



# Concept of Social Entrepreneurship Values in Pesantren Based on the Success Story of a Religious Social Entrepreneur

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## Abstract

**Purpose** – This study explores the core values and operational mechanisms of religious social entrepreneurship through the case of Sholah Al Athiyah in Tafahna Al Asyrof, Egypt.

**Methodology** – This research utilizes a qualitative approach through document analysis of biographical records of Sholah Al Athiyah's business journey.

**Findings** – Based on the success story of Sholah Al Athiyah, the concept of social entrepreneurship values in Islamic boarding schools consists of three elements. First, spiritual values: the "Divine Partnership" framework. Second, social values: holistic empowerment and poverty alleviation. Finally, institutional values: infrastructure and scale.

**Implications** – This framework provides a scalable model for Pesantren economic independence and community vocational empowerment.

**Originality** – There has never been a study on social entrepreneurship concept in pesantren which inspired religious muslim entrepreneur.

## Introduction

Islamic boarding schools (pesantren) have long been trusted by Indonesian Muslims as places to acquire knowledge. Knowledge or "Ilm" means "*al-fahmu wa al-idrak*" (understanding and knowledge). Its meaning has been further developed into the study of a wide range of issues using scientific standards (Manna Al-Qaththan, 2015). Many parents entrust their children to study at pesantren. The knowledge gained at these schools encompasses both worldly and afterlife knowledge. Individuals who study at pesantren are usually called santri.

Knowledge of the afterlife is knowledge related to the physical and spiritual practices of a muslim, the rewards of which will be received primarily in the afterlife. This knowledge is studied with the aim of being put into practice by students (santri) due to their status as muslims. In addition to knowledge of the afterlife, students santri also study worldly knowledge.

Worldly knowledge is knowledge related to the physical and spiritual practices of a muslim, the rewards for which will be primarily received in this world. This knowledge is studied with the aim of being put into practice by santri due to their status as human beings. Worldly knowledge

and the afterlife are pursued together because a santri's goal as a muslim is safety in both this world and the afterlife. The integration of worldly and afterlife knowledge in the Islamic education curriculum is a concept that prioritizes a balance between learning worldly knowledge and instilling spiritual, moral and religious values that are an integral part of a muslim's life (Kulsum et al., 2024).

One of the worldly and afterlife sciences studied by students at Islamic boarding schools is entrepreneurship. Entrepreneurship is a mentality and attitude that actively strives to improve the results of one's work, meaning increasing income (Priyadi, 2020). One type of entrepreneurship is social entrepreneurship.

Social entrepreneurship is an innovative process that involves combining various resources to pursue opportunities that can produce positive change in society (Pless, 2012). It seems that social entrepreneurship has been closely linked to Islamic boarding schools (pesantren) since ancient times. This is because history shows that, by relying on specific educational and commercial networks based on a strong Islamic identity, religious scholars and merchants within muslim communities made significant contributions to the growth of social entrepreneurship in Indonesia in the past (Idris & Hati, 2013). Social entrepreneurship in Islamic boarding schools may have been widely researched. However, the concept of social entrepreneurship values inspired by religious muslim social entrepreneurs, as shallow as researchers' knowledge, is still rarely explored.

In addition, previous research on entrepreneurship in Islamic boarding schools has rarely examined the values of social entrepreneurship inspired by religious Muslim social entrepreneurs. Previous research on entrepreneurship in Islamic boarding schools, for example research from (Syafi'e, 2023) about empowering students in an effort to improve entrepreneurial skills, research by (Suwanto & Indra Gunawan, 2021) about the Islamic boarding school ecosystem in realizing halal supply chain management or research on the role of Islamic boarding school education in developing the entrepreneurial character of students from (Apriyana et al., 2026). All these studies have not touched on social entrepreneurship models inspired and replicated by religious social entrepreneurs.

Therefore, this research is highly urgent. First, because the topic is rarely researched, and the Muslim social entrepreneur who served as the primary data source, Sholah Al Athiyah, is a world-renowned, religious Muslim social entrepreneur. Second, because this variable can add to the body of knowledge in research on social entrepreneurship in Islamic boarding schools. Finally, the results of this study may be implemented in Islamic boarding schools in the future.

