



## Article

# THE ROLE OF PESANTREN IN IMPROVING SOCIOPRENEURSHIP OF THE COMMUNITY AROUND PESANTREN IN PALEMBANG CITY

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### ABSTRACT

The function of pesantren besides education and da'wah is community empowerment. One of the implementations of the empowerment function is the role of Pesantren in increasing Sociopreneurship in the community around the pesantren. So, this study suggests the role of pesantren in increasing the Sociopreneurship of the Islamic Boarding School Community in Palembang City. This study uses descriptive qualitative research methods and field research methods. Data collection techniques were carried out using observation, and interviews by distributing 30 questionnaires to pesantren administrators and local communities. The study found that social entrepreneurship in pesantren is carried out by providing students with the skills to run a business and collaborate with SMEs (Micro, Small, and Medium Enterprises) to develop businesses. Pesantren also provides economic assistance to socioeconomically disadvantaged populations. The development of Sociopreneurship carried out by pesantren has a positive impact on the community around the pesantren, especially in improvement a living standards.

### KEYWORDS :

pesantren,  
sociopreneurship ,  
community, Palembang  
city

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## INTRODUCTION

The history of Indonesia cannot be separated from the role and struggle of Pesantren, since the early arrival of Islam, especially during the Walisongo period until the Dutch colonial period, the independence period until now, Pesantren have contributed a million invaluable services to Indonesia, especially to the development of Islam. The term Pesantren is two terms that contain one meaning. Javanese people call it “Pondok” or “Pesantren”. Often also refer to Pesantren, the term Pondok comes from the word dormitory, while in Arabic it is funduq which means dormitory. Pesantren is the oldest educational institution that is timeless and exists until now because it is able to adapt, one of which is like the Modern Islamic Boarding School whose application leaves the traditional learning system into a modern learning system. Pesantren can be interpreted as a place to live as well as a place for students to gain knowledge, especially Islamic religious knowledge. The elements of pesantren that are widely known are the existence of pondok, Masjid, kitab kuning, santri and Kiai (Dhofier, 1980) .

Pondok is a characteristic of the pesantren tradition where the Santri lives together and studies which also provides a mosque for worship, study rooms, and other religious activities. Mosque is an element that cannot be separated from the pesantren because the mosque is the center of education in the pesantren tradition, this mosque functions as a manifestation of universalism and the traditional Islamic education system. Kitab kuning (Classical Islamic Books) are classic Islamic books written by previous scholars and include lessons on various Islamic religious knowledge and Arabic. Santri is the designation for students who study in pesantren. Meanwhile, Kiai is the most essential element of a pesantren. Kiai is the leader of the pesantren, often the kiai is the founder of a pesantren.

From the system of teaching and knowledge taught, Pesantren can be divided into three categories, namely traditional Pesantren, Modern pesantren and Comprehensive Pesantren. Traditional Pesantren is pesantren that still maintains its original form by solely teaching books written by 15th century scholars using Arabic. Modern Pesantren is a type of pesantren development because its learning

orientation tends to adopt the entire classical learning system and leave the traditional learning system. Meanwhile Comprehensive Pesantren is a combined education and teaching system between traditional Pesantren and modern Pesantren (Ghazali, 2001).

Pesantren has now undergone many changes. Although pesantren in general still play a role in the field of Islamic education (tafaqquh fiddin), not much effort has been made in developing the economy and entrepreneurship, but many pesantren have succeeded in carrying out their roles and functions as community empowerment and economic development (Dzikri, 2019; Haryono, 2022; Jazil, Fahmi, Prasetya, Faizin, & Sholihuddin, 2021; Pohl, 2006). The role of pesantren in economic development can strengthen three functions pesantren, namely education, preaching, and community empowerment (Kemenag, 2022).

Based on the above objectives, it shows that the purpose of the Pesantren is not only to educate students but also as a center for da'wah and help improve the social welfare of the surrounding community. Society is a unit of human life that interacts according to a certain system of customs that is sustainable, and which is bound by a sense of shared identity. In Islam it is revealed that humans were created by Allah SWT from a man and a woman, in groups so that they know each other and establish relationships with the community, as the word of Allah SWT in Surah Al Hujurat verse 13 which means:

“O people! We have created you from a male and you a female, then We made you into nations and tribes so that you may know one another. the most honorable of them in the sight of Allah is the one who is most pious. Verily, Allah is All-Knowing, All-Aware.”

