

Social Entrepreneurship Ecosystem in Islamic Boarding Schools: Innovative Strategies for Sustainable Village Development (Study on Darussalam Dukuhwaluh Indonesia Islamic Boarding School)

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ABSTRACT: This study aims to analyze and formulate a model of a pesantren-based social entrepreneurship ecosystem in supporting sustainable village development, with a case study on the Darussalam Dukuhwaluh Islamic Boarding School, Purwokerto. This research uses a qualitative approach with a case study method, through observation techniques, in-depth interviews, and documentation of internal and external actors of Islamic boarding schools. The results of the study show that the social entrepreneurship ecosystem in Islamic boarding schools is formed through synergistic integration between Islamic values, institutional capacity, and multi-stakeholder collaboration involving students, alumni, the community, the government, and Islamic financial institutions. This model is supported by the internalization of *maqāṣid al-syarʿah*, visionary kiai leadership, good governance, and the use of digital technology in business development. The implementation of social entrepreneurship through Islamic boarding school business units not only increases economic independence, but also provides social impacts in the form of community empowerment, job creation, and strengthening the local economy. Theoretically, this research contributes to the development of a holistic and sustainable model of a social entrepreneurship ecosystem based on religious institutions. Practically, this finding can be a reference for the development of pesantren as a center for community-based village economic empowerment.

KEYWORDS: Social Entrepreneurship Ecosystem; Islamic Boarding Schools; Sustainable Village Development

I. INTRODUCTION

Pesantren as a traditional Islamic educational institution in Indonesia not only functions as a center for the transmission of religious knowledge, but also has a strategic role in strengthening the community's economy based on Islamic values (Maulida & Ali, 2023). In the context of contemporary development, Islamic boarding schools are required to transform into agents of socio-economic change that are adaptive to global dynamics, including in responding to the challenges of poverty, social inequality, and environmental degradation in rural areas (Bahri & Rizal, 2023).

This transformation is in line with the sustainable development paradigm that emphasizes integration between economic, social, and environmental aspects. This role is not only limited to the formation of character and morals of students, but also extends to the development of the community economy through pesantren business units (Octaviani dkk., 2025). Integration is not only between fields, but also between elements or parties in the community, which is optimized in the scheme of the entrepreneurial ecosystem. Within this framework, social entrepreneurship is positioned as a strategic instrument capable of integrating economic and social goals simultaneously (Aydin, 2015).

The concept of a social entrepreneurship ecosystem is important to study because the success of an entrepreneurial initiative is not only determined by individual actors, but also by the interaction of various supporting elements such as institutions, policies, human resources, access to markets, and technological support. In the context of Islamic boarding schools, this ecosystem involves synergy between students, pesantren managers, the surrounding community, local governments, and the private sector. However, empirical studies that specifically examine how social entrepreneurship ecosystems are formed and operate in Islamic boarding schools are still relatively limited, especially in relation to sustainable village development.

The great potential of pesantren as an agent of economic development, especially in rural areas. Among them are through entrepreneurial initiatives that have a social impact and provide empowerment to the surrounding community (Nafiza dkk., 2021). The increasing need for traditional Islamic educational institutions in Indonesia, combined with the overwhelming support of the Muslim population, will further strengthen the strategic role of Islamic boarding schools in sustainable development (Rifa'i dkk., 2024).

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Historically, pesantren has transformed from an educational institution that focuses on religious science to a center for skill development and socioeconomic empowerment for students and the surrounding community, especially in fostering an entrepreneurial spirit (Saputro & Sukiman, 2024). This transformation shows a paradigm shift, where pesantren are not only a center of spiritual learning, but also an incubator for entrepreneurial development that is adaptive to contemporary economic dynamics (Qurnain & Gazali, 2022). This innovation allows pesantren not only to meet internal needs, but also to contribute to the development of local and regional economies through an economic empowerment model based on the principle of independence (Majid dkk., 2023).

There are several relevant articles that show that pesantren are able to develop economic independence through creativity and internal initiatives, such as productive waqf management and the development of MSMEs in the surrounding environment (Maulida & Ali, 2023). This transformation affirms the position of pesantren as an adaptive entity that integrates religious education with sharia-based economic practices, strengthens financial independence and provides entrepreneurial education to students (Arwani & Masrur, 2022).