## Literature Review

### Pesantren

Islamic boarding schools or pesantren are classical, original and traditional educational institutions, where the aim of these Islamic boarding schools is to teach understanding and practice of Islamic teachings and emphasize religious morals as a guide for living in society (Suntiah et al., 2026). Pesantren can be said has two main roles. First for education institution and second for da'wah institution. Pesantren as a da'wah institution has universal and comprehensive da'wah functions. In this regard, pesantren functions not only as an educational institution but also plays a role as a social institution that carries out various activities in community empowerment (Setiawan et al., 2026). Islamic boarding schools can improve quality, achievement, performance, and brand image by implementing competitive advantage management based on Islamic values (Muttaqin et al., 2025). Practically, one of the educational models in Islamic boarding schools, namely the Restorative Character Education Model Based on Ayat Jināyat (PKR-AJ) can provide an operational blueprint for Islamic boarding schools to align their character education with Sustainable Development Goal (SDG) 16 on Peace, Justice, and Strong Institutions (Junaedi et al, 2026). One of the famous pesantren in Indonesia is the Pondok Modern Darussalam Gontor. Gontor has successfully integrated inclusive education across various dimensions of the curriculum, including intracurricular, co-curricular, and extracurricular activities, which emphasize collaboration, respect for differences, and unity (Mistar et al., 2025).

Unfortunately, Islamic boarding schools (pesantren), historically revered as sacred places for acquiring religious knowledge, have become unsafe environments for their students, particularly female students (santriwati) (Wardana, 2023). This is due to sexual abuse committed by certain teachers (kyai or ustadz) against female students (santriwati) in several Islamic boarding schools in Indonesia. Therefore, strengthening the protection system, internalizing professional ethics for educators, and increasing institutional accountability are crucial steps. These efforts are expected to foster a safe, fair, and sustainable dormitory environment focused on fulfilling students' rights and safety through collaboration between internal and external stakeholders in the national education sector (Wafda & Khoirunnisa, 2026).

Students or individuals who study at Islamic boarding schools are called santri. However, a new term has emerged: "santri without a pesantren." This term refers to a generation of Muslims who internalize their identity as pesantren students through non-traditional channels, influenced by modernity, digitalization, and shifts in religious authority (Syafaq et al., 2026). Santri usually reverence (ta'dzim) to teachers (kyai, ustadz, abah or buya). In fact, the students' respect for their teachers can be calculated statistically, for example calculated using the RASCH Model which was studied by (Mufrihah et al, 2025). Students in Islamic boarding schools typically exhibit a more independent character than those in public schools because they live far from their parents. However, the dormitory system and the distance from their parents can potentially lead to suboptimal monitoring of student health and hygiene (Lewiyonah et al., 2025).

## Social Entrepreneurship

Social entrepreneurship is an innovative process that involves combining diverse resources to pursue opportunities that can bring about positive change in society. This approach is crucial, especially when traditional capitalist systems face challenges in meeting society's social needs (Pless, 2012). Social entrepreneurship involves identifying opportunities to address social problems, experimenting with new ideas, and establishing innovative social organizations. The ultimate goal is to create a clear and sustainable social impact that benefits the community (Ebrashi, 2013). Social entrepreneurship is defined as the effort to create social value through entrepreneurial action. Social entrepreneurs focus on solving societal problems and creating a positive impact, rather than solely seeking financial gain (Rodríguez-Ramírez et al., 2022).

In recent years, the field of social entrepreneurship has experienced rapid growth, becoming a social, economic, and cultural phenomenon. The prolonged economic crisis and the government's inability to meet social needs have prompted many individuals to innovate and seek creative solutions to existing problems (Pless, 2012). Social entrepreneurship seeks to address social problems through innovation and sustainable business models. It involves developing solutions that are not only financially profitable but also provide benefits to society at large (Hermawan & Rahayu, 2024). Social entrepreneurship refers to the practice of creating and managing businesses aimed at achieving social goals, such as poverty alleviation, education, health, and environmental sustainability (Pérez Fernández et al., 2021). With this approach, social entrepreneurs seek to create significant and sustainable change in society.

