



Reconstructing a Culturally Grounded Social Entrepreneurship Model: Insights from Sundanese Cultural Values among Social Studies Education Students

Sari Sri Handani^{1*}, Bunyamin Maftuh², Disman³, Erlina Wiyanarti⁴

^{1*,2,3,4}Social Studies Education Study Program, FPIPS, Universitas Pendidikan Indonesia.

^{1*}Social Studies Education Study Program, FKIP, Universitas Bale Bandung, Indonesia.

*Corresponding Author. Email: sari.sri.handani@upi.edu

Abstract: This study aims to identify forms of social entrepreneurship among Social Studies Education students, examine the application of Sundanese cultural values, analyze the supporting and inhibiting factors, and formulate a social entrepreneurship model based on local wisdom. A qualitative approach with a multiple-case study design was employed. The research was conducted at three universities—Universitas Bale Bandung, Institut Pendidikan Indonesia, and Universitas Tazkia—using observations, document analysis, focus group discussions (FGDs), and in-depth interviews with 29 informants, including students, faculty members, program administrators, and community partners. Data were analyzed interactively through data condensation, data display, and conclusion drawing. The findings indicate that student social entrepreneurship manifests in three main forms: businesses based on local potential, community cooperatives, and digital social movements. Sundanese cultural values, including *Silih Asah*, *Silih Asih*, *Silih Asuh*, *Sauyunan*, and *Sabilulungan*, as well as the character traits of *Cageur*, *Bageur*, *Bener*, *Pinter*, and *Singer*, were found to be well integrated into entrepreneurial practices. Institutional support and social capital emerged as the primary enabling factors, whereas limited financial capital and business literacy constituted the major barriers. This study resulted in the NISSE Model (Sundanese Values–Social Sciences–Social Entrepreneurship), a holistic framework that integrates cultural inputs, the pedagogical processes of Social Studies Education, student competencies, and community transformation. Theoretically, the model contributes to the theory of indigenous entrepreneurship by demonstrating how local wisdom can function as an operational principle shaping business ethics, collaborative decision-making, and altruistic orientations. Practically, the NISSE Model provides a curriculum framework for local-wisdom-based entrepreneurship that may be adapted to diverse cultural contexts globally.

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Introduction

Indonesia faces serious challenges in the world of employment. The Central Statistics Agency (BPS) noted that the open unemployment rate for university graduates in 2024 will reach 5.18%, an alarming figure amid an increasing number of graduates every year (BPS, 2024). This condition encourages the urgency of transforming the paradigm of higher education, from simply producing workers (job seekers) to job creators with a wide social impact. In this context, social entrepreneurship has emerged as a strategic alternative that not only creates economic value, but at the same time overcomes social problems in society.

Social Science Education has a distinctive epistemology: it builds knowledge from the interaction between individuals, society, culture, and the environment. This epistemology places Social Science Education strategically as the foundation of social entrepreneurship.



Social entrepreneurship in this context is not solely oriented towards financial gain, but is a tangible manifestation of civic engagement as instilled through Social Science Education, namely the ability to identify social problems, collaborate across borders, and create innovative solutions that empower communities. The Social Science Education curriculum that integrates cognitive, affective, and practical experience dimensions can form students who have social sensitivity, problem solving skills, and the capacity to produce innovations that have an impact on society (Howorth et al., 2022; Lackeus, 2020).

The *Society 5.0 era*, which is characterized by the integration of digital technology with human values, provides opportunities as well as challenges for student entrepreneurship development. On the one hand, digitalization opens up wider and more efficient market access; on the other hand, the threat of technological disruption requires students to have high adaptive competence. In this context, Sundanese cultural values such as *Silih Asah* (educating each other), *Silih Asih* (loving each other), *Silih Asuh* (guiding each other), *Sauyunan* (togetherness), and *Sabilulungan* (mutual cooperation) become relevant cultural foundations to build sustainable social entrepreneurship rooted in local wisdom (Hidayati et al., 2020).

