

## Social Entrepreneurship Pesantren (The Analysis of Argumentative Local Wisdom of Dayah in Aceh)

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### ABSTRACT

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The objective of conducting this research is to analyze and investigate social entrepreneurship at Islamic boarding schools (Pesantren), which deals with economic independence, social influence, and strengthening religious values. It is significant that Dayah's local wisdom dimensions act as propelling pillars of transformation towards realizing the pesantren's socio-economic independence. The main objective of this research is to examine the active role of the local wisdom possessed by Dayah that contributed to its success in transitioning pesantren from "surviving" to "thriving." Thus, the research adopts a qualitative ethnographic approach. This method is used to investigate narratives, interactions, and representations in the Dayah community in order to understand the manner by which local wisdom functionally forms and legitimates practices of social entrepreneurship. The findings above show that pesantren possess managerial inertia, which can be explained by a conservative mentality or resistance to new ideas. Dayah's local knowledge functions as an "effective hammer" in overcoming the internal barriers and nurturing a value-based entrepreneurial culture. The above research findings offer a replicable model in creating social entrepreneurship in relation to intersectional cultures/spirituality, especially religious educational environments. The above findings offer an original approach to dealing with pesantren and can be used as guideline for community empowerment policy with local values.



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## ABSTRAK

### Kata Kunci:

*Kewirausahaan Sosial,  
Pesantren, Dayah Aceh,  
Kearifan Lokal,  
Netnografi.*

Penelitian menganalisis praktik kewirausahaan sosial di pesantren mencakup substansi kemandirian ekonomi, dampak sosial, dan penguatan nilai-nilai keagamaan. Faktor kearifan lokal Dayah secara spesifik berfungsi sebagai pilar penggerak transformatif untuk mewujudkan kemandirian ekonomi social pesantren. Tujuan penelitian untuk menganalisis peran aktif kearifan lokal Dayah dalam memfasilitasi transisi pesantren dari sekadar "bertahan" menjadi "berkembang". Pendekatan penelitian menggunakan metode kualitatif teknik netnografi. Teknik ini digunakan untuk menggali narasi, interaksi, dan representasi komunitas Dayah untuk memahami bagaimana kearifan lokal secara fungsional membentuk dan melegitimasi praktik kewirausahaan sosial. Hasil penelitian menunjukkan inersia manajerial pesantren seperti mindset konservatif atau resistensi inovasi. Kearifan lokal Dayah secara substantif berfungsi sebagai "hammer" yang efektif dalam mengatasi resistensi internal dan menumbuhkan etos kewirausahaan yang berkelanjutan dan berbasis nilai. Penelitian menghasilkan model replikasi bagi pengembangan kewirausahaan sosial di konteks budaya dan spiritual serupa, terutama di lingkungan pendidikan keagamaan. Penelitian berimplikasi terhadap model kerangka kerja baru bagi pengelolaan pesantren dan menjadi panduan bagi kebijakan pemberdayaan komunitas yang berbasis nilai lokal.

## INTRODUCTION

Due primarily to its essential function in creating social value while guaranteeing economic sustainability, research on social entrepreneurship has drawn much attention from academics and practitioners (Kasanah et al., 2023). The majority of studies have focused on the independence of Islamic Boarding Schools (Pesantren); however, most are limited to either urban environments or non-profit organizations and therefore create a void for the examination of social entrepreneurial models grounded within traditional religious institutions, especially pesantren (Prasetyo et al., 2022).

This research explicitly explores the way in which distinctive local policy factors, like those found in the Dayah tradition in Aceh, are capable of shaping, supporting, and encouraging social entrepreneurship practices (Syarifuddin, 2020). The prevailing practical gap shows a dearth of comprehensive explanations pertaining to the internal mechanisms and dynamics that enable local wisdom to function as a strategic asset for surmounting internal obstacles, especially managerial inertia, while simultaneously propelling pesantren from simply "surviving" to "thriving" as independent socio-economic entities (Babalola et al., 2022) (Hadi, 2017).

Traditional Islamic Educational Institutions, specifically, Dayah (pesantren) in Aceh, have for the last 5 years indicated clear and observable trends of transitioning to economic independence using the Social Entrepreneurship Model (Muhardi et al.,

2021). In qualitative terms, observations indicate that numerous Dayah have begun to develop productive business units, starting from integrated agriculture and fish farming to handicraft production and the management of Islamic microfinance institutions (Atan & Johari, 2017). These initiatives are not solely aimed at financial profit, but also strive to support educational operational expenses and the well-being of the local population (Handayati et al., 2021).

