



## Manggaleh Culture-Based Experiential Learning in Social Entrepreneurship Education: A Preliminary Study in Social Studies Education

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**Abstract:** This study examines entrepreneurship education in the social studies education program, highlighting the limited integration of original socio-artistic surrounds in current practice. Approaches remain generally theoretical and techno-economic, leading to the underdevelopment of socio-entrepreneurial chops, particularly in social creativity and real-world problem solving. This study aims to dissect current literacy conditions and assess West Sumatra. A mixed-methods primary design was employed, involving compliance, semi-structured interviews, document analysis, and a questionnaire administered to lecturers and students from two universities. Data were analyzed using descriptive, qualitative, and quantitative approaches. The findings reveal a gap between lecturers' social exposure and students' profitable exposure, alongside dominant practices with minimal artistic integration. Although overall socio-entrepreneurial chops were fairly high ( $M=4.19$ ), skills were linked to social perceptivity and invention ( $M=3.68$ ). This study offers a culturally predicated Experiential learning frame grounded in Manggaleh values, furnishing a contextually applicable approach to bridging proposition and practice in socioentrepreneurship education.

**Keywords:** experiential learning; manggaleh culture; social entrepreneurship; social studies education; socioentrepreneurial

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## INTRODUCTION

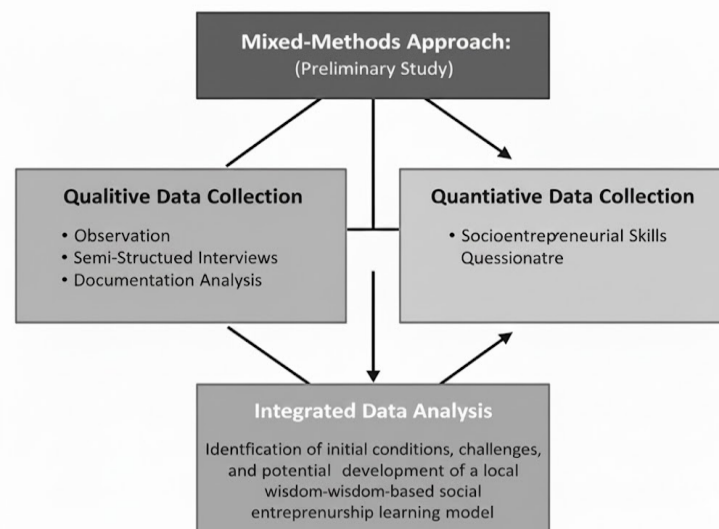
Within Social Studies Education, social entrepreneurship has gained standing as a framework for generating social impact, sustaining communities, and addressing complex societal problems without losing sight of practical realities (Muksha, 2024; Rosário, 2024; Ndou, 2021). Unlike conventional entrepreneurship, this exposure crowds in ethical concern, social invention, and collaborative commission, casting students not as unresistant donors of business knowledge but as active agents of social metamorphosis (Dees, 1998; Mair & Marti, 2006; Garcia-Gonzalez, 2023). However, in practice, entrepreneurship education at the advanced-education position still skews theoretical and economically framed, with only a thin connection to genuine social engagement (Huang, 2025; Alam, 2024; Maritz, 2022; Aliedan, 2023). Primary compliances at two universities in West Sumatra bear this out: students tend to equate entrepreneurship with profit, while lecturers stress its social dimension. That mismatch signals a dissociation between what lecturers intend to educate and what students actually take down. Specifically, indeed, though students' overall socio-entrepreneurial capability measured fairly high, specific factors, such as social mindfulness and invention in particular, lagged. It suggests that intended literacy issues have not completely carried over into rehearsed faculty (Nabi, 2021; Lackeus, 2020; Ratten, 2023; Smith, 2021; Kuratko, 2021).

Existential literacy is frequently deposited as the ground linking abstract knowledge with functional practice, placing students in authentic situations that call for real problem- working (Kolb, 2015). In practice, however, this ground tends to remain general, infrequently conforming to the specific artistic terrain students inhabit; integration of original values remains thin (Hägg & Kurczewska, 2021; Guerrero, 2021). West Sumatra offers a striking illustration of what similar integration could look like: the indigenous Manggaleh tradition carries an ethical law erected around integrity, adaptability, and collaborative community, or gotong royong. Combined with the region's preference for agreement-grounded deliberation (*musyawarah-mufakat*), these artistic pillars form rich ground for entrepreneurship education that speaks to students' environment (Navis, 1984; Putra, 2019; Suherman, 2020).

Despite this, many programs have woven existential literacy, original artistic values, and socio-entrepreneurial skill development into a single coherent approach. The being literature tends to treat these three rudiments independently, leaving a gap where an authentically environment-sensitive pedagogical frame should sit (Harefa, 2024). Filling that gap calls for a further integrative approach that ties classroom learning more directly to students' socio-artistic realities (Hägg & Kurczewska, 2020). With this background, the present study examines current entrepreneurship-education practices alongside students' socio-entrepreneurial capability in West Sumatra. It works toward a culturally grounded existential literacy model built on Manggaleh values, intended to strengthen socio-entrepreneurial chops in advance education.