Social entrepreneurship theory combines entrepreneurship literature with empirical research to understand the behavior of social entrepreneurs and the impact they create on sustainable social change (Ebrashi, 2013). This demonstrates the importance of a holistic approach to understanding the dynamics of social entrepreneurship. Social entrepreneurship theory emphasizes the role of entrepreneurship in creating positive social impact while maintaining economic sustainability (Hermawan & Rahayu, 2024). This is crucial to ensuring that social enterprises can survive and continue to benefit society. This theory also examines contextual factors that influence the creation of social enterprises, including individual motivations, organizational dynamics, and existing social structures (Ebrashi, 2013). By understanding these factors, we can better support the development of effective social enterprises.

Social entrepreneurship theory examines how individuals or groups can create positive social impact through entrepreneurial activities. In this context, social entrepreneurship differs from traditional entrepreneurship in that its goal is not only to generate financial profit, but also to

solve social problems and improve community well-being (Pérez Fernández et al., 2021). Social entrepreneurship theory focuses on the creation of social value through the development of businesses that aim to solve social problems (Harianto et al., 2024). This shows that social entrepreneurship has a broader goal than just personal gain.

Social entrepreneurship is an approach that integrates social goals with business practices to create a positive impact in society. Social entrepreneurship focuses not only on financial gain but also on solving pressing social and environmental problems (Prasetyo et al., 2024). Social entrepreneurship is an approach that prioritizes the creation of social value and positive impact on society, in addition to financial gain. Social entrepreneurs seek to solve social, economic, and environmental problems through innovation and sustainable business models (Huang et al., 2024). Social entrepreneurship prioritizes benefits for society and seeks to provide solutions to existing social problems, in contrast to approaches that only focus on personal gain (Harianto et al., 2024). This reflects the commitment of social entrepreneurs to the well-being of communities. Furthermore, social entrepreneurship is an organizational process for creating positive social change through entrepreneurial strategies involving the effective identification and evaluation of opportunities, innovation, and financial independence. This definition is considered appropriate for the present purpose because it reconciles specific differences in organizational attributes such as religious versus secular organizations, and clearly distinguishes social enterprises from non-governmental organizations (Idris & Hati, 2013).

## Research Methods

The type of research applied is document study or literature study, which focuses on in-depth analysis of texts and biographical narratives of figures (Creswell, J. W., & Poth, 2016). The main focus of this research is to extract and conceptualize the values of religious social entrepreneurship from the track record of the success of Sholah Al Athiyah in Tafahna Al Asyrof, Egypt, to then be synthesized into the context of the economic development of Islamic boarding schools in Indonesia. The data in this study are secondary data on the success story of Sholah Al Athiyah sourced from the article (Mais, 2024). This document was selected because it contains a detailed chronology of the business unit's formation, profit-sharing mechanisms, and the resulting socio-economic impacts. The data collection technique used was a documentary study. The author conducted a close reading of the source text to identify relevant units of analysis, such as the figures' vision statements, partnership structures, profit allocation strategies, and forms of social intervention (Krippendorff, 2018).

**Data Analysis Techniques** Data analysis was carried out by following the qualitative analysis flow model from (Miles, M. B., Huberman, A. M., & Saldaña, 2014), which consists of three main stages:

1. Data Condensation

The process of selecting, focusing, and simplifying raw data from documents. At this stage, information about Sholah Al Athiyah's success story is sorted by value category (spiritual, economic, and social).

2. Data Display

The condensed data is presented in the form of descriptive narratives and thematic tables to facilitate mapping of social entrepreneurship concepts.

3. Conclusion Drawing/Verification

The author interprets the findings to formulate a new conceptual framework that can be adapted by pesantren institutions.

To maintain the objectivity and validity of the findings, this study uses source triangulation techniques by comparing primary document data with supporting literature regarding social entrepreneurship theory and the principles of religion-based economic empowerment (Moleong, 2017).

