital, and Habitus in Religion. *Journal for the Sociological Integration of Religion and Society*, 6(1).
- Habibi, I. H. (2024). ABDI DALEM DI PESANTREN: STUDI FENOMENOLOGI TENTANG MAKNA HIDUP SANTRI YANG MENGABDI PADA KIAI. *FAJAR Jurnal Pendidikan Islam*, 2, 65–78. <https://www.syekhnrjati.ac.id/jurnal/index.php/holistik/article/view/335>.
- Hadiz, V. R. (2025). Still the "Opium of the Masses"? Religion and Labour Struggles in Indonesia. *Journal of Contemporary Asia*, 55(3), 366–387. <https://doi.org/10.1080/00472336.2024.2311075>
- Haenni, P. (2005). *L'islam de marché : l'autre révolution conservatrice*. Le Seuil.
- Hajri, M. F. (2023). AL-MIKRAJ Pendidikan Islam di Era Digital: Tantangan dan Peluang pada Abad 21. *Al-Mikraj: Jurnal Studi Islam Dan Humaniora*, 4(1), 33–41. <https://doi.org/10.37680/almikraj.v4i1.3006>
- Harahap, H. S., Syukri, M., & Lubis, A. (2022). RESISTENSI PONDOK PESANTREN DI ERA DIGITALISASI (STUDI KASUS PONDOK PESANTREN MUSTHAFAWIYAH PURBA BARU). *Jurnal Pendidikan Dan Keislaman*, 1(1).
- Haroen, N. (2007). *Fiqh Muamalah*. Gaya Media Pratama.
- Hasan, M. (2023). Manajemen Sumber Daya Manusia dan Keunggulan Bersaing di Era Digital. In M. Y. Sianipar (Ed.), *Ekosistem Sumber Daya Manusia Dalam Tantangan Resesi Global* (pp. 1–12). Media Sains Indonesia.
- Hefner, R. W. (1998). Multiple Modernities: Christianity, Islam, and Hinduism in a Globalizing Age. *Annual Review of Anthropology*, 27, 83–104. <https://doi.org/10.1146/annurev.anthro.27.1.83>
- Hidayah, S. N. (2021). Pesantren for middle-class muslims in Indonesia (between religious commodification and pious neoliberalism). *Qudus International Journal of Islamic Studies*, 9(1), 209–244. <https://doi.org/10.21043/QIJS.V9I1.7641>
- Hinayatullohi, A., Sopwandin, I., Saepurohman, A., Abdurahman. (2023). Implementasi Manajemen Strategi Pesantren di Era Revolusi Industri 4.0. In *JAMP: Jurnal Adminitrasi dan Manajemen Pendidikan* (Vol. 6). <http://journal2.um.ac.id/index.php/jamp/>
- Hoesterey, J. B. (2016). *Rebranding Islam piety, prosperity, and a self-help guru*. Standford University Press.
- Idat, D. G. (2019). Memanfaatkan Era Ekonomi Digital untuk Memperkuat Ketahanan Nasional. *Jurnal Kajian Lemhannas RI*, 7(2), 5–11.

- Ihsan, M. (2018). GUSJIGANG; KARAKTER KEMANDIRIAN MASYARAKAT KUDUS MENGHADAPI INDUSTRIALISASI. *IQTISHADIA*, 10(2), 153. <https://doi.org/10.21043/iqtishadia.v10i2.2862>
- Illouz, E. (2008). *Saving the modern soul: Therapy, emotions, and the culture of self-help*. Univ of California Press.
- Isbah, F. M., & Sakhiyya, Z. (2023). Pesantren in Contemporary Indonesia: Negotiating Between Equity and the Market. In Z. Sakhiyya & T. W. Mulya (Eds.), *Education in Indonesia Critical Perspectives on Equity and Social Justice* (pp. 137–152). Springer Nature Singapore .
- Isbah, M. F. (2020). Pesantren in the changing Indonesian context: History and current developments. *Qudus International Journal of Islamic Studies*, 8(1), 65–106. <https://doi.org/10.21043/QIJIS.V8I1.5629>
- Jahja, R. S. (2021). PRODUKSI KELAS PREKARIAT OLEH PERGURUAN TINGGI DI INDONESIA. *Saskara: Indonesian Journal of Society Studies*, 1(2), 1–12. <https://www.bps.go.id/website/images/tenaga-kerja-Agustus->
- Joose, P. (2014). Becoming a God: Max Weber and the social construction of charisma. *Journal of Classical Sociology*, 14(3), 266–283. <https://doi.org/10.1177/1468795X14536652>
- Kailani, N. (2018). Preacher-Cum-Trainers: The Promoters of Market Islam in Urban Indonesia. In N. Saat (Ed.), *Islam in Southeast Asia : Negotiating Modernity* (pp. 164–191). ISEAS Publishing.
