



Effectiveness of Participatory Communication on Sustainable Integrative Pesantrenpreneur Program in AHDA Pesantren

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Abstract

Pondok pesantren have potential actors and factors for the formation of an entrepreneurial climate. This entrepreneurship climate has actually inspired the establishment and development of Pondok pesantren. This is evident from the beginning until the passage of time, pesantren do not get much assistance from the government. This potential, if it receives sufficient financial support, will make pesantren one of the pillars of the nation's economy. This research was conducted using the participatory action research method of the productive waqf futures program in the AHDA pesantren in East Java. Data was obtained through direct action activities, in the term productive waqf program, interviews and intensive, interactive and participatory communication both in offline discussion groups and through Whatsapp groups. The results of this study indicate that the effects obtained in the participatory communication of the pesantrenpreneur program include cognition, affection and behavioral effects. Cognition effect is the knowledge effect, which opens the knowledge of the community group, namely Pesantren Ahda East Java, that they have great potential. The effect of affection is the effect of realizing and opening up insight that a step must be taken to support and realize the program offered. The behavioral effect is obtained that the AHDA pesantren in East Java Indonesia has been able to utilize its internal and external potential to the fullest. This sustainable integrative pesantrenpreneur program can be realized and run well and will even continue to be developed sustainably.

Keywords: Effectiveness, pesantrenpreneur, periodic productive waqf

Introduction

A fulfilling life is a concept of life in Islamic philanthropy that is happy and full of blessings. The highest human aspiration is a happy life, a blessed life, a useful life and a life that lives (Hadi, 2021). Every person, especially as an educator in higher education institutions, has an obligation to become a person who contributes to efforts to empower and assist communities and development in community service schemes (Suharti, Apriyanti, et al., 2024).

Programs like this do not always require large physical or financial contributions. Community empowerment can be done by providing knowledge sharing sessions and practical skills that can improve the standard of living and potential of the community. For those who have the financial means, financial contributions through social spending can be made to provide financial support for groups in need. A practical example of an entrepreneurship development model will be very easy to implement if it is supported by providing the financial facilities needed by the target community group.

Financial support is very possible to be provided in conjunction with the entrepreneurship model that wants to be developed together, the simultaneous contribution between the program and finance supported by the potential of the target community group, will accelerate the goal of community empowerment. In this case, of course, intensive and participatory assistance and communication must be carried out by both parties, so that various problems and obstacles faced can be solved together.

AHDA Pesantren in East Java, which is the object of this research, has great potential both internal and external potential. AHDA pesantren has potential actors and factors that support it, both internal and external, which need support to be maximized (Ridho et al., 2021). The internal potential includes: trusted and trustworthy leadership of the pesantren, students who number hundreds of people and dozens of staff and ustadz who are ready to be invited to move forward together. The external potential that supports it to develop and become one of the pillars of the community's economic rotation includes: public trust in religious-based educational institutions, which in the perspective of society are socially motivated institutions. This great potential requires social support, financial support and continuous assistance through participatory communication so that it develops into a pesantrenpreneur (Suharti, 2025).

The pesantrenpreneur referred to here is the ability of Pondok pesantren in order to be able to be independent entrepreneurs and become a means for students to learn entrepreneurship. Pondok pesantren, of course, are educational institutions that stand and are founded based on this entrepreneurial spirit. This is because it can be said that Pondok pesantren must start the activities of establishing the Pondok pesantren to financing learning operations by finding their own sources of funds and almost without government intervention. Supported by the trust of the community around the pesantren and the experience of communication and organizational management from within the pesantren itself, which is very dynamic, this research was designed and implemented.

This research was conducted using the PAR method or participations and actions research, which was conducted at AHDA pesantren in East Java. Through mentoring activities and funding support in the form of term productive waqf, this action research research began. The productive waqf program has a term of 5 years with the expected target and results, which is to make Pesantren Ahda an entrepreneurship-based pesantren or pesantrenpreneur. Based on the concept of personal responsibility, which in religion is the teaching of Islamic philanthropy (Arofah & Fauziyah, 2022), the potential within the pesantren is developed with funding support provided gradually. Internal potential, such as an independent culture and entrepreneurial spirit that has become the soul of the pesantren, starting from the founders,

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ustadz and santri, is a very potential social capital to be developed continuously (Caroline & Puji Lestari, 2020).