## Results and Discussion

### Results

#### Success Story of a Religious Social Entrepreneur: Sholah Al Athiyah

Sholah Al Athiyah was a young man from the small town of Tafahna Al Asyraf. Thanks to Sholah Al Athiyah's hard work, Tafahna became one of Egypt's most renowned cities. He studied agriculture at an Egyptian university. According to a renowned waqf expert from Egypt, Sheikh Dr. Mustafa Dasuki Kasbah of Al-Azhar University, Sholah Al Athiyah and nine of his colleagues had agreed to collaborate in starting a poultry and plantation business and were looking for a tenth partner. However, they were hampered by capital. With earnest effort, they succeeded, by the grace of Allah Almighty, in obtaining business capital by selling their wives' jewelry, their land, and borrowing funds from other sources. Although the capital collected was not much, the collected sources were sufficient to start the business. However, they had not yet found who the tenth partner would be (Mais, 2024).

Finally, Sholah Al Athiyah had an opinion on the tenth partner, Ar Razzaq Allah Azza wa Jalla. The profits earned would be dedicated to Allah Azza wa Jalla, amounting to 10% of the business's proceeds, and with an agreement made with Allah Azza wa Jalla, who would provide maintenance, protection, and security from all calamities. The results of the negotiations and discussions regarding the mutual agreement to start the business were detailed and recorded with a notary, completely with the role of Allah Azza wa Jalla as the tenth partner. No one expected the surprising thing after one season: the business they ran would generate profits far beyond what was previously projected (Mais, 2024).

They then discussed the matter further and agreed to increase the percentage of profits dedicated to Allah Almighty by 20% in the following period, and so on until it reached 50%. The question was, where would the profits of the tenth partner go, or to whom would they be allocated? The tenth partner's profits were allocated to establish an Islamic elementary school, an Islamic middle school, and an Islamic high school for both boys and girls. As profits continued to grow, they agreed to establish a Baitul Maal (Mais, 2024).

They submitted a proposal to government agencies to build a university in the city of Tahfanah. Initially, their proposal was rejected by the government, citing the lack of access for prospective students to the city. With strong will and commitment, they persisted in proposing the establishment of a university with public facilities, including a train station and its tracks, funded by their own efforts. Ultimately, the proposal was accepted by the government. In the history of the land of the pyramids, for the first time, a university was established in the small town of Tahfanah, and it became the origin of the Al-Azhar University branch in the city of Tahfanah. As the university grew rapidly, it established other faculties, including a girls' dormitory with 600 rooms and a boys' dormitory with 1,000 rooms (Mais, 2024).

Train fares were made free to facilitate transportation access to the city of Tahfanah. As the business grew, they established another Baitul Maal (house of worship), reducing and ultimately eliminating poverty in the city. This program has been applied to other villages. Sholah Athiyah visited no other village except for a Baitul Maal (house of worship) built for its residents (Mais, 2024).

Baitul Maal funds are distributed as aid to the poor and women whose husbands have left them. Unemployed young men are trained in vegetable garden management, enabling them to manage their gardens independently. Furthermore, these young men are taught how to conduct export transactions to other countries. When the harvest season arrives, the entire village receives a package of vegetables from the harvest (Mais, 2024).

On the first day of Ramadan, Sholah Al Athiyah and her colleagues held a fast-breaking meal with the entire community. They prepared and cooked together with the local community and came to the field filled with a variety of food and drinks. Sholah Al Athiyah and her colleagues also prepared household items for the girls whose fathers had left them to marry. And this was just the beginning of the many good deeds Sholah Al Athiyah and her colleagues have done. Ultimately, it was agreed that 100% of the company's profits would be dedicated to Allah Almighty (Mais, 2024).

Initially, Sholah Al Athiyah was a business partner, but later became an employee of Allah Almighty. She only received a salary for her work and did not receive any profit from her business. She gave and dedicated her profits to Allah Almighty so that Sholah Al Athiyah and her colleagues would only need Him and ask only of Him. Her sincerity made Sholah Al Athiyah refuse to be famous in the mass media. Although Sholah Al Athiyah has passed away, may all her good deeds flow to her. On January 11, 2016, Allah Almighty called her to return to His side. The city of Cairo was in an uproar over her passing, and to honor her services, Sholah Al Athiyah was accompanied by the Egyptian people, with an estimated half a million people, to accompany Sholah Al Athiyah to her funeral (Mais, 2024).