- Kemendikasmn. (2025). *JUMLAH DATA SATUAN PENDIDIKAN (DIKTI) PER PROV. D.I. YOGYAKARTA*. Kementerian Pendidikan Dasar Dan Menengah . <https://referensi.data.kemendikdasmen.go.id/pendidikan/dikti/040000/1>
- Kurmala, A. (2025). Govt outlines transformation to narrow digital talent gap. *AntaraNews*. <https://en.antaranews.com/news/358901/govt-outlines-transformation-to-narrow-digital-talent-gap>
- Levy, R. I., & Hollan, D. W. (2015). Person-Centered Interviewing and Observation. In H. R. Bernard & C. C. Gravlee (Eds.), *Handbook of Methods in Cultural Anthropology Second Edition* (2nd ed., pp. 313–342). Rowman & Littlefield.
- Li, T. M. (2007). Governmentality. *Anthropologica*, 49, 275–281.
- Lorey, I. (2006). Governmentality and Self-Precarization: On the Normalization of Cultural Producers (L. Rosenblatt & D. Fink, Trans.). *Transversal: European Institute for Progressive Cultural Policies (EIPCP)*. <http://eipcp.net/transversal/1106/lorey/en>
- Lorey, I. (2011). Governmental Precarization (A. Derieg, Trans.). *Transversal: European Institute for Progressive Cultural Policies (EIPCP)*. <http://eipcp.net/transversal/0811/lorey/en>
- Lorey, I. (2015). *State of Insecurity: Government of the Precarious*. Verso.

- Lukens-Bull, R. A. (2000). TEACHING MORALITY: JAVANESE ISLAMIC EDUCATION IN A GLOBALIZING ERA. *Journal of Arabic and Islamic Studies*, 3, 26–47.
- Lukens-Bull, R. A. (2001). Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia. *Quarterly*, 32(3), 350–372.
- Luthfi, M. (2020). Gusjigang, Nilai Spritual-Sosial-Kewirausahaan dalam Kurikulum Pendidikan Pondok Pesantren al-Mawaddah Kudus. In *ABHATS: Jurnal Islam Ulil Albab* (Vol. 213, Issue 2).
- Ma'arif, S. (2010). POLA HUBUNGAN PATRON-CLIENT KIAI DAN SANTRI DI PESANTREN. *Ta'dib*, XV(02), 273–296.
- Ma'arif, S., Ahmadi, Dzikrulloh, & El Muna, N. (2023). PESANTREN ENTREPRENEURSHIP: HARMONIZATION OF THE THEORIES OF KASB ASY'ARIYAH AND LOCUS OF CONTROL ON STRENGTHENING SANTRIPRENEUR. *Qudus International Journal of Islamic Studies*, 11(1), 31–64. <https://doi.org/10.21043/qijis.v11i1.17404>
- Mahmood, Saba. (2012). *Politics of piety: the Islamic revival and the feminist subject*. Princeton University Press.
- Manderson, L., Davis, M., Colwell, C., & Ahlin, T. (2015). On secrecy, disclosure, the public, and the private in anthropology. *Current Anthropology*, 56, S183–S190. <https://doi.org/10.1086/683302>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Miller, Peter., & Rose, N. S. . (2008). *Governing the present: administering economic, social and personal life*. Polity.
- Munck, R. (2013). The precariat: A view from the South. *Third World Quarterly*, 34(5), 747–762. <https://doi.org/10.1080/01436597.2013.800751>
- Nigst, L. (2024). From Being Well to Well-being. In B. Krawietz & F. Gauthier (Eds.), *The Routledge Handbook of Global Islam and Consumer Culture* (pp. 53–64). Routledge.
- Njoto-Feillard, G. (2018). New Muslim cultures of capitalist enterprise. In *Routledge Handbook of Contemporary Indonesia* (pp. 165–176). Routledge. <https://doi.org/10.4324/9781315628837-13>
- Office of Assistant to Deputy Cabinet Secretary for State Documents & Translation. (2021). *4.0 Industry Advancement to Push Indonesia to Break Into Top Ten Global Economic Power*. Cabinet Secretariat of the Republic Indonesia . <https://setkab.go.id/en/4-0-industry-advancement-to-push-indonesia-to-break-into-top-ten-global-economic-power/>
- Pedoman Etika Profesi Asosiasi Antropologi Indonesia, Asosiasi Antropologi indonesia (2021).