A search of twelve previous studies reveals the position of this research among existing academic discourses. Dalimunthe et al., (2021) show that social entrepreneurship is able to create real value for marginalized communities, but without considering the local cultural context as a driver of the process. García-González & Ramírez-Montoya, (2021) contribute a comprehensive conceptual mapping of social entrepreneurship, although it is theoretical and has minimal empirical application. Desiana et al., (2022) offer a structural approach to the sustainability of social enterprise in Indonesia, but have not touched on the specific context of Social Science Education. Chang et al., (2022) prove that entrepreneurship education and academic majors influence students' social entrepreneurship intentions, but without integrating local cultural values. Lumpkin & Bacq, (2019) opened up a perspective on the importance of the community dimension in social entrepreneurship, although it is not specific to the context of Social Science Education. Amalia & von Korflesch, (2021) mapped the development of entrepreneurship literature in Indonesian universities and found that the study is still generic without specific cultural roots. Howorth et al., (2022) prove that social entrepreneurship education forms social competence and impact orientation, but has not integrated local Sundanese cultural values. Lukiyanto & Wijayaningtyas, (2020) convincingly show how mutual cooperation helps overcome the constraints of micro business capital, but has not been associated with Social Science Education. Ramlan et al., (2023) prove the strength of Sundanese values as the basis of character education, but do not touch on the entrepreneurial aspect. Hidayati et al., (2020) found that Sundanese culture strengthens the social solidarity of students in higher education, but has not yet presented an entrepreneurial operational model. Setiawan et al., (2023) show the contribution of social entrepreneurship in increasing community economic inclusion, without being integrated with the social studies curriculum. Gupta & Srivastava, (2024) through a systematic review emphasized that social entrepreneurship research is still widespread and requires an integrative framework, especially for the context of Social Science Education and Sundanese culture. Critically, although each of these studies is strong in its domain, none of them simultaneously integrate Sundanese cultural values, the Social Science Education curriculum, and the reconstruction of social entrepreneurship models in one comprehensive conceptual framework and based on multi-case empirical data. Based on the mapping of the research above, *significant research gaps* were identified : (1) research on social entrepreneurship is still general and not integrated with Sundanese cultural values comprehensively; (2) the study of social studies education has not specifically developed an operational social



entrepreneurship model; and (3) there has been no multi-case research that reconstructs the social entrepreneurship model of social studies education students based on local Sundanese wisdom.

Based on these gaps, this study aims to identify forms of social entrepreneurship developed by Social Science Education students in three universities, examine the application of Sundanese cultural values in entrepreneurial activities, analyze the supporting and inhibiting factors of its development, and reformulate a model of social entrepreneurship based on Sundanese culture that can be used as a reference for curriculum development and learning of Social Science Education.

The contribution of this research is twofold: theoretically, this research enriches indigenous entrepreneurship theory by showing that Sundanese cultural values are not just symbolic identities, but operational principles that actively shape business ethics, patterns of communal relations, and social impact orientation. Practically, the resulting NISSE Model provides a curricular framework that can be adapted by Social Science Education study programs and other local wisdom-based educational disciplines in designing contextual, transformative, and sustainable social entrepreneurship learning.

Research Method

This study uses a qualitative approach with *a multi-case study design*. The qualitative approach was chosen because this study aims to understand the phenomenon of social entrepreneurship in depth in its natural context, including the perceptions, experiences, and meanings constructed by the subjects (Creswell & Poth, 2018). The multi-case study was chosen because it allows cross-case analysis so that a more comprehensive and transferable understanding is obtained (Yin, 2018). The research was carried out at Universitas Bale Bandung (Bandung Regency), the Institut Pendidikan Indonesia (Garut Regency), and Universitas Tazkia (Bogor City). Three universities with social entrepreneurship profiles and an active and structured curriculum based on local wisdom.

Informants were selected purposively with a total of 29 participants: 14 Social Studies Education students who are actively running social enterprises (3–5 people per campus), 6 lecturers in entrepreneurship and social studies (2 per campus), 3 business incubator program managers (1 per campus), and 6 community partners (2 per campus). Data were collected through participatory observation, semi-structured in-depth interviews for 60–90 minutes per informant, documentation studies, and Focus Group Discussions (FGD) which were held once per campus involving 6–8 participants consisting of students, lecturers, and community partners.

