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Contribution of Local Traditions to the Development of an Entrepreneurial Thought Model at Darul Fatah Islamic Boarding School, Sendayan, Kampar, Riau

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Abstract

This study aims to analyze the contribution of local traditions to the development of an entrepreneurial thought model at Darul Fatah Islamic Boarding School, Sendayan, Kampar, Riau. This pesantren integrates local traditions into all aspects of boarding school life, which play a significant role in shaping entrepreneurial mindsets among students. The study employed a qualitative method with a case study design, supported by phenomenological and social practice approaches to examine the implementation and development of entrepreneurial thought within the pesantren. Data were collected through in-depth interviews, participant observation, and documentation, and were analyzed using interactive thematic analysis techniques. The findings reveal that local traditions, such as the practices of Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts, actively contribute to the development of students' entrepreneurial character, as reflected in independence, creativity, and risk-taking attitudes. The integration of local traditions into the pesantren curriculum has proven to strengthen entrepreneurial values grounded in local wisdom and Islamic principles. These findings provide important insights into the significance of integrating local traditions in fostering entrepreneurship development within Islamic boarding schools.

Keywords: Local Traditions, Entrepreneurship, Islamic Boarding Schools, Entrepreneurial Thinking, Thematic Analysis

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INTRODUCTION

Islamic boarding schools (pesantren) as Islamic educational institutions play a highly significant role in shaping students' character and skills. One important aspect developing within pesantren is entrepreneurship grounded in local wisdom. Darul Fatah Islamic Boarding School in Sendayan, Kampar, Riau, integrates local traditions into every aspect of pesantren life, including the development of students' entrepreneurial character. Scholarly studies demonstrate that entrepreneurship education in pesantren can operate in parallel with the reinforcement of local social and cultural values (Hakim et al., 2019; Pambuko et al., 2024). Local traditions also function as a foundational basis for shaping entrepreneurial mindsets among students. Therefore, the integration of local culture in fostering independence, creativity, and risk-taking attitudes is essential (Aslam et al., 2026; Khan et al., 2025; Rentschler et al., 2025).

In recent years, attention to the development of entrepreneurship based on local traditions has continued to increase. Pesantren function not merely as religious educational institutions, but also as spaces that cultivate entrepreneurial character grounded in Islamic principles and local wisdom (Mariyono, 2025; Sarpini, 2025). Darul Fatah Islamic Boarding School in Sendayan utilizes the strength of local customs and community traditions to develop an entrepreneurial model that not only introduces business theory, but also emphasizes practical applications that students can implement in their daily lives (J, Wefald, 2024; Fajarwati et al., 2025). Through this approach, the pesantren instills not only entrepreneurial skills, but also Islamic values that prioritize solidarity and social responsibility.

Local traditions implemented within the pesantren, such as the practices of Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts, function not merely as social activities but also as instruments for instilling independent entrepreneurial attitudes. These activities not only introduce practical skills, but also shape students to become more courageous in facing challenges and more innovative in their approaches. Research in pesantren contexts has demonstrated that local traditions contribute significantly to fostering creativity and independence among students (Gilbert, 2016; Tandi et al., 2025; Cheong & Ro, 2025). According to Abuya Yusmardi Amran (personal communication, March 20, 2026), Bajambau communal dining and Batobo teach the importance of solidarity and cooperation within society, which play a crucial role in developing entrepreneurial mindsets. In addition, Kenduri Soko tradition and Kampar traditional martial arts provide opportunities for students to learn leadership, courage, and work ethics required in the business world. In line with the findings of Rahman et al., (2025),, the

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integration of local traditions into the pesantren curriculum has proven to make a significant contribution to the development of entrepreneurship rooted in local and religious values.

This study aims to analyze the contribution of local traditions to the development of entrepreneurial thought at Darul Fatah Islamic Boarding School, Sendayan, Kampar, Riau. By employing phenomenological and social practice approaches, this research explores how local traditions within the pesantren not only shape students' character, but also enrich entrepreneurial practices grounded in distinctive local wisdom (Sihombing et al., 2025; Rahmawati, 2025; Baikady, 2026). The findings of this study are expected to provide significant contributions to the development of entrepreneurship in pesantren through the integration of local values that can enhance students' capacity to compete in the modern economic world.