- Pettit, H. (2019). The cruelty of hope: Emotional cultures of precarity in neoliberal Cairo. *Environment and Planning D: Society and Space*, 37(4), 722–739. <https://doi.org/10.1177/0263775818825264>
- Polanyi, K. (2001). *The Great Transformation: The Political and Economic Origins of Our Time*. Beacon Press. www.beacon.org
- Purba, R. (2025). *Pekerjaan Serius Gaji Bercanda: Prekariat Tenaga Akademik di Universitas Sawang Sinawang* [Tesis]. Universitas Gadjah Mada.
- Purser, G., & Hennigan, B. (2017). “Work as unto the Lord”: Enhancing Employability in an Evangelical Job-Readiness Program. *Qualitative Sociology*, 40(1), 111–133. <https://doi.org/10.1007/s11133-016-9347-2>
- Rahmadani, F. H., & Fahmi, K. (2023). Asbabun Nuzul: Definisi, Jenisnya Dan Redaksi Serta Urgensinya. *Indonesian Journal of Multidisciplinary Scientific Studies (IJOMSS)*, 1(2), 57–60. <https://ojs.staira.ac.id/index.php/IJOMSS/index>
- Rahmawati, N. A., Prasetyo, S. A., & Ramadhani, M. W. (2024). Memetakan Visi Prabowo Gibran Pada Masa Kampanye Dalam Prespektif Pembangunan. *WISSEN: Jurnal Ilmu Sosial Dan Humaniora*, 2(3), 97–120. <https://doi.org/10.62383/wissen.v2i3.176>
- Rey, T. (2014). *Bourdieu on Religion: Imposing Faith and Legitimacy*. Routledge.
- Rose, N. (1999). *Powers of Freedom: Reframing Political Thought*. Cambridge University Press.
- Rudnyckyj, D. (2009). Spiritual Economies: Islam and neoliberalism in contemporary Indonesia. *Cultural Anthropology*, 24(1), 104–141. <https://doi.org/10.1111/j.1548-1360.2009.00028.x>
- Rudnyckyj, D. (2011). *Spiritual Economies: Islam, Globalization, and the Afterlife of Development*. Cornell University Press.
- Rudnyckyj, D. (2013). Engineering Entrepreneurial Ethics: Islam after Development in Indonesia. *Moussons*, 21, 37–49. <https://doi.org/10.4000/moussons.2103>
- Salim, A., Manubey, J., & Kuswandi, D. (2024). NEOLIBERALISME DAN DAMPAKNYA BAGI PENDIDIKAN INDONESIA: SEBUAH REFLEKSI. *Jurnal Pendidikan*, 24(2), 97–115. <https://doi.org/10.52850/jpn.v24i2.12484>
- Saputra, K. (2023). Dampak Kebijakan Perguruan Tinggi Negeri Badan Hukum (PTN BH) yang Mengakibatkan Munculnya Komersialisasi Pendidikan. *Journal on Education*, 05(04), 11943–11950.
- Schielke, S. (2009). Being good in Ramadan: ambivalence, fragmentation, and the moral self in the lives of young Egyptians. *Journal of the Royal Anthropological Institute*, 15, S24–S40.
- Schielke, S., & Debevec, L. (2012). *Ordinary Lives and Grand Scheme: An Anthropology of Everyday Religion*. Berhahn Books.

- Scott, J. C. (1972). Patron-Client Politics and Political Change in Southeast. *The American Political Science Review*, 66(1), 91–113.
- Scully, B. (2016). Precarity North and South: A Southern Critique of Guy Standing. In *Global Labour Journal* (Vol. 7, Issue 2).
- Setiawan, E. (2016). POLA RELASI PATRON KLIEN DI PESANTREN DARUL FIKRI MALANG. *Universum: Jurnal Keislaman Dan Kebudayaan*, 10(1), 13–23.
- Siregar, R., Bagus, D., Damanik, R., Manik, V. I.,. (2024). Ageism and Job Advertisements: The Impact of Age Restrictions on Job Accessibility for Old Job Seekers in Indonesia. *Journal of Social Sciences and Humanities*, 14(3).
- Siskandar. (2020). The Role of Religious Education and Utilization Digital Technology for Improving the Quality in Sustainability Madrasa. *JURNAL TARBIYAH*, 27(1). <https://doi.org/10.30829/tar.v27i1.675>
- Siswanto, I., & Yulita, E. (2018). EKSISTENSI PESANTREN DENGAN BUDAYA PATRONASE (Hubungan Kiai Dan Santri). *Mitra Ash-Shibyan Jurnal Pendidikan Dan Konseling* , 2(1), 87–107.