This pesantrenpreneur or entrepreneurial pesantren program will be integrated with the empowerment of the surrounding community. The development of pesantren into pesantrenpreneurs has gone through a long process, which involves participatory communication between both parties as well as the needs and capabilities of available internal human resources (HR). The pesantren has thus proven its role for the community as one of the pillars of community economic development.

This action research has now entered its second year of implementation. This action research is carried out through an integrative pesantrenpreneur program with community empowerment. The pesantrenpreneur program is supported by financial support personally by the researchers, with a 5-year productive waqf scheme. During the implementation of this action research, which is entering its second year, it is wanted to know the extent to which the action research of the pesantrenpreneur integrative participatory communication program with community empowerment has an impact on the partner community groups, namely AHDA pesantren in East Java and the pesantren partner community groups. This is done to foster awareness, that pesantren with all its potential, can take real action in empowering the community so that there is a symbiotic mutualism, not only trust as a religious-based educational institution. But more than that, Pondok pesantren can become community partners, especially with their partner farmers.

Literature Review

Communication Effectiveness

The concept of communication effectiveness refers to the impact or results of the communication process carried out. The communication process is the process of delivering messages to communicants with the desired effect. Communication effects can reach the realm of cognition or knowledge, the realm of affection is support, interest and willingness. And the best impact is a change in behavior or the implementation or implementation of communication messages as a joint agreement that has been carried out as expected. If the best desired effect is the implementation of the program, then the expected behavior change is the implementation of these programs. In community empowerment programs, participatory communication has an impact on equality so that the effects of agreement and change can be more effective in providing community empowerment (Suharti et al., 2021).

In this action research, the expected programs are the implementation of pesantrenpreneur programs that have an impact on community empowerment (integrative) with pesantren partners. This is because pesantren have sufficient strength and capital as one of the pillars of the community's economy.

Participatory Communication

Participatory communication is community development and empowerment communication. This communication is a communication that involves two-way communication flows between researchers (program makers) and research partners, in this case the East Java AHDA pesantren. Both parties exchange positions, giving reciprocal responses as communicators and as communicants. In this participatory communication process, input and various things that may become obstacles in program implementation can be discussed together, the target and effectiveness can be maximized (Suharti et al., 2021).

In this participatory communication, the program provider or researcher and the pesantren are in an equal position. This greatly facilitates the communication process, describing potential and obstacles, receiving objection or acceptance responses and program development efforts. This happens because no one dominates. Both parties mutually adjust to the common situation so that various obstacles can be understood and nothing is forced. This program became enjoyable, due to various adjustments to the local situation and the limited funding owned by researchers in the context of this pesantrenpreneur implementation program. Pesantrenpreneur, which requires large funds, can be overcome together with both parties, so that with the existing funds, integrative pesantrenpreneur can still be realized. In addition, the motivation to always find new things, innovation in entrepreneurship is the main thing in participatory development communication for this community empowerment (Sulaiman et al., 2022).

Integrative Pesantrenpreneur Program

This integrative pesantrenpreneur program is a pesantrenpreneur program or independent entrepreneurial pesantren but can be integrated with the empowerment of the surrounding community. Pesantren actually has the ability to be empowered and at the same time empower the surrounding community (Setiawan & Nuzulul Fatimah, 2024). This is to provide a real impact of pesantren on partner empowerment efforts. The pesantrenpreneur partners in this AHDA East Java pesantren are farmer breeders. Farmers have been specially selected those who already have the ability and experience in raising livestock, especially goats. Thus, this pesantrenpreneur program is integrated by involving the surrounding community, in order to support each other to grow and improve the function and role of pesantren. In East Java itself, in general, pesantren have conducted independent businesses, especially to meet their own internal needs. The East Java Gontor pesantren has a dairy cowshed to fulfill the nutrition of its students, the tebu ireng pesantren has its own shop. Actors such as leaders, students and other internal factors of pesantren have great potential for the development of this entrepreneurial ecosystem (Ridho et al., 2021).