RESEARCH METHODE

This study employed a qualitative method with a case study design to gain an in- depth understanding of the contribution of local traditions to the implementation and development of entrepreneurial thought practices at Darul Fatah Islamic Boarding School, Sendayan, Kampar, Riau. The case study design was selected because it enables researchers to comprehensively explore the social, cultural, and educational dynamics of the pesantren within its natural context, particularly regarding the integration of local traditions such as Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts in shaping students' entrepreneurial character. This approach is relevant for revealing the relationship between local culture, the pesantren educational system, and the formation of entrepreneurship values based on local wisdom (Creswell & Creswell, 2017; Strunk & Locke, 2019; Yeo et al., 2023; Vijver & Leung, 2021).

The research approaches employed in this study were phenomenological and the social practice of pesantren economic life. The phenomenological approach was used to understand the lived experiences of students, pesantren leaders, traditional figures, and community members in interpreting local traditions as part of shaping entrepreneurial mindsets. Meanwhile, the social practice of pesantren economic life approach was applied to examine how local traditions function not merely as symbolic culture, but also as social instruments for cultivating values of independence, creativity, risk-taking, cooperation, and students' economic leadership. Accordingly, this study seeks to interpret local traditions as social and cultural capital that contribute to the development of entrepreneurship-based pesantren (Geertz, 2008; Putri et al., 2025; Kazeroony, 2026; Adu & Miles, 2023).

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The research was conducted at Darul Fatah Islamic Boarding School, Sendayan, Kampar Regency, Riau, which was purposively selected due to its unique characteristics in mobilizing the strength of local customs and traditions into all aspects of pesantren educational activities. The research subjects included pesantren leaders, ustaz, students, traditional leaders, religious figures, and surrounding community members who were directly involved in the practice of local traditions within the pesantren environment. Informants were selected through purposive sampling and snowball sampling techniques to obtain in-depth, rich, and relevant data aligned with the research focus (Mertler, 2024; Onwuegbuzie & Johnson, 2021).

Data collection techniques were conducted through in-depth interviews, participant observation, and documentation. In-depth interviews were used to explore informants' perceptions, experiences, and interpretations regarding the contribution of local traditions to the development of entrepreneurial thought. Participant observation was carried out by directly observing pesantren activities involving local traditions, such as the implementation of Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts in students' daily lives. This combination of techniques was intended to enhance data depth while strengthening the validity of findings through source and method triangulation (Bryant & Charmaz, 2019; Dickens, 2021; Sunarto et al., 2022).

Data were analyzed using interactive thematic analysis techniques, which included data reduction, data display, theme categorization, and iterative conclusion drawing. The analysis was conducted from the initial stage of data collection until the completion of the study to identify patterns of meaning related to the role of local traditions in shaping the entrepreneurial thought model within the pesantren. The analytical process also involved triangulation, member checking, and audit trails to ensure the credibility, transferability, dependability, and confirmability of the research. Through this technique, the study was able to generate a systematic understanding of how local traditions function as strategic forces in the development of pesantren-based entrepreneurship (Sunarto et al., 2022; Braun & Clarke, 2021; Joubert & Webber, 2020).

THEORETICAL FRAMEWORK

The theoretical framework of this study was constructed to understand how local traditions function as social, cultural, and educational forces in the implementation and development of entrepreneurial thought practices at Darul Fatah Islamic Boarding School,

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Sendayan, Kampar, Riau. This research integrates three principal foundations, namely the theory of local tradition as cultural capital, value-based entrepreneurship theory, and the theory of pesantren social capital. These three perspectives are employed to explain the relationship between local culture, the pesantren educational system, and the integrative formation of students' entrepreneurial mindsets.