The shift in orientation from service-oriented institutions to profit-generating entities reflects a rising recognition of the importance of moving away from complete reliance on donations or subsidies. Conversely, there are initiatives to create a sustainable economic ecology that is consistent with religious and social values (Setiawan, 2023). These sorts of constructive efforts reflect an institutional spirit of “evolving” and adapting to the needs of the modern workforce and industry (Chatani, 2012).

The extant literature on social entrepreneurship among pesantren generally highlights aspects such as Islamic economics (Prasetyo & Zulkhairi, 2022), community empowerment (Almuhajir & Barus, 2021), and social impact. Multiple studies have examined the role of pesantren as agents of social and economic transformation, along with the possibility of merging education with productive activity (Zaki et al., 2020). However, there is still a paucity of studies that precisely perform argumentative analyses of the ways in which the unique elements of local Dayah wisdom in Aceh, with its own Sharia principles and local customs, significantly provide the foundation and driving force for its social entrepreneurship model. Discussions the way this local wisdom functions as a “hammer” to overcome the “greatest enemy within” pesantren (such as traditional mindsets that resist innovation, limited managerial capacity, or fear of business failure) remain limited and have not been fully integrated into the framework of social entrepreneurship analysis.

The aim of this research is to present an argumentative analysis of the substance of social entrepreneurship in Pesantren, specifically Dayah in Aceh, focusing on the significance of local wisdom as a major motivating factor. The local wisdom in Aceh's Dayah is more than just a background for culture; it represents an essential internal force ("hammer") which facilitates a successful shift from only being able to survive into a sustainable development process, while creating considerable social effects, in addition to maintaining the spiritual identity of the society (Roche, 2012).

The substance of social entrepreneurship in pesantren is a paradigm of institutional and self-improvement model which incorporates a high social mission and spiritual values as well as productive working ethic. It represents a strategic effort to ensure that pesantren do not just survive as centers of knowledge, but actually evolve towards becoming centers of innovation, empowerment and sustainable self-reliance that tangibly benefits the community at large.

## METHODS

This research employs a qualitative approach, with a netnography design, a methodology adapted from ethnography, to examine the behavior, interactions, and culture of online communities. The netnographic approach is an appropriate method for investigating the phenomenon "Pesantren Social Entrepreneurship," because this methodology enables researchers to enter the conversations and narratives through which digital spaces represent identity among stakeholders. This methodology also gives researchers the opportunity to develop an overall understanding of how dayah-based social entrepreneurship is practiced, discussed and viewed in their own unique context, as well as to identify how the local wisdom of dayah can aid in overcoming the internal challenges associated with social entrepreneurship within the community.

The researcher will gather data through searches on digital platforms where there is an active discussion about innovation in Aceh's pesantrens, using the same set of keywords used to locate the research data, including blogs, social media groups, news media outlets and digital forums. As an outside observer, the researcher will collect data from existing texts (posts and comments), images and videos and metadata. Thematic analysis will be applied to the collected data during a multi-stage process over five stages; first stage being data familiarity, second stage being initial coding, third stage being theme development, fourth stage being review of data and fifth stage being identification and definition of identified themes. The researcher will investigate how the "hammer" of local Aceh Dayah wisdom, is used to address the internal enemies of pesantrens, namely, mental or structural barriers to social entrepreneurship.

The research will be conducted using a method of data triangulation to validate and verify the research's results by cross-checking information from multiple online resources and provide as much information as is available about the setting and dynamics identified. Ethics will be a primary consideration; all references to data will be anonymized to prevent identifying individuals and/or communities. Access will be granted for administrators or key members to online communities which have limited access to the public. At all times, protection of scientific integrity and responsibility will be achieved through secrecy, anonymity, and de-identification of all data collected, in accordance with research ethics standards.

## RESULT AND DISCUSSION

### **The Substance of Social Entrepreneurship in Pesantren**

Analyzing the essence of social entrepreneurship in pesantren requires a comprehensive understanding of how religious traditions intersect with social norms and emerging economic practices. Social entrepreneurship in this context is socially

responsible enterprise; it creates a triadic system, where the social entrepreneurship forms part of an integrated ecosystem comprised of three major pillars: (1) economic independence for the social entrepreneur, (2) social impacts and empowerment of the community through their involvement, and (3) reinforcement of religious values and education for the community. The three pillars support one another and move the pesantren from being merely passive educators to active agents of positive change and mediators.