## Discussion

The concept of social entrepreneurship values in Pesantren, based on the success story of Sholah Al Athiyah, can be divided into three main frameworks: Spiritual Foundation, Social Empowerment, and Institutional Sustainability. These three principles can serve as a blueprint for Islamic boarding schools to integrate religious values with professional entrepreneurial management, with the ultimate goal of developing students into religious and successful social entrepreneurs.

### 1. Spiritual Values: The "Divine Partnership" Framework

The most distinctive element of this model is the formalization of spiritual belief into a business structure. Sholah Al Athiyah and his nine partners treated their relationship with the Creator not as a vague concept, but as a legal and professional obligation.

#### a. Contractual Theology

The decision to name Ar-Razzaq (Allah) as the "10th partner" was backed by a detailed, notarized contract. This highlights a value of Spiritual Professionalism, where faith is integrated into the core governance of the business.

#### b. Security Through Philanthropy

The initial 10% profit allocation was viewed as a "protection fee" for divine preservation from disasters. In a Pesantren context, this shifts the view of social spending from a "cost" to a "strategic investment" in institutional safety.

#### c. Total Sincerity (Ikhlas)

Sholah's transition from a partner to a salaried employee demonstrates the ultimate goal of religious entrepreneurship: the complete detachment from personal greed for the sake of communal benefit.

### 2. Social Values: Holistic Empowerment and Poverty Alleviation

The entrepreneurship model described does not rely on "top-down" charity but rather on building a self-sustaining ecosystem. The success of the Sholah Al Athiyah model lies in its ability to align its profit-making mission with a sustainable social mission. As a reference for religious-based educational institutions such as Pesantren. Table 2 presents categories of social values and field practices that have proven to create significant changes in education, infrastructure, and community welfare.

Tabel 1. Mapping of Social Values and Community Empowerment Implementations in Sholah Al Athiyah’s Model

Value Category	Implementation in Source	Social Impact
Vocational Training	Training youth in plantation management and export-import skills.	Transforming the unemployed into independent entrepreneurs.
Social Safety Net	Establishing a <i>Baitul Maal</i> to support widows and the poor.	Systematic reduction of poverty until it was virtually eliminated in Tahfana.
Gender-Focused Support	Providing household equipment for orphaned girls to help them marry.	Preserving social dignity and supporting the most vulnerable family structures.
Communal Solidarity	Large-scale communal Iftars and shared harvests.	Strengthening social cohesion between the business and the local community.

Source: Data processed from (Mais, 2024)

### 3. Institutional Values: Infrastructure and Scale

A key takeaway for Pesantrens is the focus on Long-term Infrastructure over short-term aid. The mechanisms that can be carried out are:

- a. Educational Transformation  
The profits did not just feed the hungry; they built Islamic schools across all levels (Elementary to High School) and even a branch of Al-Azhar University.
- b. Accessibility as a Priority  
By financing a railway and station, and providing free transportation, the enterprise removed physical barriers to education.
- c. Replication and Scalability  
The Baitul Maal model was not limited to one town but was replicated in every village Sholah visited, showing that social entrepreneurship must be designed for expansion

The case of Sholah Al Athiyah proves that when a business moves from seeking profit for individuals to seeking profit for the "10th Partner," its capacity for social transformation becomes nearly limitless. For Pesantrens, this means moving beyond the "Charity Model" to an "Impact Model" where business profits are used to build the very infrastructure (example schools, transport, and jobs) that the community needs to thrive.

### Conclusion

Based on the analysis and discussion, the conclusion that can be drawn from this study is that the success story of the religious Muslim entrepreneur, Sholah Al Athiyah, can produce three main frameworks that can be used as concepts for entrepreneurial values that can be applied by Islamic boarding schools. The three main frameworks are: Spiritual Values: The "Divine Partnership" Framework; Social Values: Holistic Empowerment and Poverty Alleviation; and Institutional Values: Infrastructure and Scale.

For further research, it is recommended that the analysis be conducted using mixed methods. It is highly possible to utilize Islamic boarding schools (pesantren) that have produced many alumni who have become social entrepreneurs as the object of further research. The boarding school administrators, students, and alumni who have become social entrepreneurs could be interviewed in-depth (qualitative) and also asked to complete a questionnaire (quantitative) regarding social entrepreneurship and role models in the field of social entrepreneurship.

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### Author Contributions

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