1. Local Tradition as Cultural Capital in Pesantren Education

Local tradition constitutes part of the social heritage that lives within society and is transmitted through collective practices, symbols, values, and customs that are continuously maintained across generations. In the context of pesantren education, local tradition functions not only as a cultural identity, but also as a source of pedagogical values capable of shaping students' character. This is why cultural capital encompasses values, knowledge, symbols, and habits that can be transmitted to build individual capacity within particular social spaces (Swartz, 2012; Kong, 2023). Within the pesantren, traditions such as Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts represent forms of cultural capital that instill discipline, solidarity, social responsibility, leadership, and work ethic (Abuya Yusmardi Amran, personal communication, March 20, 2026).

Local culture is a system of meaning that shapes how communities think and act (Christopher et al., 2014). When local traditions are integrated into pesantren life, these traditions transform into contextual mechanisms of character education. Consequently, students not only learn religion normatively, but also experience the internalization of values through tangible socio-cultural practices. In this study, local tradition is understood as an instrument for shaping entrepreneurial character through everyday lived experiences.

2. Entrepreneurship as a Mindset and Social Character

In this study, entrepreneurship is not narrowly understood merely as economic or business activity, but rather as an entrepreneurial mindset encompassing creativity, innovation, independence, opportunity recognition, risk-taking, and problem-solving abilities. Drucker, (2014) states that entrepreneurship is the capacity to create new value through both social and economic innovation. Meanwhile, Crittenden, (2019) emphasizes that entrepreneurship is a process of developing a productive mentality that can be cultivated through education.

In the pesantren context, entrepreneurship based on local traditions refers to the formation of an entrepreneurial mentality rooted in Islamic values and community culture. Local traditions function as practical media through which students learn collective work,

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resource management, leadership, and social adaptation. For example, Batobo teaches productive mutual cooperation, Bajambau instills social solidarity, Kenduri Soko teaches community management, while Kampar traditional martial arts strengthen discipline, strategy, and courage. Therefore, entrepreneurial thought within the pesantren develops through a combination of religious values, culture, and social practice.

3. Social Capital and the Mobilization of Pesantren Community Strength

The development of entrepreneurship in pesantren cannot be separated from social capital theory. McDonald et al., (2024) explain that social capital consists of networks, trust, norms, and social cooperation that enable communities to achieve shared goals effectively. At Darul Fatah Islamic Boarding School, the involvement of traditional leaders, ulama, community members, and students creates a social ecosystem that supports the growth of entrepreneurial thought.

Collaboration between traditional leaders and religious leaders strengthens the social legitimacy of local traditions within the pesantren curriculum. This social capital creates a collective learning space in which students gain direct experience through community social practices. Khedir (2020) further argues that social capital functions as a productive resource that strengthens individual social action. Thus, local traditions are not merely cultural heritage, but become strategic instruments in mobilizing social resources to develop students who areproductive and adaptive.

4. Integration of Local Tradition, Islam, and Entrepreneurship

This theoretical framework positions the pesantren as an institution that simultaneously integrates Islamic values, local culture, and entrepreneurship. Pesantren education based on local traditions produces a contextual model in which Islamic values such as amanah (trustworthiness), hard work, ukhuwah (brotherhood), and independence are combined with local cultural practices to shape a distinctive form of entrepreneurship. Within this framework, local tradition is not merely a form of cultural preservation, but rather a medium of socio-educational transformation for developing students who are religious, cultured, independent, creative, and future-oriented. Therefore, the development of pesantren based on local traditions is affirmed as an innovation in Islamic education that is relevant to contemporary socio-economic needs.

RESULT AND DISCUSSION RESULT

The findings reveal that Darul Fatah Islamic Boarding School, Sendayan, Kampar,

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Riau, has developed a distinctive model for fostering entrepreneurial thought through the integration of local traditions into its educational system, institutional culture, and students' daily life practices. Local traditions are not merely taught as cultural knowledge, but are implemented as mechanisms for character formation, productive mindsets, and value-based entrepreneurial practices. This model positions the pesantren as a space for transforming local culture into concrete socio-economic strength.