This verse explains how humans interact with each other, O all humans, we have made you into various peoples (nations) and countries, not so that you fight but rather to get to know each other. know each other and have compassion for one another. One nation is no more than another nation, but with its knowledge and skills, while the person who is more honorable in the sight of Allah is the one who is pious. Therefore, it is fitting for all nations to be converted,

that they are made of Allah not to fight but to get acquainted with one another. We have made you into different peoples (nations) and lands, not so that you may fight but rather so that you may get to know one another and have compassion for one another. One nation is no more than another nation, but with its knowledge and skills, while the person who is more noble in the sight of Allah is the one who is pious. Therefore, it is fitting for all nations to convert that they have not made God to fight but to get acquainted with one another. We have made you into different peoples (nations) and lands, not so that you may fight but rather so that you may get to know one another and have compassion for one another. One nation is no more than another nation, but with its knowledge and skills, while the person who is more noble in the sight of Allah is the one who is pious. Therefore, it is fitting for all nations to convert that they have not made God to fight but to get acquainted with one another.

Social action towards the surrounding community by an institution, organization or company through Corporate Social Responsibility (CSR) programs or other social institutions is closely related to Sociopreneurs. Sociopreneurs is a term derived from entrepreneurship. A combination of two words, social which means community, and entrepreneurship which means entrepreneurship. Sociopreneurs are entrepreneurial figures who are socially driven, moving not motivated by profit, but the mission of overcoming existing social problems. Sociopreneurs' activities can be distinguished by applying four dimensions or axes, namely job creation, building utilization, volunteer support, and a focus on helping vulnerable groups.

Based on this background, it is necessary to research how the role of pesantren in improving the sociopreneurs of the community around Pesantren in the city of Palembang is needed. Sociopreneur is a term derived from entrepreneurship. Combination of two words, social which means community, and entrepreneurship which means entrepreneurship. Based on the existing definition, basically Sociopreneurs are a form of merging between the concept of entrepreneurship that puts forward economic activities that

characterize an entrepreneur but the goals achieved are not only profit-oriented, but also profit-oriented. on social goals.

Based on the formulation of the problem determined, the desired research objective is to find out the role of Pesantren in improving sociopreneurs in the community around Pesantren in the city of Palembang and what effect it has on the surrounding community. Based on practical aspects, the results of this study can provide useful input and consideration for Pesantren Managers in order to increase the role of Sociopreneurs for the surrounding community.

## LITERATURE REVIEW

### Brief Understanding of Social Entrepreneurship

One of the classic definitions of social entrepreneurship and social entrepreneurship is given by Dees (1998), who says that social entrepreneurs play the role of agents of social change by: carrying out a mission to achieve goals of social interest, not just for personal gain (Praszkier & Nowak, 2012). However, the concept of social entrepreneurship was coined by William (Bill) Drayton, founder and CEO of the international association Ashoka: Innovators for the Public, a civic organization that identifies and supports prominent social entrepreneurs from nearly seventy countries who are considered engines of social change and role models for sectors of citizens, and helping them achieve maximum social impact (Praszkier & Nowak, 2012, p. 13). Therefore William (Bill) Drayton, is credited with coining the term "social entrepreneurship". Moreover, the special role of Bill Drayton and his organization has been widely noted in the media (Sen, 2007).

Bornstein (2004) considers Ashoka's definition of social entrepreneurship to be the most comprehensive; according to Ashoka (2000), social entrepreneurs can produce small changes in the short term that reverberate through the existing system, which ultimately affects significant changes in the long term (Bornstein, 2004). Hence Asoka set selection criteria for social entrepreneurs called Asoka fellows (Ashoka, 2008):

1. Having new ideas to solve critical social problems. Candidates

must have innovations that are truly transformational, not just changing the way things are done today.

2. Creativity. Social entrepreneurs must be able to become problem solvers and able to engineer their visions into reality. Among the questions that might be asked are: Does the candidate have a history of creating other new visions?
3. Have entrepreneurial qualities. Social entrepreneurs must be willing to grapple endlessly with many practical “hows.” The successful candidate, given the means, will dedicate themselves fully to launching and developing their idea.
4. Ideas that have social impact. The new idea of a social entrepreneur has significant potential and will trigger social impact. The idea itself must be quite new, practical, and in the field so that it can be adopted in the field.
5. Have unquestionable ethics. Social entrepreneurs who introduce major structural changes in society must inspire those changes on a broad scale and across different stakeholder groups. If the entrepreneur is not trusted, the chances of success are significantly reduced. Ashoka stressed that each participant in the selection process was assessed for ethical requirements.

The criteria set by Ashoka also meet the characteristics of social entrepreneurs mentioned by Bornstein (1998). He stated that social entrepreneurs are entrepreneurs who open up new possibilities by introducing innovative ideas, combining vision with creative application and solving problems by showing total commitment to social change ideas (Bornstein, 1998).