The implementation of this model is supported by the strengthening of Islamic value-based microeconomic institutions that are in line with the government's commitment through the 2019 Islamic Boarding School Law. Strengthening the regulatory framework provides legitimacy for Islamic boarding schools to optimize Islamic finance mechanisms, such as Micro Waqf Banks, in facilitating access to capital for community small businesses and creating community-based economic resilience (El Ashfahany dkk., 2024). This synergy positions pesantren as an intermediary institution that plays a crucial role in optimizing human resource empowerment and accelerating inclusive economic growth (Nurul Izza & Mi'raj, 2023).

An integrative approach is able to reflect the urgency of the role of pesantren in the framework of Local Economic Development, where the synergistic interaction between educational institutions and local economic dynamics is the main catalyst for the prosperity of the surrounding community (Nurul Izza & Mi'raj, 2023). Therefore, an in-depth identification of adaptive management mechanisms and visionary leadership capabilities is crucial in understanding the transformative success of pesantren in the social entrepreneurship ecosystem (Thoha, 2024).

However, empirical studies that comprehensively analyze the social entrepreneurship ecosystem in Islamic boarding schools, especially in the context of the implementation of innovative strategies for sustainable village development, are still limited (Basori dkk., 2023). The Darussalam Dukuhwaluh Indonesia Islamic Boarding School is one of the Islamic boarding schools that has begun to develop social entrepreneurship practices as part of the economic empowerment strategy of students and the surrounding community. The various business units developed are not only oriented towards increasing income, but also integrating the values of sustainability and social care. This makes pesantren a social laboratory to test the social entrepreneurship ecosystem model based on Islamic values.

Based on this background, this article aims to analyze how the social entrepreneurship ecosystem in the Darussalam Dukuhwaluh Islamic Boarding School was formed, the actors involved, and the innovative strategies applied in supporting sustainable village development. This article is expected to make a theoretical contribution to the development of pesantren-based social entrepreneurship literature, as well as a practical contribution to the development of community economic empowerment models based on local and religious values. Furthermore, this article also seeks to answer the research gap related to the integration between the concept of social entrepreneurship, the pesantren economic ecosystem, and sustainable village development which has tended to be studied partially. With a comprehensive approach, this article is expected to be able to produce a conceptual model that can be replicated in other Islamic boarding schools in supporting the community-based national development agenda.

II. LITERATURE REVIEW

A. Social Entrepreneurship Ecosystem in Islamic Economic Perspective

The concept of social entrepreneurship in Islamic economics is not only oriented towards the achievement of profits, but also emphasizes the creation of social value and the improvement of community welfare (maslahah) (Fadllan & Maufiroh, 2022). Normatively, social entrepreneurship in an Islamic perspective is based on the principle of maqāṣid al-syarī'ah, which integrates spiritual, social, and economic dimensions in business activities.

The approach of maqāṣid al-syarī'ah provides a strong theoretical foundation in building a sustainable economic system. This principle emphasizes the protection of fundamental aspects of life, such as hifz ad-din (safeguarding religion), hifz al-nafs (safeguarding the soul), hifz an-nasl (safeguarding offspring), hifz al mal (safeguarding property) and hifz al-'aql (safeguarding reason). Overall it aims to realize long-term benefits in economic activity.

In the context of pesantren economics, the implementation of maqāṣid al-syarī'ah not only strengthens the institutional independence of pesantren institutions, but also contributes significantly to realizing inclusive and sustainable village development. The maqasid-based business model is able to integrate the dimensions of ethics, spirituality and economic efficiency, so that it is in line with the Sustainable Development Goals agenda (Midisen dkk., 2024).

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Furthermore, the integration of the principles of *maqāṣid al-shari'ah* in business governance is strengthened through the application of Sharia Enterprise Theory, which ensures that every economic decision is not only profit-oriented, but also considers moral values and social responsibility (Ariani dkk., 2022). This creates a balance between individual interests and collective interests in the Islamic economic system.

This approach places economic activity not only as a means of capital accumulation, but also as a medium to realize social justice and life balance. Thus, the practice of Islamic social entrepreneurship serves as an integrative framework that maintains a balance between economic sustainability and the internalization of Islamic values. Furthermore, the principles of justice (*'adālah*) and benefit (*maṣlaḥah*) are the main foundations in shaping the orientation of sharia-based entrepreneurship. Various empirical studies show that entrepreneurial activities in the pesantren environment are not only profit-oriented, but also directed at economic empowerment of the ummah and strengthening the people's economy.