## METHODS

We used a primary mixed-methods design, weighted toward qualitative data but supported by quantitative measures, to get a fuller picture of the situation. The aim was to collate our current entrepreneurship-learning conditions and students' socio-entrepreneurial skill biographies as a root for the Manggaleh-grounded experiential learning model developed later in the study (Creswell, 2018). As Figure 1 shows, this study forms the exploratory phase of a larger design-grounded exploration process.



**Figure 1.** Research Design

Data collection and field compliance ran from September to December 2025 at Universitas Negeri Padang (UNP) and Universitas PGRI Sumatera Barat (UPGRISBA), within their Social Studies Education programs. We chose these two institutions because both run entrepreneurship courses and sit within the Minangkabau socio-artistic setting central to this study. Two universities were selected internationally, drawing on individual students laboriously enrolled in entrepreneurship coursework with direct exposure to experiential learning styles (Patton, 2015). Table 1 summarizes the student sample.

**Table 1.** The distribution of student participants

| University                      | Number of Students |
|---------------------------------|--------------------|
| Universitas Negeri Padang       | 18                 |
| Universitas PGRI Sumatera Barat | 19                 |
| <b>Total</b>                    | <b>37</b>          |

Data collection unfolded across four stages. The experimenters first reviewed syllabi, Semester Learning Plans (RPS), and course requirements to collate the exposure and structure of entrepreneurship instruction. Next came semi-structured exchanges with lecturers and named students, aimed at surfacing their perspectives, learning gains, and the obstacles they faced in developing socio-entrepreneurial skills. A questionnaire followed, used to outline students' socio-entrepreneurial capabilities. Eventually, the qualitative and quantitative findings were integrated at the interpretation stage to identify pedagogical gaps and inform the proposed educational framework. Four instruments supported the study: semi-structured interview guides, Observation sheets, a documentation-analysis checklist, and a 30-item scale measuring socio-entrepreneurial competencies, scored on a five-point Likert format. The scale, adapted from Hockerts (2017), was reviewed by two subject-matter experts before use. Reliability testing produced a Cronbach's alpha above 0.80, indicating solid internal consistency (Hockerts, 2017). To keep the results credible, we relied on methodological triangulation, drawing on classroom observations, in-depth semi-structured interviews, document reviews, and the structured survey

together rather than any single source alone. Qualitative material was anatomized using an interactive model that moved through data condensation, thematic display, and conclusion delineation (Miles, 2014). Quantitative data were examined descriptively (means and standard deviations) and through gap analysis comparing mean scores across the different socio-entrepreneurial confines, to flag relative strengths and weaknesses. All quantitative processing was conducted in SPSS Statistics 29. The two data beaches were intermingled at the interpretation stage to inform the proposed literacy frame.

## RESULT AND DISCUSSION

The results show a clear difference in how lecturers and students view entrepreneurship. Lecturers largely see entrepreneurship as a way to bring about social change. They concentrate on values like empathy, social duty, and keeping communities strong. On the other hand, students tend to see entrepreneurship as primarily about making money and gaining financial freedom. Figure 2 shows this gap.



**Figure 2.** Conceptual Framework of Manggaleh Cultural Values Integration in Bridging Lecturers' Social Orientation and Students' Economic Orientation

Figure 2 suggests that students do not fully take in the social pretensions that lecturers stress. This means that current learning styles have not yet combined profitable points with creating social impact. As a result, students tend to think more about financial success than about helping society. These findings match earlier studies. Similar research frequently shows that entrepreneurship classes concentrate substantially on profit, even as interest in social entrepreneurship grows (Garcia-Gonzalez, 2023). However, this study adds new perceptivity. It shows that the main problem is not just what is learned, but how students take in and hold on to crucial values. Our review of the Semester Learning Plans shows that experiential engagement is formally a stated priority; case studies, outreach-grounded service literacy, and structured design-grounded tasks have all been formally written into the entrepreneurship class (Neck, 2021). Original artistic values, Manggaleh in particular, have not yet been fully embedded in the foundations of that pedagogy; intended literacy issues, class content, and assessment design all show limited artistic integration. Table 2 shows that assessment weight leans heavily on design- and practice-grounded conditioning, indicating that the structural occasion for experiential learning formally exists.

**Table 2.** Integration of Learning Methods in Entrepreneurship Semester Learning Plans

| Component                 | Methods                | Assessment Weight |
|---------------------------|------------------------|-------------------|
| Practice & Projects       | PjBL, Service Learning | 40%               |
| Mid-term & Final Exams    | Written Tests          | 35%               |
| Reflection & Case Studies | Discussion & Reports   | 15%               |
| Participation             | Active Engagement      | 10%               |

In other words, experiential learning here operates mostly as a procedure rather than something anchored in values. That is likely why learning outcomes skew toward economic achievement over broader social impact without cultural grounding; these activities end up focused on technical execution rather than genuine social transformation. This mirrors recent research showing that practice-based learning, absent contextual and cultural grounding, often falls short of its intended impact (Glasserman-Morales & Sánchez-García, 2024). It also points to the need for a more structured framework linking practical learning activities to relevant socio-cultural values. Quantitatively, students showed a fairly strong overall level of socio-entrepreneurial competence. Table 3, however, shows that Social Opportunity and Innovation trailed the other four indicators. Meanwhile, the indicators are illustrated in Figure 3.