- Solichah, Z. (2023). Sandiaga: Program santri digitalpreneur berdayakan ekonomi umat. [Htpps://Jatim.Antaraneews.Com/Berita/672438/Sandiaga-Program-Santri-Digitalpreneur-Berdayakan-Ekonomi-Umat?&m=false](https://Jatim.Antaraneews.Com/Berita/672438/Sandiaga-Program-Santri-Digitalpreneur-Berdayakan-Ekonomi-Umat?&m=false).
- Standing, G. (2011). *The Precariat The New Dangerous Class*. Bloomsbury Academic.
- Stodulka, T., Selim, N., & Mattes, D. (2018). Affective Scholarship: Doing Anthropology with Epistemic Affects. *Ethos*, 46(4), 519–536. <https://doi.org/10.1111/etho.12219>
- Sutjiatningsih, S., & Kutoyo, S. (1981). *Sejarah Pendidikan Daerah Istimewa Yogyakarta*. Departemen Pendidikan dan Kebudayaan.
- Syah, Z., & Iswanti. (2023). ASAL USUL DAN PERKEMBANGAN PESANTREN DI INDONESIA. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 2(1), 61–72. <https://jpion.org/index.php/jpi61> Situswebjurnal:<https://jpion.org/index.php/jpi61>
- Taufiqurrahman, Y. (2024, December). Persentase ‘Sarjana Pengangguran’ di RI Meningkatkan Dua Kali Lipat Selama 1 Dekade Terakhir. *Goodstats.Id*. <https://data.goodstats.id/statistic/persentase-sarjana-pengangguran-di-ri-meningkat-dua-kali-lipat-selama-1-dekade-terakhir-9ah2d>
- Taylor, C. (2011). Biopower. In D. Taylor (Ed.), *Michel Foucault Key Concept*. Routledge.
- Tjandraningsih, I. (2013). State-Sponsored Precarious Work in Indonesia. *American Behavioral Scientist*, 57(4), 403–419. <https://doi.org/10.1177/0002764212466236>

- Tuasikal, M. A. (2013). *Bayarkan Upah Sebelum Keringat Kering*. Rumaysho.Com. <https://rumaysho.com/3139-bayarkan-upah-sebelum-keringat-kering.html>
- Vinthagen, S., & Johansson, A. (2013). "Everyday Resistance": Exploration of a Concept and its Theories. *Resistance Studies Magazine*, 1(1), 1–46. www.hv.se
- Weber, Max. (2012). *The Protestant ethic and the spirit of capitalism* (S. Kalberg, Trans.). Routledge.
- Wilson, B. R. (1966). *Religion in Secular Society: A Sociological Comment*. C.A. Watts & Co. Ltd.
- Wirman, E. R. (2021). The Normalisation of Precarity in Neoliberal Indonesia: Looking at Internship Programs During the Pandemics. *IndoProgress*, 1(6), 112–130.
- Yasih, D. W. P. (2017). Jakarta's Precarious Workers: Are they a "New Dangerous Class"? *Journal of Contemporary Asia*, 47(1), 27–45. <https://doi.org/10.1080/00472336.2016.1197959>
- Yasih, D. W. P. (2025). *Precarious Workers in the Gig Economy: Neoliberalism and its Discontents in Indonesia*. Springer Nature.
- Yasih, D. W. P., & Hadiz, V. R. (2023). Precarity and Islamism in Indonesia: the contradictions of neoliberalism. *Critical Asian Studies*, 55(1), 83–104. <https://doi.org/10.1080/14672715.2022.2145980>
- Yasih, D. W. P., & Rakhmani, I. (2024). Maintaining Life Under Neoliberal Capitalism: A Case Study of Muslimah Laborers in Solo Raya, Indonesia. *Studia Islamika*, 31(3), 511–541.
- Zamroni, Z., Baharun, H., Febrianto, A., Ali, M., & Rokaiyah, S. (2022). Membangun Kesadaran Santripreneur Berbasis Kearifan Lokal di Pondok Pesantren. *Al-Tijary*, 113–127. <https://doi.org/10.21093/at.v7i2.4264>
- Zulfikar, F. (2024, May 21). Polemik UKT Mahal, Pakar UGM Singgung Peran Negara dalam Pendidikan. *Detik.Com*. <https://www.detik.com/edu/perguruan-tinggi/d-7349897/polemik-ukt-mahal-pakar-ugm-singgung-peran-negara-dalam-pendidikan>