The integration between spiritual values and professional management practices is a key factor in transforming pesantren into an inclusive community empowerment entity (Fahmy dkk., 2024). This framework is in line with the concept of the business development trilogy, which includes creating a conducive business climate, strengthening community capacity, and protecting the business ecosystem to ensure the sustainability of welfare (Azizah, 2016). Its implementation is reflected in the formation of productive business units that are managed in a participatory manner by students and pesantren managers, so as to be able to support financial independence while empowering the surrounding community (Amin & Panorama, 2021).

The synergy between visionary leadership and professional management gave birth to the pesantren model, which is an entrepreneurial model of an Islamic boarding school that is not only economically independent, but also plays a role as a center of social innovation at the rural level (Thoha, 2024), (Fahmy dkk., 2024). To maintain the sustainability of this model, a transformation is needed from dependence on charismatic leadership figures to a governance system based on good governance, such as transparency, accountability, and professionalism of human resources (Burhanudin & Syamsul Falah, 2025).

The use of digital technology, including social media and financial technology (fintech), has also strengthened the Islamic boarding school's entrepreneurial ecosystem. Digitalization allows for the expansion of market access for halal products and increases the efficiency and transparency of financial transactions (Hamzah dkk., 2022). The development of the Integrated Halal Zone through the digitization of the supply chain also contributes to increasing the competitiveness of pesantren products in the global market, while ensuring quality standards and operational efficiency (Suwanto & Gunawan, 2021).

Furthermore, the implementation of the pentahelix collaboration concept strengthens the synergy between Islamic boarding schools, the government, the private sector, and the community in supporting the sustainability of social impact (Minarni dkk., 2025). Strengthening this ecosystem is increasingly optimal through the integration of MSMEs into the standardized halal value chain. This expands the role of pesantren from educational institutions to strategic actors in the development of the national halal industry (Fadhilah & Syamsuri, 2022). Institutional support, such as the development of productive waqf and the use of alumni networks, also strengthen the sustainability of pesantren business units (Aransyah dkk., 2022).

In addition, increasing the entrepreneurial capacity of students and expanding market access requires a business incubation process supported by systematic mentoring and increasing digital literacy (Astuti & Saefudin, 2024). This strengthening needs to be supported by sharia-based business training and the existence of structured business incubators to create a sustainable entrepreneurial ecosystem (Putri dkk., 2021), (Alkhan dkk., 2026).

To ensure the sustainability of this ecosystem, Islamic boarding schools need to make a transition from dependence on charismatic figures to a management system that prioritizes good governance principles such as transparency, accountability, and professionalization of human resources to anticipate the challenges of leadership succession (Burhanudin & Syamsul Falah, 2025). The structured delegation of authority process through the division of functional divisions is a crucial mechanism in ensuring that business operations remain stable and not completely dependent on central leadership figures (Syafa'at dkk., 2021). The implementation of this standardized governance allows the pesantren business unit to adopt a healthy organizational culture, where fair and competency-based division of tasks becomes the main reference in organizational behavior to achieve long-term goals (Ramadini dkk., 2023).

The integration of these governance principles is then strengthened through the implementation of Sharia Enterprise Theory, which ensures that every managerial decision is not only oriented towards economic efficiency, but also remains in harmony with religious values and the ethics of obedience (Ariani dkk., 2022). These efforts are strengthened by the involvement of alumni as a catalyst in the management of business units, which provide access to professional networks and practical innovations for business sustainability. The involvement of these alumni directly expands the pesantren's access to professional networks and external markets, so that it is able to accelerate the downstream of pesantren products towards a more competitive economic scale (Setiadi, 2023).

This strategic integration not only strengthens the economic independence of Islamic boarding schools, but also directly contributes to the achievement of the Sustainable Development Goals, especially in supporting inclusive economic growth for rural communities (Purwana dkk., 2025).

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The integration of the pentahelix concept within this ecosystem significantly strengthens strategic collaboration between Islamic boarding schools, the private sector, and the government, which is key in ensuring the sustainability of social impact (Ardiansyah dkk., 2021). In addition, the development of the Integrated Halal Zone through digitized supply chain management has proven to be able to accelerate the standardization of pesantren products to be more competitive in the global market. This integrated halal supply chain management not only ensures consistency of product quality, but also optimizes resource efficiency through transparent exchange of information between suppliers and buyers in the digital business ecosystem (Suwanto & Gunawan, 2021). This cross-sectoral synergy is further strengthened by the use of analytical data to map market needs precisely, while mitigating operational risks in the development of community-based business units (Hadiati dkk., 2024). By integrating the Pesantren 4.0 framework, this business unit proactively transforms halal supply chain management that ensures public trust and improves social welfare in the surrounding environment (Suwanto & Gunawan, 2021).