On the other hand, pesantren also contribute to community empowerment. The pesantren and the surrounding community support and motivate each other and provide real benefits for the fulfillment and improvement of mutual needs and the economy. The role of pesantren in improving partner farmers is expected to increase sensitivity, solidarity and solidly with partner farmers. With the involvement of the pesantren pondook in the real form

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of community empowerment involvement, the community increasingly believes that pesantren is an educational institution that cares and is sensitive to the surrounding community.

Community Empowerment

An empowered community is one that is sovereign, able to fulfill its social needs independently. Community empowerment is an effort to make people not dependent on other parties. Community empowerment must refer to the principle of local community needs or social capital that the local community already has (Abdillah & Mus'if, 2021). Community empowerment programs are usually related to efforts to empower community groups in the economic sector, although it does not rule out the possibility of community empowerment touching other aspects, such as health, culture and access to education (Suharti, Apriyanti, et al., 2024).

Broad community empowerment can be carried out, for example, in aspects of education and skills, aspects of legal empowerment, aspects of security and sustainable services in the health sector. Community empowerment is an effort to increase people's access to economic and social facilities to improve their standard of living. People can live in prosperity and harmony (Suharti, Nurhida, et al., 2024).

Research Method

This research was conducted through participatory action research or PRA and combined with Asset based Community Development (ABCD) (Enomoto, 1994) or community development based on local potential. A research can be conducted by combining methods, to obtain clarity and more detailed or complete results (Hesse-Bibber & Burke, 2015).

The PRA method and ABCD model were conducted simultaneously. This was done in an effort to achieve greater results or effects due to the inclusion of local needs and capacity analysis (Somekh, 2006). Data was obtained through field action and participatory communication. In this research, participatory communication must occur (Coghlan et al., 2014) both through offline and online activities through WA groups. Interviews, observation and documentation as well as literature review were conducted to support the completeness of data and analysis in this research. In the future, Community Based Actions Research emphasizes that the community is the database in research and action research, because it will consider local capabilities and potentials and participatory communication actions (Stringer, 2024).

Some of the steps in this research, including steps in research and action research (Yoto et al., 2020) include:

1. Introduction to the local situation and potential
2. Designing an Action Research Program
3. Program introduction and discussion (participatory communication) of the program design by both parties.
4. Program Implementation and Coordinative - participatory communication.

5. Program Monitoring and Evaluation
6. Notes and recommendations

In this participatory action research, programs are bargained for, which ones can be implemented and which ones cannot be implemented. The most ideal in participatory action research, is the involvement of both parties and especially how researchers always become a companion so that the behavior of people and communities can change both cognitively, affectively and most importantly, their behavior changes (Megatsari et al., 2019).

Result and Discussion

This action research has been running for 2 years, since 2023. In just 2 years, several results have been achieved. Some of the stages in the communication process can be made in the form of the chart below:

Table 1. Participatory communication process and its effects

| No. | Participatory Communication Action Research | Cognition Results | Affection Results | Behavioral Results |
|------------|---|--|---|---|
| 1. | Sharing sessions and program sharing (first year). | Knowledge about the potential of pesantren. | Awareness of the potential of pesantren as one of the pillars of the economy. Supporting the program. | Partnership and funding cooperation program agreement. |
| 2. | The Introduction of the Pesantrenpreneur Program (second year). | Knowledge and awareness of the potential implementation of pesantrenpreneur. | Supporting the pesantrenpreneur program. | Implementation of cottage independence through pesantrenpreneur. Forming farmer networks and partnerships. |
| 3. | Discussion and further proposal for Integrative Pesantrenpreneur. | Collaborative knowledge and economic benefits with partner farmers. | Supporting integrative pesantrenpreneur program with partner farmers. | Implementing an integrated pesantrenpreneur program with community empowerment. Goat breeding program with pesantren partner farmers. |
| 4. | Discussion Link and match online marketing and producer partners. | Online marketing and partnership knowledge. | Support online marketing as one of the marketing tools. | Link and match with online marketing, with other business partners. |

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Participatory communication involving AHDA pesantren in East Java has had a positive and significant impact, both for internal and external pesantren. The effects obtained include cognitive effects, affective effects and behavioral effects. Cognitive effects are effects on knowledge, while affective effects are effects regarding understanding, understanding and support, behavioral effects are effects of changes in real behavior (Damayanti et al., 2025). In this study, there was a real change in the AHDA pesantren, namely the implementation of pesantrenpreneur or entrepreneurial pesantren.