Understanding the essence of social entrepreneurship within the pesantren context requires recognizing the intricate integration of religious tradition, established social norms, and contemporary economic practices. Religious values embedded in pesantren delineate ethical boundaries that guide entrepreneurial activities, ensuring that economic behavior aligns with moral principles. Social norms within the community define acceptable interactions and collective responsibilities, thereby fostering cooperation and trust. Emerging economic practices introduce innovative approaches alongside sustainability concerns. Collectively, these factors constitute a cultural framework enabling pesantren social entrepreneurs to navigate both spiritual and worldly demands, rendering their enterprises meaningful beyond mere profit.

At the value of pesantren social entrepreneurship lies the principle of economic independence for the social entrepreneur, empowering individuals to become self-reliant while remaining firmly rooted in their religious identity. Achieving economic autonomy allows entrepreneurs to diminish dependence on external aid and to actively contribute to their local economies. This independence supports reinvestment in community development projects and enhances the pesantren's capacity for sustainable growth. Crucially, economic self-sufficiency within this framework is not detached from ethical and religious considerations; rather, it exemplifies a responsible business practice that harmonizes profit with spiritual and societal welfare.

The triadic system central to pesantren social entrepreneurship integrates social impact and community empowerment with the reinforcement of religious values and education. Active community participation ensures that benefits are widely shared, thereby promoting social inclusion, skill development, and resilience. Concurrently, the sustained emphasis on religious education upholds the pesantren's spiritual mission, nurturing ethical entrepreneurs and conscientious citizens. This reciprocal reinforcement transforms pesantren from passive educational institutions into dynamic agents of social change, mediating economic progress with moral guidance to foster holistic and enduring community development.

### **Strengthening Religious Values and Education**

Islamic social entrepreneurship, as practiced within the context of Pesantren, is an expression of the fundamental tenets of Islam. All entrepreneurial activities are

based on principles such as brotherhood (*ukhuwah*) and mutual assistance, honesty (*amanah*), fairness, and goodness (*maslahat*). Social entrepreneurship is one way for Muslims to practice *dakwah bil hal* (preaching through action) demonstrating that Islam encourages all believers to be productive, self-reliant and contributing members to society.

The local wisdom of Aceh; for example the proverb "*adat bak po teu meuho, hukom bak syiah kuala*" (customs based on Islamic law, Islamic law based on the Quran & Hadith) and the values of independence and generosity found in Aceh's traditional heritage; serve as an effective internal hammer to eliminate the "enemy from within," the skepticisms about business and the passive mentality of some by instilling in them that ethical business practices are a vital part of their Islamic duty and spiritual development. The pesantrens have become institutions that offer a broader educational experience than ever before. Pesantren offer students a comprehensive education that includes religion, academics, vocational skills and entrepreneurial ethics education (Suyanta, 2012).

**Table 1: Empowering Religious Values & Education**

No	Pesantren	Pesantren Typology	Types of Entrepreneurship	Substance (Empowering Religious Values & Education)
1	Pondok Pesantren Nurul Jadid	Salafiyah-Modern	Sharia Pesantren Cooperative (Kapontren)	Teaching the practice of muamalah syariah (Islamic commercial law) in every cooperative business transaction, ranging from sales and purchase contracts, savings and loans, to profit-sharing. Santri directly learn Islamic economics and business ethics according to religious guidance.
2	Dayah Darussalam Labuhan Haji	Traditional	Publication & Printing of Yellow Books (Traditional Islamic Texts)	Involvement of santri and teachers in republishing or compiling kitab kuning (classical Islamic texts) and other religious books. This strengthens the tradition of Islamic literacy, disseminates religious knowledge, and trains santri in grammar and writing.
3	Pondok Pesantren Gontor	Modern	Sharia Microfinance Institution (BMT – Baitul Maal wa Tamwil)	Involvement of santri in the management of Baitul Maal wa Tamwil (BMT), where they learn the principles of Islamic finance such as profit-sharing ( <i>bagi hasil</i> ), mark-up sales ( <i>murabahah</i> ), and leasing ( <i>ijarah</i> ). This serves as a medium for anti-usury education and instills values of mutual assistance ( <i>ta'awun</i> ) in the economy.
4	Dayah Terpadu Madani	Modern	Halal Study and Training Center	Development of halal certification and consultation programs for MSMEs. Santri learn in-depth about fiqh (Islamic jurisprudence) concerning halal and haram,