The application of a cross-sectoral collaboration model through the concept of Co5: cooperation lending, marketing cooperation, profit sharing, caring cooperation, charity cooperation has proven effective in uniting stakeholders such as amil zakat institutions, Islamic banking, and financial technology players to Optimizing financial literacy and inclusion in rural areas (Padli, 2021). Through this integration, pesantren effectively transform into community-based microfinance institutions that not only ensure the halal integrity of products, but also consolidate the assets of the community to mitigate rural economic risks in a more resilient manner (Fadhilah & Syamsuri, 2022).

The strengthening of this ecosystem is enhanced by the integration of MSME units into the standardized halal value chain, which theoretically expands the role of pesantren from just an educational center to a driving force for the national halal industry. This strategic step is strengthened by the establishment of a professional waqf institution that is able to diversify productive assets, as well as the use of alumni social networks as moral legitimacy that supports the sustainability of the pesantren business unit (Adisti, 2021).

Furthermore, the role of pesantren leaders as opinion leaders in mobilizing community participation and collaboration with local stakeholders can accelerate the economic empowerment of the people in a sustainable manner (Aransyah dkk., 2022). By positioning themselves as facilitators of empowerment, pesantren not only respond to economic challenges reactively, but also actively mobilize community participation and the ethos of collective independence (Nurul Izza & Mi'raj, 2023). This transformation affirms the strategic position of pesantren as an agent of people's economic development that is able to integrate religious missions with financial independence in a sustainable manner (Rifa'i dkk., 2024).

B. Integration of Social Entrepreneurship and Sustainable Village Development

The integration of pesantren social entrepreneurship with sustainable village development is determined by the synergy between kiai participatory leadership and professional entrepreneurship management. Kiai acts as an agent of change who internalizes moral values into accountable and benefit-oriented business practices (Agustin, 2021). Meanwhile, a modern managerial approach ensures operational efficiency and business sustainability. The transformation of pesantren business units not only functions as a medium for entrepreneurship education, but also as a catalyst for local economic development through job creation and value chain strengthening (Octaviani dkk., 2025). The implementation of professional governance, including a transparent financial system and competency-based division of labor, is the main prerequisite in maintaining business sustainability (Ramadini dkk., 2023).

The integration of Islamic philanthropic instruments such as zakat and productive waqf further strengthens the economic foundation of pesantren in empowering village communities. The digitalization of philanthropic management increases the effectiveness of fund distribution and significantly expands the socio-economic impact (Fahmi & Aswirna, 2023). In addition, the involvement of alumni and external stakeholders expands the market network and accelerates the development of business units (Komariyah & Ma'adi, 2024).

Furthermore, strengthening the Islamic boarding school entrepreneurial ecosystem through the integration of digital technology, business incubation, and sharia-based entrepreneurship training is able to create santripreneurs who are adaptive to modern economic dynamics. This model provides a multiplier effect on the village economy through increasing productivity, job creation, and strengthening the local economy. In the end, pesantren transform not only as an educational institution, but also as a social entrepreneurship incubation center that contributes significantly to sustainable village development. This model is in line with the achievement of the Sustainable Development Goals, particularly in poverty alleviation, welfare improvement, and strengthening inclusive economies at the local level.

The achievement of the SDGs can be realized through a professional entrepreneurial management framework accompanied by kiai participatory leadership that focuses on practical examples (Wakit dkk., 2022). This is done as an effort to drive the motor of integrated rural development of Islamic boarding school economic independence (Fathony dkk., 2021). The leadership of kiai acts as an agent of change that integrates moral values into the management practices of "sound business" to ensure that the operations of business units continue to uphold accountability and the benefit of the people (Agustin, 2021). Furthermore, the integration

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between spiritual values and professional management is seen as a strategic instrument to transform pesantren into an inclusive community empowerment entity (Fauzi & Ainol, 2021). This synergy between exemplary leadership and professional management forms a model of pesantrenpreneurs that are not only financially independent, but also play an active role as a center of social innovation for economic progress at the rural level (Mariyono, 2024).