The interview and FGD guide was developed based on four main themes: (1) the form and motivation of student social entrepreneurship, (2) the internalization of Sundanese cultural values in daily business practices, (3) the supporting and inhibiting factors of program development, and (4) the vision of social transformation expected from entrepreneurial activities. The validity of the data is ensured through triangulation of sources and techniques, member checking, and thick descriptions to increase the transferability of findings.

Data analysis uses the interactive model which consists of three stages: data condensation (selection, focusing, and transformation of raw data), data presentation (preparation of matrices, charts, and structured narratives), and drawing and verifying conclusions through triangulation and member checking (Miles et al., 2019). Cross-case analysis is carried out after the analysis of each case is completed to produce a more general and comprehensive theoretical synthesis.

Results and Discussion

Social Entrepreneurship Forms of Social Sciences Education Students

The findings of the study show the diversity of forms of social entrepreneurship developed by students in the three locations. At Universitas Bale Bandung , students developed "Tani Nyaah", a digital platform for marketing agricultural products that connects 23 partner farmers in Bandung Regency with urban consumers and succeeded in increasing farmers' income by an average of 35% in one year. At Institut Pendidikan Indonesia, the "Social Finance Smart Cooperative" is engaged in financial literacy and micro-savings and loans, serving 187 community members until 2025. At Universitas Tazkia, the "Social Finance Hub" integrates Islamic finance principles with social entrepreneurship, partnering with 22 MSMEs and mobilizing productive waqf of more than Rp 50 million.

Table 1. Recapitulation of Social Entrepreneurship Forms of Social Entrepreneurship for Social Studies Education Students

College	Program Name	Field	Objectives	Impact
Universitas Bale Bandung (UNIBBA)	Farmer Loves (Tani Nyaah)	Digital agribusiness	23 Partner Farmers	+35% of farmers' income
Institut Pendidikan Indonesia (IPI)	Social Science Smart Cooperative	Financial literacy	187 members	Access to microfinance
Universitas Tazkia	Social Finance Hub	Social Islamic Finance	22 MSMEs	> IDR 50 million productive waqf

Implementation of Sundanese Cultural Values in Social Entrepreneurship

Data analysis shows that Sundanese cultural values are organically internalized in students' social entrepreneurship practices. The value of *Silih Asah* (mutual education) is manifested in digital marketing training for partner farmers at UNIBBA and routine financial literacy programs in IPI Garut's assisted villages. The value of *Silih Asih* (mutual love) encourages a "beyond profit" orientation: students proactively provide emergency assistance and ease installments for partners in difficulty. The value of *Silih Asuh* (mutual guidance) is manifested in a tiered mentoring system where senior students guide juniors, and students guide MSME partners and farmers. The value of *Sauryunan* (togetherness) encourages collective decision-making through community deliberation (*rembug*) without unilateral decisions. The value of *Sabilulungan* (mutual cooperation) drives the practice of packing turns and voluntary tutors as a contemporary form of mutual cooperation. The five character values (*Cageur, Bageur, Bener, Pinter, Singer*) together form a healthy social entrepreneur who is holistic, altruistic, honest, innovative, and empathetic to the needs of society.

Table 2. Matrix of Implementation of Sundanese Cultural Values in Social Entrepreneurship

Values	Meaning	Manifestations in Entrepreneurship	Empirical Indicators
<i>Silih Asah</i>	Educate each other	Knowledge transfer & innovation	Regular training, digital workshops
<i>Silih Asih</i>	Love each other	Social care & beyond profit orientation	Emergency assistance, installment relief
<i>Silih Asuh</i>	Guiding each other	Tiered mentoring system	Assistance for farmers and MSMEs