The internal effect of pesantren is internal awareness and support in order to support and implement the pesantrenpreneur program. All parts of the pesantren support and implement the existence of pesantren entrepreneurship, which benefits not only as a financial income supporter but also as a means of entrepreneurial education for students. Support from the surrounding community is increasing, with the formation of a farmer network and cooperation in the form of goat herding. The image and perception of the community is getting better, because pesantren participate in empowering the people. In terms of funding needs, both for pesantren and partner farmers, this productive waqf funding support has been able to reduce dependence on loan funds from banks which are often burdensome due to profit sharing or bank interest. This has become a tangible effect that Islamic philanthropy contributes to the improvement of community welfare (Kholid, 2019).

The effectiveness of participatory communication is expected to pave the way to increase the izzatul Islam of pesantren or the spirit of pesantren that lives to live. Improve the image and confidence of themselves and the community. This is because pesantren are able to be independent while contributing to society. This position will support a happy lifestyle and make others happy, as the concept of a happy life, in Islam, is a life that lives (Hadi, 2021).

The following presents details of the effects of participatory communication research with this research and action method, including:

1. Provide knowledge, awareness and change the mindset, that actually pesantren can be financially independent through the pesantrenpreneur program and collaborate with community/farmer partners. The realization that pesantren are actually capable and empowered, as well as can play a role in empowering their communities. This is a real form that Islamic philanthropy is real not just a slogan that: hands above are better than hands below.
2. Financial support with this term productive waqf motivates pesantren to be more creative in developing themselves. The existing potential is increasingly emerging along with the realization that pesantren can contribute significantly to the community. Likewise, the community can also contribute significantly to the pesantren.
3. The active participation of the pesantren, not only in providing a communication response but also in providing land and buildings as a means of opening a shop within the pesantren premises. This is because the funds rolled out are not sufficient for the construction of buildings, only enough for the purchase of store goods. Support for physical development in the form of this shop is crucial and cannot be denied in realizing this pesantrenpreneur, because physical development requires considerable funds (Rachaju et al., 2022).

4. Pesantrenpreneurs like this can cut the financial chain, which usually goes through banking channels. Banking channels such as borrowing funds, will burden the party in debt, even though it is done by an Islamic bank. Islamic banks charge tax rates and profit sharing. Productive waqf for 5 years, on the other hand, does not charge tariffs or profit sharing at all. The proceeds from the livestock profit sharing are purely shared between the pesantren and the partner farmers.
5. The pesantrenpreneur program has a significant impact on the pesantren economy with the existence of an internal pesantren store, namely the AHDAMart store.
6. The livestock breeding program has involved at least 8 farmers with 1 to 3 goats each. With a profit share of 30: 70, 70% for the farmers, providing a significant profit. Maintenance is carried out by partner farmers, because the pesantren's land is very limited and it is not yet possible to maintain their own. However, the position of the fostered farmers is close to the pesantren, so that occasionally there are outing class activities for students to learn and see the goat rearing cages in the fostered farmers' cages.
7. Internally and externally, this program is able to provide a happy life (*hayatan thoyyibah*) (Hadi, 2021), a blessed life, a life that supports, and a life that brings benefits. The community, in this case the partner farmers, have also played an active role in contributing to improving the family's financial capacity while contributing to the pesantren. There is a symbiosis of mutualism, blessings and benefits to others. Communities that have strong trust are the basic capital for pesantren to collaborate sustainably. Trust is an important capital in cooperation, even in business (Shiddiqi et al., 2025). *Gaduhan sapi* is one of the traditions of mutually beneficial economic cooperation in an agricultural country like Indonesia. Even in rural areas, urban communities make cattle breeding a profitable partnership for business in Islamic religious moments (Suharti, 2025). The *aqiqoh* and *qurban* businesses are Islamic religious moments based on the principle of livestock profit sharing (Suharti et al., 2021). Thus, this community empowerment is in accordance with the existing local capabilities and potentials, both internal to the pesantren and the potentials of the community around the pesantren who become cooperation partners (Suharti, Kurnaesih, et al., 2024).