				as well as Sharia-compliant production processes, and become agents of education for a halal lifestyle within the community.
5	Pondok Pesantren Al-Mawaddah	Salafiyah	Production and Marketing of Muslim Attire/Gamis	Teaching sewing skills and business practices for syar'i (Islamic-compliant) Muslim attire. The primary goal is not solely profit, but also to disseminate clothing that adheres to Islamic teachings and promotes an Islamic lifestyle through the products.
6	Dayah Mahyal Ulum Al-Aziziyah	Traditional	Islamic Calligraphy and Arts	Teaching calligraphy and various other Islamic arts, producing works that possess both aesthetic value and serve as da'wah. This practice preserves Islamic cultural heritage and becomes a means of strengthening spiritual identity and Islamic artistic expression.
7	Pondok Pesantren Daarut Tauhiid	Modern	Spiritual Entrepreneurship Training	Integration of tauhid (oneness of God) and noble akhlak (character) values into every entrepreneurial training curriculum. Santri are not only about business strategies, but also about the importance of integrity, honesty, and the intention of worship in their business dealings.

Table 1 shows social entrepreneurship in pesantren (including Dayah) acts as a living laboratory, integrating religious and educational values into economic activities. This reinforces Islamic identity and disseminates benefits through products/services. Netnography is an effective research method, capturing digital narratives and interactions of the Dayah community that traditional methods often miss.

### **First Model- Developmental Orientation Rather Than Protective, From Conservative to Innovative, From Donation to Self-Sufficient**

Traditionally, most of the time, pesantrens have been operating in survival mode; they have a traditional business model that is solely based on the receiving of donations (*fawaid/infaq*), subsistence farming, and the support of their local communities for the operation of the religious school and education; however, social entrepreneurship will require an innovative approach to governing the pesantren which implies a paradigm shift from merely surviving (to continue to operate as traditionally and to continue to operate with continuity) to thrive (to actively generate economic and social value).

This model's implementation in pesantren focuses on santri accomplishments rather than just on learning the *Turats* (classical Islamic texts). Pesantren adopting this

model establishes numerous business units to support minimal economic welfare and become independent from external parties.

Sustainable MSMEs such as integrated farming; unique pesantren-made products; handicrafts made by Santri; and IT services are just a few examples of how Pesantrens can develop their own potential by developing MSMEs. These businesses generate income for the financial sustainability of Pesantrens and create jobs in the form of employment for Santri and the local community, providing a hands-on opportunity for Santri to learn about entrepreneurship directly. In this way it is an example of a tangible manifestation of development with social impact.

### Second Model - Innovative Policy Focus Orientation, Addressing Challenges and Obstacles to Pesantren Innovation

The development of social entrepreneurship in pesantren often stems not from competitive markets or a lack of capital, but rather from within the pesantren community itself. In this case, the process of implementing social entrepreneurship in pesantren is viewed from the pesantren's own sub-systems, including:

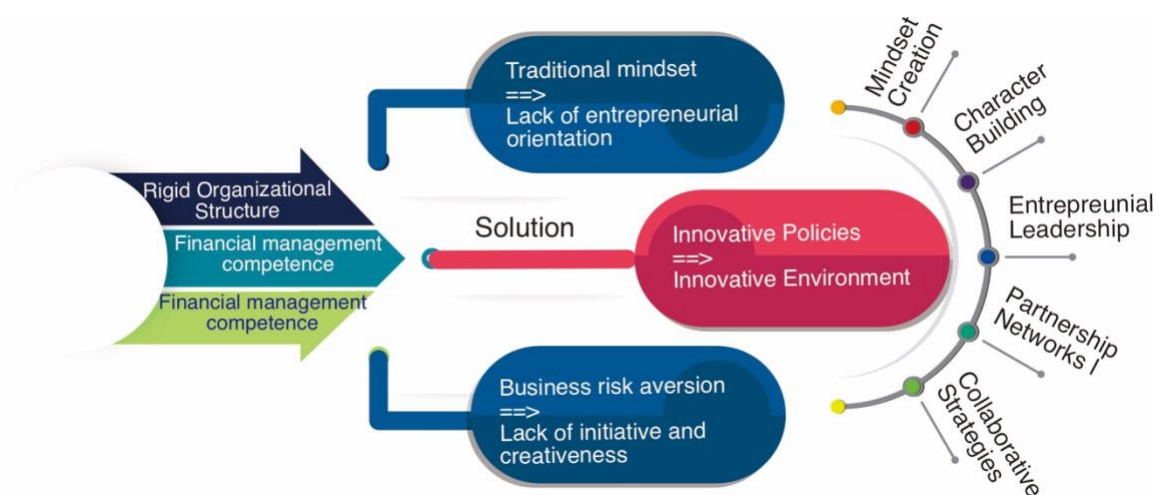


Figure 1: Model Of Economic Development in Islamic Boarding Schools Based on Local Wisdom