Institutionally, the pesantren integrates Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts into daily, weekly, and specific socio-religious activities. This integration is reflected in the living curriculum, extracurricular activities, social interaction patterns, students' division of labor, and community service practices. Students are positioned not merely as educational participants, but as active actors in the pesantren's socio-economic practices.

1. **Bajambau Communal Dining Practice: Education in Social Relations, Collective Management, and Hospitality Entrepreneurship**

Bajambau communal dining is routinely practiced in collective pesantren activities, guest receptions, religious events, and community social gatherings. In this practice, students are responsible for food preparation, logistics management, spatial arrangement, food distribution, guest service, and activity evaluation. Senior students usually serve as coordinators, while other students participate through distributed roles.

Through this practice, students develop concrete skills such as consumption management, social service, operational leadership, interpersonal communication, and hospitality management. Students learn that quality service, respect for guests, and event management are essential components of entrepreneurial values. Some students even develop these skills into small-scale ventures based on food services, simple catering, or community event management. Thus, Bajambau functions as a medium for relational entrepreneurship learning grounded in service, social networks, and trust.

2. **Batobo Practice: Productive Work, Collective Management, and Community-Based Entrepreneurship.**

Batobo is concretely adapted into pesantren agricultural activities, garden management, boarding school infrastructure development, economic communal work, and collective productive enterprises. Students are actively involved in land management, task distribution, rotational labor, output management, and work evaluation. In several activities, students also interact with surrounding communities through productive social

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programs.

The practice of Batobo develops skills in collective work management, resource management, group productivity, work efficiency, and cooperative entrepreneurship. Students learn how to build productivity through cooperation rather than solely through individual competition. Interview findings indicate that Batobo experiences cultivate students' habits of recognizing economic opportunities through collective enterprises such as productive agriculture, group trade, and community-based work. This demonstrates that Batobo generates a tangible form of community-based entrepreneurial mindset.

3. **Kenduri Soko Traditional Practice: Social Leadership, Event Management, and Public Entrepreneurshi.**

The Kenduri Soko tradition within the pesantren is practiced during harvest activities, thanksgiving ceremonies, Islamic holy days, receptions for prominent figures, and village social events. Students serve as the primary actors in activity planning, resource mobilization, event preparation, public management, distribution arrangements, and reporting.

Through this practice, students develop concrete competencies in event planning, social leadership, negotiation skills, public communication, budgeting, and organizational management. Students learn to manage large-scale activities in a structured and efficient manner. Field findings indicate that several alumni have transferred this experience into broader society through leadership in youth organizations, village social activities, and community-based service enterprises. Kenduri Soko thus functions as a practical space for organizational entrepreneurship by instilling the capacity to organize social resources for productive purposes.

4. **Kampar Traditional Martial Arts Practice: Mental Discipline, Strategic Courage, and Resilience Entrepreneurship**

Kampar traditional martial arts are implemented through routine training that integrates physical, spiritual, ethical, and strategic dimensions. Students not only learn self-defense techniques, but also etiquette, respect, self-control, and moral courage. This training is frequently integrated with character and leadership development.

In concrete terms, martial arts cultivate mental resilience, strategic decision- making, discipline, courage, and risk awareness. Students become accustomed to facing pressure, challenges, evaluation, and competition in healthy ways. In the context of entrepreneurship, this practice develops the capacity to endure, adapt, and make strategic decisions. Several students demonstrate the courage to develop independent ventures, lead activities, or

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assume social roles because they are accustomed to disciplined training and the cultivation of bravery..

5. Concrete Model of Student Entrepreneurship

The research findings indicate that the integration of local traditions has generated concrete entrepreneurial practices among students, including:

a) Management of food service enterprises and event services b. Agricultural activities and group-based productive work
b) Management of social activities and organizational practices
c) Development of community leadership skills
d) Establishment of small-scale enterprises based on community service
e) Strengthening of business mentality, social courage, and economic independence

Thus, students are shaped not merely as participants in religious education, but as individuals who possess entrepreneurial practices grounded in local culture, Islamic values, and tangible social experience.