The transformation of the pesantren business unit not only serves as a means of entrepreneurial education for students, but also acts as a key catalyst in driving the local economy through job creation and the development of an integrative value chain (Octaviani dkk., 2025).

III. METHODOLOGY

This article uses a qualitative approach with a case study method to explore the phenomenon of social entrepreneurship in the Darussalam Dukuhwaluh Islamic Boarding School through participatory observation, in-depth interviews with key informants (such as pesantren managers and MSME actors), and document analysis related to sharia economic activities. This qualitative approach was chosen for its ability to uncover the unique context and complex dynamics of the integration of sharia values in the digital transformation of Islamic boarding schools, while the case study allows for an in-depth exploration of the synergy of Islamic philanthropy and halal supply chains, consistent with similar methodologies that are effective for community-based economic empowerment. Data was collected through in-depth interviews with key informants from Islamic boarding school managers, MSME actors in the vicinity, and Islamic finance experts, complemented by direct observation and relevant literature studies (Pramono & Wahyuni, 2021). Data analysis was carried out using source triangulation techniques to ensure the validity and reliability of the findings, thus resulting in a comprehensive interpretation of the role of pesantren in the development of social entrepreneurship (Nafiza dkk., 2021).

This approach allows the identification of Islamic boarding school economic independence models, especially in the development of halal product potential, which is crucial to create quality and competitive graduates (Djodi & Rahman, 2023). The qualitative descriptive analysis method is used to explore in depth the economic role of pesantren as an economic driver and its impact on the halal value chain, especially in strengthening the economy of rural communities (Iskandar dkk., 2023).

IV. DISCUSSION

The construction of an innovative model based on Islamic sharia principles in the social entrepreneurship ecosystem at the Darussalam Dukuhwaluh Islamic Boarding School integrates qualitative data findings in encouraging sustainable village development. Specifically, this pesantren has succeeded in adopting the Pesantren 4.0 framework. Islamic boarding schools are consistently able to fortify themselves against the rapid foreign culture that enters Indonesia, able to adapt to 4.0 in realizing Madani Society 5.0 by integrating digital technology in the economic development of Islamic boarding schools.

Strengthening the social and economic capital of ecosystem-based pesantren through optimizing the role of alumni networks and strengthening and empowering village communities in the development of social entrepreneurs based on Islamic values. In its implementation, the cultivation of sharia values to students and all parties who are members of the ecosystem forms the spirit of santripreneurs who are ready to compete in the global market. The form of social entrepreneurship clearly shows success in developing independence not only for the pesantren but also for the community around the pesantren. This model emphasizes the synergy between religious education and entrepreneurship, which proves that pesantren can be an incubator for economic independence.

These overall efforts not only lead to the creation of economic value, but also strengthen social and environmental impacts, in line with the principles of sustainable entrepreneurship that integrate economic, social, and environmental aspects in a balanced manner. Pesantren seeks to position itself as an agent of village economic development through the development of Islamic values-based Islamic Boarding School Business Units. This indicates that pesantren can be a catalyst for community empowerment and the achievement of sustainable development goals, especially SDG 4 and SDG 8, through the implementation of entrepreneurial models.

The application of the model at the Darussalam Dukuhwaluh Islamic Boarding School contributes to the literature on Islamic boarding school social entrepreneurship, especially in identifying adaptive strategies for the development of a sustainable and community-based entrepreneurial ecosystem and enriching understanding of the role of kiai (pesantren caregivers) as economic actors. In this context, pesantren transformed into multifunctional entities that not only focused on religious education, but also on economic empowerment and improving community welfare through sustainable entrepreneurial practices.

Islamic boarding schools develop economic independence through the integration of entrepreneurship education (curriculum in madrasah diniyyah pesantren), management of business units such as in the "Darussalam Business Centre" community, and the provision of Islamic values such as trust and hard work to students. This innovation allows pesantren to not only produce a cadre of ulama, but also entrepreneurs based on Islamic ethics, in line with the goal of diversifying funding sources and increasing financial independence.