Internal factors such as traditional perspectives and unwillingness to embrace new entrepreneurial ideas, innovation or business models drive the emergence of social entrepreneurship within the pesantren environment rather than external factors such as a competitive marketplace or an absence of funding. In this case, the process of implementing social entrepreneurship in pesantren is observed through the pesantren's own subsystems, which include:

Traditional ways of thinking and a reluctance to adopt modern methods or business innovations are among the obstacles to achieving social independence, with the perception that "business" is incompatible with "da'wah" (proselytizing). There is a concern that economic engagement may undermine spiritual values (Syafieh et al., 2022). The reluctance of Pesantren managers to start business projects is largely based on fear of taking risks; namely, pesantren feel that their lack of experience with business would lead to failure, and therefore harm the image of the institute as a whole (Prasetyo, 2022). The same type of thinking leads to the frequent practice of relying upon donors rather than creating self-sustaining financial support mechanisms for the institution. The reluctance of santri to develop an entrepreneurial orientation is another significant limitation. Many of them have little concern with anything but religious education and as such do not gain the skills that are needed for effective problem solving in a commercial setting. Their strong commitment to traditional values also limits their ability to consider and implement new ideas.

### **Third Model - Orientation Towards Mental Resilience and Business-Social Competence**

While traditional methods frequently rely on field ethnography or surveys, netnography enables researchers to capture the narratives, interactions, and self-representations of the Dayah community within digital sphere, which may not be disclosed through direct interviews or physical observation.

In order for Pesantren to continue evolving, they must possess an equally strong "hammer" for confronting their own obstacles, and the hammer has to be prepared mentally and strategically. This preparation can be achieved by providing entrepreneurial training. The tools that are developed to overcome these obstacles will be referred to as a "hammer", in the form of either additional curriculum or outside-the-classroom-activities that provide the students (and also the administration) with education and knowledge in areas such as business, management, digital marketing, and social innovation.

Kyai (religious leaders) and administrators must be role models in integrating religious values with a social entrepreneurial ethos, demonstrating that Sharia-compliant and socially responsible business is a vital part of worship and proselytization. Institutionally, this entails the creation of an innovative environment. Policies implemented should encourage santri to experiment, innovate, and learn from failures, providing space for new ideas to flourish.

In the context of pesantren leadership, the concept of collegial leadership is known. This implies that the pesantren leadership is not singular but collective. Operationally, some leaders are tasked with overseeing the pesantren while others

focus on building networks and collaborations, leveraging alumni networks, business experts, or other institutions for mentorship and funding.

### The Role of Local Wisdom as a Driving Pillar for Social Entrepreneurship in Pesantren

This section focuses on the role of local wisdom as a major pillar for social entrepreneurship in Dayah Aceh. Traditional and cultural elements actively shape, inspire, legitimize, and facilitate the entrepreneurial process among pesantren. Every social entrepreneurship initiative is given character and direction by the "DNA" of Dayah's local wisdom, which is enhanced by a fusion of Islamic values (Sharia) and local customs. The substantiation of this analysis is explained by a number of detailed aspects:



Local wisdom in Dayah instills the concept that entrepreneurship is more than just seeking worldly wealth; it is an essential part of *muamalah*, *khidmah*, and the pursuit of blessings. *Maslahah* and *falah* (success in this world and the hereafter) are the ultimate aims that drive all endeavors. The Dayah tradition highly upholds *amanah* (honesty and trust), which serves as the ethical foundation for conducting business and building the reputation and credibility of the products or services offered. For instance, if a Dayah produces Aceh coffee, aspects such as halal certification, quality control, and process transparency become fundamental parts of the ethos that distinguishes it from common commercial enterprises. It inspires entrepreneurs in Dayah to overcome the "internal enemy" in the form of temptation to sacrifice quality or honesty for rapid profit.