Schematically, the benefits and effects of this program are described as follows:

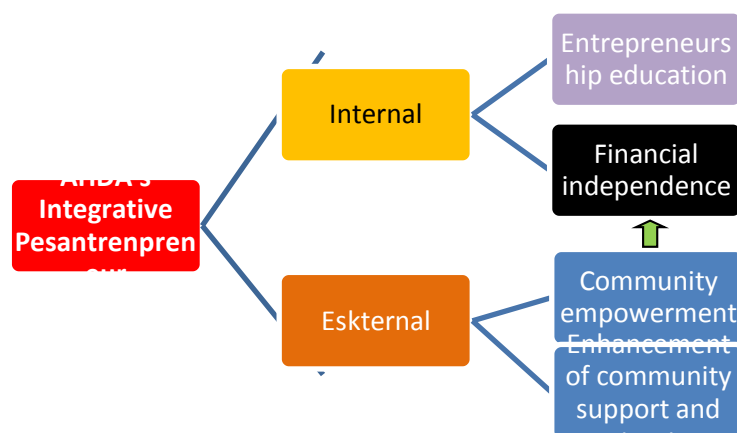


Figure 1. Effectiveness of participatory communication of productive waqf program to realize integrative and sustainable pesantrenpreneur in AHDA pesantren, East Java, Indonesia

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Some of the obstacles faced, among others, occurred at the beginning of the implementation of this program. The pesantren has not had an economic division, all working as administrative staff and/or teachers. So, with this program, an economic division was held to develop the pesantren economy. At the beginning of the pesantrenpreneur collaboration, there were partner farmers who did not have knowledge and experience in raising goats, so it was decided to only choose partner farmers who were experienced so they did not need special direction.

The busyness of the pesantren is quite time-consuming, causing the development of entrepreneurship and the pesantren economy to receive less attention. Creativity in marketing channels and creativity in finding market segments must still be fully supported by pesantren leaders. Efforts and motivation are needed to generate an entrepreneurial spirit among ustadz, in order to provide learning about entrepreneurship to all components of the pesantren. Problems and obstacles like this are still experienced by many pesantren in general in Indonesia (Adhim & Ta'rif, 2021).

Limited land is also an obstacle, so the pesantren has not been able to raise goats independently. However, this can actually be used as a means of implementing integrative pesantrenpreneur with community empowerment. However, in the future, it is hoped that there will be a special land owned by the pesantren, in order to raise goats as a medium of learning for students as well as the development of other businesses related to goat livestock. other business development such as: crop and manure businesses, cafes and stalls eating satay and gule and aqiqoh centers in the Madiun area and surrounding areas.

Conclusion

The productive waqf program as a channel and mediation of participatory communication has had a significant effect on AHDA pesantren and the community. This effect includes the realm of cognition, the realm of affection and the realm of behavioral. In the cognition domain, the effects include knowledge that the pesantren has independent potential, entrepreneurship and community empowerment. In the affective domain, the productive waqf program has raised awareness of the pesantren's capacity as one of the pillars of the community's economy, so that the pesantren supports and actively participates in the programs and steps offered. The effects and results in the behavioral domain are the implementation of this pesantrenpreneur program, which has been agreed upon and discussed together, by making adjustments to local conditions and capabilities. Communication went well, through formal and informal meetings and using the WA group channel, as a medium for sharing needs and channels for joint discussion.

Recommendation

Recommendations for the development of participatory communication of the productive waqf program will consider its significant effects. The second consideration in this

recommendation is related to the obstacles faced by pesantren, especially in efforts to develop and sustain the program. For this reason, this research recommendation is the need for communicators to collaborate with companies in the form of CSR programs. Through cooperation with local companies' CSR programs, it is expected that further development of the pesantrenpreneur program can obtain greater financial support. This is because, productive waqf is a term program, which is only for 5 years. Meanwhile, this program is expected to grow faster to touch other sectors and remain sustainable, even though this productive waqf program has been completed in due time.

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

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