In addition, Martin and Osberg (2015) also provide the following criteria and special characteristics of social entrepreneurship (Martin & Osberg, 2015):

- Identification of unjust circumstances that lead to marginalization, or suffering to certain social groups that do not have the economic or political means to effect transformational change on their own.
- Developing, testing, refining, and scaling solutions,

deploying social value propositions that have the potential to challenge stability.

- Create new situations that release new values for society, provide solutions to problems or reduce the suffering of the social groups it addresses. In this new state, an ecosystem is created around a new balance that sustains and grows it, extending benefits throughout society.

In general, Teresa Chahine defines social entrepreneurship as a process that involves effective, innovative and sustainable solutions to meet social and environmental challenges. A social entrepreneur is someone who designs and implements interventions, products or services that enhance the well-being of marginalized individuals and populations. A social enterprise is an organization (whether for-profit or not-for-profit) formed to meet a social or environmental challenge, which streamlines its operations and supply chain to maximize social impact and minimize resource use, and which employs sustainable, replicable resources and a business model that potentially measurable (Chahine, 2016).

### The Potential of Pesantren in Entrepreneurship Development

Pesantren is an Islamic educational institution that functions as a social institution. Pesantren is also a traditional Islamic religious education institution in Indonesia, which was established and developed centuries ago. The word “pesantren” comes from the word “santri”, which begins with the prefix “pe”, and the suffix “an” becomes a pesantren, which means a place where santri live, while santri are students who study Islamic knowledge (Asrohah, 2004).

Pesantren are considered to have great and strategic potential in the development of entrepreneurship and the national economy (Bank Indonesia, 2021). With a total number of more than 229 thousand (OJK, 2020), Pesantren are considered to have great potential in building a strong national economic base (Haryono, 2022). However, even though pesantren are now developing in such a way (Azra, 2018), so many pesantren have succeeded in carrying out community empowerment roles (Pohl, 2006). However, pesantren in general still have many roles only in the field of Islamic education (*tafaqquh fiddin*). Meanwhile,



not much effort has been made in developing the economy and entrepreneurship (Jazil et al., 2021; Mustari & Rahman, 2012).

The potential of Pesantren in developing entrepreneurship has been realized by many parties. The Minister of State-Owned Enterprises (SOEs), Erick Thohir, even considered that Pesantren have great potential to contribute to the nation's economic growth and welfare (Republika, 2022). Because of this, many government programs were issued to support the strengthening of the pesantren economy. The Ministry of Religion of the Republic of Indonesia (KEMENAG) launched the pesantren independence program, by building business units managed by pesantren. This program aims to strengthen the economic resources of Pesantren so that they can support the three functions pesantren, namely education, preaching, and community empowerment (Kemenag, 2022). The Ministry of State-Owned Enterprises (SOEs) has also designed various special programs to increase the economic independence of Pesantren. One of them is the BUMNU (Badan Usaha Milik Nahdlatul Ulama) program. This program was carried out by establishing 250 Islamic boarding school business entities to encourage the Islamic boarding school-based community economy (Republika, 2022). Meanwhile, Bank Indonesia introduced the program HIBATREN (Himpunan Ekonomi Bisnis Pesantren) (Bank Indonesia, 2021). (Islamic Boarding School Economics Association) (Bank Indonesia, 2021). This is a forum for the collaboration of all Pesantren in Indonesia in developing the Islamic boarding school business economy and the people. Currently, 17 regional HEBITREN coordinators have been formed with a total of 320 Pesantren members (Septyaningsih, 2021).

## METHOD

The type of research used in this research is the type of qualitative research. The data used in this study are in the form of problems that must be solved and resolved through existing data. The data used is about the structure and activities of one of the Pesantren in the city of Palembang by conducting interviews with the Pesantren Management, the role of pesantren in improving the sociopreneur of the surrounding



community so that the community can be helped economically and soft skills. The secondary data used is sourced from records originating from third parties and other sources, through the provision of library research by studying books that have a relationship related to research. Data obtained from books, pesantren documents, journals,

The data collection technique used in this study is observation. This observation is carried out starting from the stage of realizing the economic empowerment of pesantren. In addition, data collection is also through interviews conducted with parties related to research and documentation obtained through documents or archives from the institution under study (Arikunto, 2006).