Local wisdom fosters *ukhuwah* and *gotong royong*, which constitute invaluable social capital. Networks of alumni, santri guardians, and the surrounding Dayah community are bound by strong emotional and spiritual ties. When a Dayah launches an entrepreneurial initiative, this network becomes a loyal initial marketing base, a source of volunteer labor, and even a provider of initial Sharia-based capital (for instance, through productive *infaq* or *mudharabah*). Santri, who have been educated with values of obedience and responsibility, become dedicated human capital. Local

wisdom regarding the sustainable use of natural resources (for example, preserving forests for herbal products or practicing organic farming) is also leveraged, turning the pesantren's physical resources (endowed land, traditional expertise) into productive assets. This effectively destroys "internal enemies" such as external capital limitations or human resource shortages, as solutions emerge from within the community.

Dayah-produced products or services frequently represent Aceh's cultural identity and values. For example, Acehese handicrafts, traditional cuisine with local recipes, and herbal products that draw on conventional medicinal wisdom all serve specific, high-value niche markets (Lopes Cardozo & Srimulyani, 2021). Authenticity and quality based on local values foster consumer trust. Moreover, local wisdom confers tremendous social legitimacy. The Acehese community trusts and supports Dayah's activities more since Dayah is considered an institution that upholds morals and community interests (Hadi, 2017). It facilitates market penetration and lessens social resistance to innovation since entrepreneurship is viewed as a noble endeavor aligned with communal values, rather than simply capitalism. Thus, local wisdom functions as a "hammer" that knocks down the walls of public uncertainty and builds a positive image.

Local wisdom, which scholars, Kyais, and Tengkus frequently uphold for, also acts as an adaptive mechanism to overcome "the greatest enemy within," such as a conservative mindset that opposes business innovation, fear of failure, or a passive mentality of dependence. With authority and knowledge, these religious scholars can reinterpret or adapt Islamic values and customs to support entrepreneurial initiatives, emphasizing that entrepreneurship is the Sunnah (tradition) of the Prophet or a form of *jihad fisabilillah* in an economic context. Spiritual guidance on patience, *istiqamah*, and *tawakkal* is an essential psychological "tools" that strengthen Dayah entrepreneurs' resilience in the face of hardships and failures. It transforms the perception of risk from something to be avoided to an integral part of the learning process and worship.

The novelty of this research lies in its model of interaction among traditional Islamic educational institutions, social entrepreneurship practices, and distinctive local wisdom. Aspects of Islamic economics or business models have been highlighted in discussions of social entrepreneurship and pesantren self-reliance. However, this research thoroughly integrates Dayah's local expertise, including its intricate values and traditions, to actively become a driving and shaping pillar of social entrepreneurship content.

This argument contends that deeply ingrained cultural and spiritual values, or local wisdom, among Dayah (pesantren) function as transforming catalysts for entrepreneurial innovation. Rather than simply contextual background, this endogenous local wisdom serves as a "hammer" to conquer internal constraints,

driving administrators towards unique entrepreneurial innovation and developing economic and social self-reliance.

Values such as amanah, maslahat, cooperation, and the worship ethos in entrepreneurship actively reduce resistance to innovation, build resilience, and ethically mobilize resources. It adds to the social entrepreneurship theoretical framework by integrating social psychology and institutional theory within a specific cultural and spiritual context.

Through online discourse analysis, this research reveals the way stakeholders build the identity of social entrepreneurship. This research makes a significant contribution to educational management, social entrepreneurship, and contemporary religious studies, owing to its thematic focus, innovative theoretical framework, and adaptive research methodology.

## CONCLUSION

The Social Entrepreneurship Model for Pesantren is a manifestation of strengthening the identity of pesantren. The independence, sustainability, and social impact of pesantren will be achieved if the pesantren can overcome management stagnation both individually and institutionally. The effectiveness of individual implementation of independence requires commitment, courage, and a desire to innovate, all of which align with the values of independence and its benefits. Social entrepreneurship in pesantren is oriented towards economic sustainability and the creation of a transformative ecosystem that encourages the transition from "survival" to "development." A distinctive aspect is that Dayah's local wisdom in Aceh combines spiritual and customary values. The systematic management of business unit characteristics reflects this local wisdom. Internal efforts address issues such as conservative mentalities, resource restrictions, or reluctance to innovate, while also mobilizing internal assets and social legitimacy.

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