DISCUSSION

The findings of this study demonstrate a distinctive position while also sharing points of convergence with most previous pesantren entrepreneurship studies. Earlier research has generally positioned pesantren entrepreneurship within the development of formal business units such as pesantren cooperatives, institutional businesses, Islamic economics, students' economic empowerment, or modern entrepreneurship training based on market-oriented skills (D. S. Aslam et al., 2026) (Ye & Hu, 2019) (Guo, 2023). The similarity lies in the shared affirmation that educational institutions play a strategic role in shaping students' economic independence and promoting social productivity. However, the difference lies in the developmental foundation. While previous studies primarily focus on entrepreneurship as a formal economic instrument, the findings of this study reveal that the foundation of entrepreneurship can be more fundamentally constructed through the internalization of local traditions as a living socio-cultural curriculum embedded in students' daily lives. Thus, entrepreneurship is understood not merely as business skills, but as the outcome of a cultivated way of life.

From the perspective of Li, (2022), this study shares similarities with several cultural education studies that view culture as cultural capital, but differs in its direction of transformation. Many studies on pesantren culture position local traditions merely as

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instruments for preserving identity or character (Islamic et al., 2024; Mahfudi & Rifa'i, 2025; Fatahillah et al., 2023). In contrast, the findings of this study demonstrate that cultural capital at Darul Fatah Islamic Boarding School does not remain solely as a cultural symbol, but is reproduced into an entrepreneurial habitus, namely a productive mental structure that shapes entrepreneurial mindsets. The similarity with previous studies lies in the recognition of culture as an important educational asset, while the novelty of this research is its assertion that entrepreneurship can emerge from cultural reproduction, rather than merely from the transfer of business knowledge or the strengthening of formal economic structures. In other words, Darul Fatah Islamic Boarding School develops culturally embedded entrepreneurship.

In contrast to the study of Yustanti et al., (2025), which emphasizes pesantren social entrepreneurship through the strengthening of economic institutions and community empowerment, this research similarly acknowledges the importance of the social dimension in pesantren entrepreneurship. However, the difference lies in the level of analysis. Yustanti et al. focus on institutional structures and economic programs, whereas this study demonstrates a more micro-level, cultural, and practical dimension, namely the formation of entrepreneurial mindsets through students' daily lives via socio-cultural rituals such as Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts. Therefore, this study complements previous research by adding an epistemological dimension, asserting that local traditions can function as a foundational basis of knowledge and practice in entrepreneurship education.

When compared with the theory of hospitality entrepreneurship (Bouchard, 2026), Bajambau communal dining shares similarities in emphasizing the importance of service, social relationships, and trust building in economic activities. A number of modern entrepreneurship studies also position hospitality and customer relations as essential aspects of business success. However, the difference lies in the finding of this study that such hospitality values are not developed through formal business training, but rather through the local cultural practice of communal dining, which instills brotherhood, respect for guests, and social equality. Thus, Bajambau extends the concept of relational business ethics from merely a service strategy into a cultural practice that shapes business ethics.

Batobo strengthens Putnam's social capital theory (dalam Farazmand, 2023) and cooperative entrepreneurship Hakim et al., (2019), which emphasize the importance of cooperation, social networks, and collective productivity. Both the theory and this study similarly

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demonstrate that collective work can enhance economic productivity. However, this research differs in its finding that traditional agrarian culture such as Batobo can be directly reconstructed into a model of collective entrepreneurship education within the pesantren context. While many studies on mutual cooperation stop at the level of social solidarity, this study shows that Batobo also fosters entrepreneurial development through productive practices, work efficiency, and a community-based entrepreneurial mentality.