Values	Meaning	Manifestations in Entrepreneurship	Empirical Indicators
<i>Sauyunan</i>	Togetherness	Collective decision-making	Community Forums (talk)
<i>Sabilulungan</i>	Community Cooperation	Selfless collective work	Turn packing duties, volunteer tutors
<i>Cageur</i>	Physical and spiritual health	Sustainable business practices	Eco-friendly product standards
<i>Bageur</i>	Kind/altruistic	Social orientation over profit	Cross-subsidy program
<i>Bener</i>	Honest and true	Business integrity	Financial statement transparency
<i>Pinter</i>	Smart/innovative	Product and process innovation	Adoption of digital technology
<i>Singer</i>	Skilled & empathetic	Understanding the needs of the community	Social mapping, need assessment

Supporting and Inhibiting Factors

The cross-case analysis identified four main supporting factor clusters: institutional support (course credit policies, incubation spaces, and start-up capital); Sundanese value-based social capital (trust and communal networks that enable productive collaboration); digital technologies that expand the reach of the program; and a responsive social studies curriculum that provides a theoretical foundation for identifying and responding to social problems. The structural barriers identified include limited financial capital (the majority rely on limited personal capital), business literacy gaps (gaps between social competence and financial management competencies), lack of ongoing mentoring, and vulnerability to the sustainability of intergenerational student programs due to the absence of a systematic transition mechanism.

NISSE Model Reconstruction

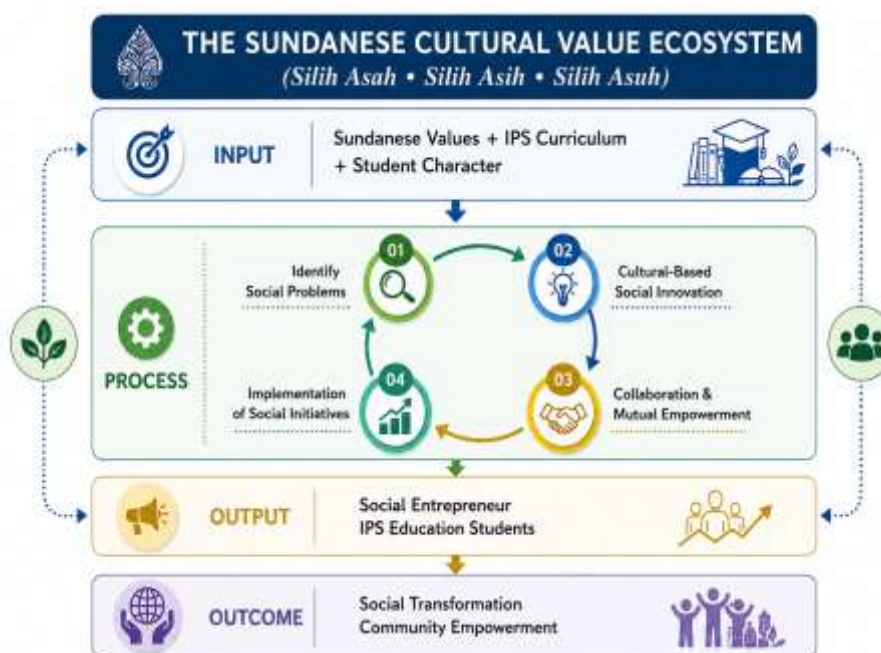


Figure 1. NISSE Model (Nilai Sunda-IPS-Social Entrepreneurship)



Based on the synthesis of findings from the three cases and triangulation with relevant theories, this study reconstructs the NISSE Model (Sundanese Values–Social Sciences–Social Entrepreneurship) which integrates four dynamic components. The input component consists of Sundanese cultural values as a cultural foundation, the Social Sciences curriculum as a pedagogical framework, and the altruistic character of students. The Process component takes place in four stages: identification of social problems through *participatory social mapping* (guided by *Singer values*); cultural-based social innovation (guided by *Pinter* and *Cageur*); community collaboration (driven by *Sabilulungan* and *Sauyunan*); and business implementation (imbued by *Bener* and *Bageur*). The Output Component is the formation of social entrepreneurs in Social Studies Education with triple competencies: social, cultural, and business competencies. The Outcome Component is the social transformation of the community characterized by increasing the economic capacity of the community, strengthening social capital, and preserving Sundanese cultural values.