## RESULTS AND DISCUSSION

Studies on the role of Pesantren in the development of entrepreneurship have been carried out by many researchers. Several studies show that Pesantren have an important role in developing entrepreneurship in Indonesia. Among them is by helping to increase entrepreneurial awareness among students and the community, especially in isolated rural areas. In pesantren, students are educated to become entrepreneurs and have the necessary skills to start a business and develop businesses by maximizing the economic potential that exists in the area around the pesantren (Israfil, 2017). Existing studies also show that Pesantren are also trying to increase Entrepreneurship Awareness for students and provide Entrepreneurship Education as part of their curriculum. The students learn about business management, marketing, and finance, and how to start and run a small business (Abdullah & Misbah, 2021).

Pesantren also play a role in social entrepreneurship, namely businesses that aim to have a positive impact on the community and the surrounding environment. such as the Sidogiri Islamic Boarding School in Pasuruan, East Java. The Sidogiri Islamic Boarding School builds social entrepreneurship by establishing business institutions, such as cooperatives, minimarket networks, microfinance institutions and others, which have a positive impact on society. The institution was established with the aim of enlarging the role of Pesantren in conveying Islamic values (da'wah), business, and providing social values for the

community surrounding pesantren (Reginald & Mawardi, 2014).

This research conducted in Modern Pesantren in Palembang. This Pesantren was founded in 2018. This Modern Pesantren was a Pesantren that introduces the concept of pesantren that was touched by public schools. This public school with the concept of Pesantren starts from kindergarten, elementary, junior high and high school, but for the dormitory concept only junior and senior high school.

Based on primary data obtained by researchers through field observations and interviews using direct questionnaires with pesantren administrators and 30 residents. This pesantren had a sociopreneur spirit which means that it was not only a pesantren that focuses on students but was engaged in the social field, moving not motivated by profit, but the mission of overcoming existing social problems. Social entrepreneurship/sociopreneur activities could be distinguished by applying four dimensions or axes, namely job creation, building utilization, volunteer support, and a focus on helping vulnerable groups. Based on the existing definition,

This Pesantren applied volunteer support in soft skills training and the provision of a place to recite the Qur'an and BTA (Read and Write the Qur'an). Soft skills training conducted by this pesantren was carried out to local residents by training or teaching the Qur'an and reading and writing, especially to old people and children who want to deepen their religious knowledge. The initial notification of the training to the residents was that the ustadz and cleric gave information door to door. This training was held once a week or once every two weeks to be exact on Thursdays and Fridays after the Asr prayer until before Maghrib. Soft skills training for residents was free of charge and the tutors were experienced and trained Islamic clerics and clerics.

In addition to providing soft skills training, the Pesantren also lend mosque facilities to local residents for the 5 daily prayers and tarawih prayers during the month of Ramadan. Local residents were grateful for the establishment of this pesantren because it could deepen religious knowledge, remind prayer times and the entrance to the mosque is easily accessible from the community.

The pesantren also helped the local SMME (Small Micro and

Medium Enterprises) by entrusting merchandise made by the Santri' hands to local residents, namely a mask connector at a price of Rp. 35,000, with a profit sharing of 70% for the pesantren and 30% for the residents. In addition to providing training and helping to improve the community's economy, the pesantren also had a "Blessing Week" activity, namely the distribution of basic necessities such as rice, oil, sugar and salt to residents. This distribution was carried out every Friday after Friday prayers. 100 packs of basic food were distributed, these groceries were given by Santri to local residents and chaired by ustadz and ustadzah, the benefit of the distribution of basic needs was to reduce the burden of spending on KPM (Beneficiary Families) through fulfilling some food needs.

This pesantren's socipreuner spirit arised because the activities carried out were not about educational activities but also about community economic development with the pesantren's social economic program so that Pesantren did not prioritize personal interests but also think about the interests of the wider community. which had good morals, Pesantren also had a goal to improve the economy of the surrounding community so that the pesantren and the surrounding community had better synergy.

The pesantren's efforts show the pesantren's attention to the creation of shared values, both economic and social values that go together. Because as quoted by Teresa Chahine the basis of most discussions of social entrepreneurship is the concept of shared values. Business institutions that have an orientation to social entrepreneurship do not only focus on short-term profits at the expense of community needs. Business institutions in this case must pursue economic and social values simultaneously, with the one strengthening the other. The pursuit of economic value alone makes companies and communities vulnerable. Creating social value fosters the equity and stability necessary to allow a society's economy to thrive (Chahine, 2016).

## CONCLUSION

Social entrepreneurship in pesantren in Palembang City is carried out by providing skills education to students to produce products of economic value. The students are also encouraged to run a business in collaboration with UKM (Micro, Small and Medium Enterprises) around the pesantren. Pesantren also actively help socioeconomically disadvantaged groups around the pesantren by providing food assistance which is given periodically. the pesantren's efforts, both directly and indirectly, have had a positive impact on society, especially in terms of improvement in living standards

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