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The position of pesantren as a strategic social entrepreneurship incubation center, integrating Islamic values with modern business practices. The development of this pesantren-based entrepreneurship model is also supported by the government (PD Pontren Ministry of Religion and Regional Government), Bank Indonesia, the Agriculture Office, the Cooperatives and MSMEs Office, as well as financial institutions (BSI, BRI, and BPRS) that provide access to capital and entrepreneurship training. All of these elements affirm their respective roles as catalysts in the Islamic boarding school entrepreneurial ecosystem.

Through this synergy, pesantren not only function as a center for religious education, but also as a key driver in local economic development and community empowerment through sustainable social entrepreneurship (Sanrego & Taufiq, 2023). This transformation reflects the evolution of pesantren from a mere educational institution to a proactive center for community economic empowerment, utilizing internal potential to create business opportunities and increase economic independence.

The success of Islamic boarding schools in empowering the community's economy reflects the expansion of their mission through an integrated empowerment model that includes education, economics, and business. This approach is in line with the view that pesantren has great potential to empower the economy of the surrounding community through various sectors such as pesantren business units, livestock, agriculture, and Islamic finance, which are implemented through institutions such as cooperatives and entrepreneurial development for students. This effort reflects the role of pesantren as an agent of social and economic change, which not only produces knowledgeable human resources, but also contributes to the economic improvement of the Dukuhwaluh community.

Furthermore, Islamic boarding schools also contribute significantly to reducing poverty rates, especially in rural areas. The role of pesantren as agents of social change is also manifested through pesantren business units in empowering the economic potential of the surrounding community by providing access to capital information, business guidance and cooperation as a supplier of pesantren needs. Strategically, pesantren also contribute to economic independence and social welfare of the community, in the context of women's empowerment through the pesantren catering business. Empowerment of students and the community through direct involvement in pesantren business units. Some of the pesantren business units that are currently being developed and become business incubators are: DSM (Darussalam Mart), WPS Catering (Warung Pojok Santri), Darussalam Laundry, Darussalam Fashion, and ARWA Darussalam Mineral Water.

The design of the social entrepreneurship ecosystem at the Darussalam Dukuhwaluh Islamic boarding school is contained in the image below:



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In this model, pesantren not only function as religious educational institutions, but also as social entrepreneurship hubs that orchestrate the interaction, integration, and contribution of various actors in the ecosystem. The central position of the pesantren reflects its role as the main driver in connecting internal and external resources to create economic, social, and environmental value simultaneously.

In the internal dimension, this ecosystem is supported by main actors such as caregivers, students, alumni, and guardians of students who form the institutional structure of the pesantren. The interaction between these internal actors results in an entrepreneurial learning process based on Islamic values, while encouraging the formation of adaptive and sustainability-oriented santripreneurs. The transformation from a survivor-oriented orientation to an impact-oriented one is reflected in the ability of pesantren to manage business units that not only focus on profit, but also produce positive social impacts for the surrounding community.

Furthermore, in the external dimension, pesantren actively interact with the local community as beneficiaries as well as strategic partners in business development. These relationships are reciprocal, where communities contribute in the form of labor, local knowledge, and economic participation, while pesantren provide access to economic empowerment, entrepreneurship training, and business opportunities. This synergy strengthens the function of pesantren as a catalyst for inclusive and community-based local economic development.

This ecosystem is also strengthened by the support of local governments and related institutions, such as the Ministry of Religion, the Cooperatives and MSMEs Office, as well as regional research and development institutions. The role of government actors in this model lies in providing a regulatory framework, facilitating policies, and strengthening capacity through training and mentoring programs. This support shows that the success of the social entrepreneurship ecosystem of pesantren cannot be separated from policy interventions that are enabling environments.

On the other hand, the financing and business sustainability aspects are supported by Islamic financial institutions, including Islamic banks, BPRS, as well as support from monetary authorities. The sharia-based financing scheme allows for the creation of an inclusive financial system that is in accordance with Islamic principles, while expanding access to capital for Islamic boarding school business units and the community. The integration between sharia financing and real economic activities in this ecosystem strengthens the stability and sustainability of the business in the long term.

Furthermore, the existence of business partners and market networks, both from the conventional banking sector and other business actors, shows that there is cross-sector collaboration that expands the market reach of pesantren products. This collaboration plays an important role in increasing product competitiveness, strengthening the value chain, and encouraging the downstream of pesantren-based businesses. In addition, this integration also contributes to increasing the capacity of human resources, especially students and alumni, through access to education, training, and professional networks.