Discussion

The findings of this study do not only confirm existing theories, but rather challenge and expand their boundaries. From the perspective of Social Entrepreneurship Theory (Dalimunthe et al., 2021; García-González & Ramírez-Montoya, 2021) Social Sciences Education students show characteristics of agents of change that identify social opportunities. However, these findings differ fundamentally from the studies of García-González & Ramírez-Montoya (2021) which treat cultural context as a background factor, not a main driver. This research proves that Sundanese cultural values are not just a context but a driving force that determines the entire entrepreneurial process, ethics, and orientation, a new theoretical implication that the social entrepreneurship model that does not explicitly integrate the cultural dimension is incomplete in explaining phenomena in a society based on communal values.

Social Capital Theory, Lukiyanto & Wijayaningtyas (2020) is confirmed, but this research goes further by uncovering an operational mechanism that has not been previously explained: Sundanese values not only build trust as abstract social capital, but actively convert that trust into concrete business practices voluntary packing turns, empathy-based installment relief systems, and tiered mentoring without financial compensation. This answers a theoretical gap in how social capital "works" in the context of culture-based social entrepreneurship.

Experiential Learning Theory describes the mechanisms of learning, but this study adds a dimension absent in previous studies: the cycle of experience–reflection–conceptualization–experimentation does not occur in sterile classrooms, but rather in a cultural ecosystem rich in meaning (Hassan et al., 2022; Ip et al., 2024). The value of *Silih Asah* actively encourages critical reflection as part of community norms, not just pedagogical techniques. This offers the theoretical implication that the most transformative entrepreneurial learning occurs when experiential processes are embedded in living cultural values. Compared to Amalia & von Korflesch (2021) on indigenous entrepreneurship, this study shows that local Sundanese wisdom in West Java has its own operational peculiarities that go beyond symbolic identity is an important contribution to the development of indigenous entrepreneurship theory in the Southeast Asian context, while responding to the call of Lumpkin & Bacq (2019) about the need for a contextual and culturally rich social entrepreneurship model.



Conclusion

This research shows that social entrepreneurship among Social Science Education students goes beyond mere commercial ventures, and serves as a culturally rooted mechanism for community empowerment. Empirical findings reveal that student-led initiatives ranging from agricultural digital platforms to community micro-cooperatives and social finance centers are deeply embedded in Sundanese's core philosophical values (*Silih Asah, Silih Asih, Silih Asuh, Sauyunan, Sabilulungan*, and character education). These indigenous values systematically shape business ethics, collaborative decision-making, and altruistic orientations that "transcend profit". Although institutional support and social capital significantly drive these initiatives, persistent structural challenges such as limited financial capital, business literacy gaps, and cross-generational sustainability risks remain critical obstacles. To bridge this gap, this research conceptualizes the NISSE Model (Sundanese Values–Social Entrepreneurship), which offers a holistic operational framework that harmonizes cultural inputs, pedagogical processes, student competencies, and sustainable societal transformation.

Recommendation

Based on the findings, this study recommends three strategic actions. First, the Social Studies Education study program needs to explicitly integrate Sundanese cultural values into the design of the social entrepreneurship curriculum as a pedagogical foundation through the development of the "Social Entrepreneurship Based on Sundanese Values" module in the core courses. Second, policymakers at the institutional and ministerial levels need to develop regulations and funding schemes that support social entrepreneurship incubators based on local wisdom, by integrating scholarships and mentoring funds into the Matching Fund and The "Kampus Merdeka" Competition Program programs. Third, industry partners, local governments, and local communities need to be systematically involved through a structured triple helix mechanism to strengthen sustainability and expand the social transformation impact of the program. Further research is recommended to include testing the effectiveness of the NISSE Model through action research, a cross-cultural comparative study in Indonesia, and a longitudinal study of at least three years to measure the long-term impact of student social entrepreneurship on community empowerment.

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