Kenduri Soko shows similarity with the theory of organizational entrepreneurship (Kuratko, 2026), particularly in the aspects of resource organization, leadership, and social value creation. Many studies on social leadership emphasize the importance of organizational experience in developing managerial capabilities. However, this study differs in that it finds local socio-religious rituals can function as a real laboratory of organizational entrepreneurship. This means that management skills, leadership, and resource coordination are not only developed through formal organizational education, but also through inherited communal cultural experiences.

Kampar traditional martial arts also align with the concept of entrepreneurial resilience, particularly in terms of courage, strategy, discipline, and risk management (Matricano et al., 2024). Many entrepreneurship education studies position resilience as an outcome of innovation, problem solving, and experiential learning. However, this study offers a new perspective that traditional martial arts grounded in spirituality can serve as a medium for developing strategic entrepreneurial courage. Thus, Kampar traditional martial arts expand resilience studies by showing that entrepreneurial mental strength can also be cultivated through traditional education that integrates physical training, ethics, and spirituality.

From the perspective of Islamic education, this study is consistent with (Al-Attas (Syed), 1980), who emphasizes education as the formation of adab, and supports the view that the integration of knowledge, ethics, and social practice is essential. However, this study differs in that it demonstrates that tradition-based local adab does not only shape morality, but also serves as a foundation for entrepreneurship. This finding extends the theory of integration between knowledge and practice by affirming that local wisdom is a strategic medium in Islamic education for developing students who are religious, productive, and entrepreneurially minded.

Critically, Darul Fatah Islamic Boarding School is not only oriented toward student independence like other pesantren, but also positions local wisdom as a strategic, epistemological, and practical foundation in the formation of entrepreneurship. The novelty of

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this study lies in its assertion that local tradition functions as a living curriculum that integrates cultural wisdom, Islamic values, social capital, and daily pesantren practices in a holistic manner, formulated as Local Tradition-Based Islamic Entrepreneurship Education.

CONCLUSION

This study concludes that Darul Fatah Islamic Boarding School, Sendayan, Kampar, Riau, has successfully developed a distinctive model of Islamic entrepreneurship education through the transformation of local traditions into a strategic foundation for shaping students' character, mindset, and entrepreneurial practices. Local traditions such as Bajambau communal dining, Batobo mutual cooperation, Kenduri Soko tradition, and Kampar traditional martial arts function not only as cultural heritage, but are systematically integrated into the pesantren living curriculum as media for social, economic, spiritual, and leadership education. This integration produces students who are independent, creative, willing to take risks, capable of cooperation, possess social leadership, and are oriented toward productivity grounded in Islamic values and local wisdom.

The findings show that Bajambau contributes to relational entrepreneurship through strengthening service ethics, brotherhood, and social networks; Batobo develops cooperative entrepreneurship through a culture of collective work, productive solidarity, and community efficiency; Kenduri Soko strengthens organizational entrepreneurship through experience in social leadership, public management, and resource organization; while Kampar traditional martial arts foster resilient entrepreneurship through discipline, strategic courage, mental endurance, and spirituality. Thus, local traditions function as active instruments in holistic entrepreneurship education.

Theoretically, this study affirms that local wisdom is not merely a complementary element in pesantren education, but an epistemological and practical foundation in the development of students' entrepreneurship. This finding extends pesantren entrepreneurship studies, which were previously dominated by a formal economic orientation, toward a new paradigm known as **Local Tradition-Based Islamic Entrepreneurship Education**, an entrepreneurial education model grounded in the integration of local culture, Islamic values, social capital, and social transformation.

This study emphasizes that pesantren have strong potential as centers of productive cultural reproduction that transform community traditions into contextual and sustainable economic education. Therefore, future development of pesantren should integrate local wisdom

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as an adaptive entrepreneurship education strategy that is relevant to societal needs and aligned with cultural identity. Practically, the Darul Fatah model can serve as a reference for other Islamic educational institutions in designing entrepreneurship education based on local traditions and socio-religious values. Further research is needed to test this model in pesantren with different cultural backgrounds to strengthen the theoretical construction of the relationship between local wisdom, Islamic education, and entrepreneurship development.

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