Overall, the ecosystem model shown in this image depicts a holistic and integrated system, where interactions between Islamic boarding schools, communities, governments, financial institutions, and business partners produce impacts in the form of improving community welfare and business sustainability. The final output of this ecosystem is in line with the goal of sustainable village development, which is characterized by improved infrastructure, social welfare, and strengthening the local economy. Thus, this model emphasizes that pesantren have a strategic role as an agent of transformation in realizing inclusive and sustainable economic development based on Islamic values.

The transformation of pesantren from educational institutions to centers of economic development and community empowerment is supported by a paradigm shift, where pesantren are beginning to be seen as strategic entities to accelerate social change towards community prosperity, poverty reduction, and sustainable development through quality education. The economic independence of Islamic boarding schools is inseparable from the role of the community and several stakeholders in the ecosystem. Therefore, innovative strategies in developing a social entrepreneurship ecosystem in Islamic boarding schools are crucial to increase local economic capacity and community independence in a sustainable manner. Empowering the entrepreneurial potential of students is an essential step to not only equip them with religious competence, but also with economic independence, which is in line with the values of honesty, social solidarity, and independence as the main capital in entrepreneurship.

The entrepreneurial potential is absolutely owned by Islamic boarding schools, which allows them to not only excel in the field of religion but also economically independent, with the santripreneurship program that has succeeded in becoming a vital economic support for the Islamic boarding school and the community (Zamroni dkk., 2022). The internalization of entrepreneurial values (confidence, hard work, and innovation) in pesantren can improve the soft skills of the pesantren community and be able to create new jobs and contribute to social development and community development. The integration of religiosity values with modern business practices produces human resources who not only have noble character but also have economic independence.

Factors that affect the development of social entrepreneurship ecosystem models at the Darussalam Dukuhwaluh Indonesian Islamic Boarding School include: pesantren's network, pesantren curriculum design, the active role of the community, and innovative programs within the framework of the "Darussalam Business Centre". This confirms that pesantren function as an

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educational institution as well as a catalyst for economic development, as seen in the success of pesantren in building entrepreneurship through internal initiatives and external development. This phenomenon shows that pesantren have significant potential to contribute to the national economy, especially through the development of entrepreneurship-based economic independence.

This model of self-reliance seeks to achieve social and economic well-being by encouraging social entrepreneurship, even in the midst of various challenges and weaknesses such as lack of cooperation and difficulties in finding suitable business ideas. Nonetheless, the integration of education and entrepreneurship that combines religious values with modern business practices has proven to be able to overcome these challenges, producing a competent and economically independent pesantren society.

CONCLUSIONS

Based on the above explanation, it can be concluded that the social entrepreneurship ecosystem at the Darussalam Dukuhwaluh Islamic Boarding School is formed through a synergistic integration between Islamic values, institutional capacity, and structured multi-stakeholder collaboration. This ecosystem not only functions as a mechanism to strengthen the economic independence of Islamic boarding schools, but also as a strategic instrument in encouraging inclusive and community-based sustainable village development.

The findings of the study show that the success of this model is supported by several key factors, namely: (1) the internalization of the values of *maqāṣid al-syar'ah* in social entrepreneurship practices; (2) participatory and visionary kiai leadership as an agent of change; (3) strengthening good governance based on the principles of good governance; and (4) the integration of digital technology in the development of business units and the expansion of market access. In addition, the involvement of ecosystem actors such as students, alumni, the community, the government, and Islamic financial institutions strengthens the collaborative structure that is the foundation of the sustainability of this model.

Empirically, the implementation of social entrepreneurship in Islamic boarding schools through business units such as the Darussalam Business Center not only generates economic value, but also creates significant social impacts, including increasing the entrepreneurial capacity of students, creating jobs, empowering the community, and strengthening the local economy. This confirms that pesantren has great potential as an incubation center for social entrepreneurship based on Islamic values that is able to produce a multiplier effect on village development.

Furthermore, this paper makes a theoretical contribution by offering a model of the social entrepreneurship ecosystem of pesantren that integrates spiritual, economic, social, and technological dimensions in one holistic framework. This model enriches the Islamic economic literature, especially in the context of the development of social entrepreneurship based on religious institutions. Practically, these findings can be a reference for other Islamic boarding schools and policy makers in designing sustainable community-based economic empowerment strategies. However, the sustainability of this ecosystem requires strengthening the aspects of human resource capacity, digital literacy, and consistency in the implementation of professional governance.

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