**Table 3.** Students' Average Socio-Entrepreneurial Skill Scores

| Indicator                       | Average Score |
|---------------------------------|---------------|
| Empathy & Prosocial Motivation  | 4.32          |
| Social Opportunity & Innovation | 3.68          |
| Social Values & Sustainability  | 4.41          |
| Leadership & Collaboration      | 4.25          |
| Self-Efficacy & Intent          | 4.33          |

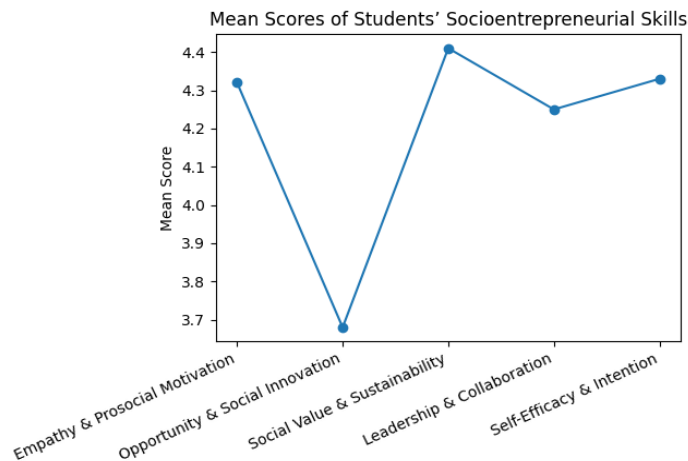
**Figure 3.** Socioentrepreneur skill indicator

Figure 3 makes the imbalance visible. Students' affective readiness runs ahead of their ability to translate that readiness into innovative action. Their social awareness and values seem well developed, but converting that into practical, innovative outcomes is where they get stuck. This tells us that socio-entrepreneurial competence depends not just on students' attitudes or intentions, but on whether they get structured learning experiences that actually help turn awareness into action. It also fits with ongoing debates in the field, which flag generating novel social impact as one of the biggest hurdles in social entrepreneurship, something that takes both contextual understanding and hands-on experience. Statistical testing confirmed that all thirty items met the required benchmarks. We assessed validity using corrected item-total correlations, and every item cleared the threshold ( $r > 0.3346$ ;  $p < 0.05$ ), confirming that each one measures the intended construct. Table 4 summarizes these results.

**Table 4.** Instrument Validity

| Variable                | Number of Items | Valid Items | Validity Criteria         |
|-------------------------|-----------------|-------------|---------------------------|
| Socioentrepreneur skill | 30              | 30          | $r > 0.3346$ ; $p < 0.05$ |

Reliability testing returned a Cronbach's alpha of 0.963, an outstanding level of internal consistency indicating the instrument measures its constructs stably across items (Table 5). Taken together, this evidence confirms the instrument's psychometric soundness, strong on both validity and reliability, giving us a solid empirical basis for evaluating students' socio-entrepreneurial competencies and trusting the statistical analyses that follow.

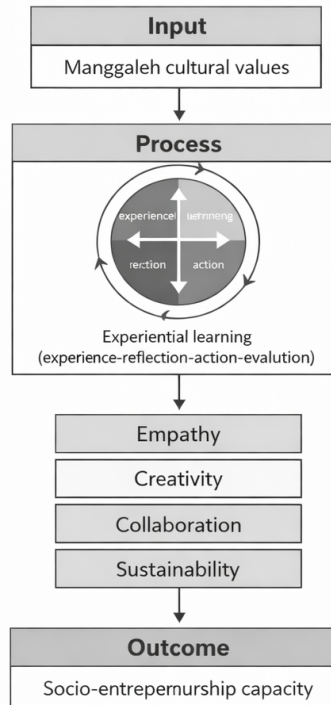
**Table 5.** Instrument Reliability

| Variable                  | Number of Items | Cronbach's Alpha |
|---------------------------|-----------------|------------------|
| Socio-entrepreneur skills | 30              | 0.963            |

This study contributes to the broader discussion on erecting socio-entrepreneurial capability by foregrounding a dimension that gets lower attention than it deserves: the gap between educational intent and what students actually internalize. Where exploration has concentrated substantially on class design and tutorial systems, the present findings point rather to the learner's own process of internalizing values as the further central issue. This lines up with previous work suggesting students' entrepreneurial leanings are shaped more by profitable sense than by socially acquainted literacy pretensions. Where some studies treat experiential learning as sufficient on its own, the present findings suggest that, without artistic grounding, its outcomes are more profitable than socially transformative. Success, in other words, hinges on how well experiential learning is tied to environment and values, a conclusion harmonious with exploration on culturally responsive pedagogy and its part in strengthening both the applicability and transformative reach of literacy. The study also sharpens the socio-entrepreneurship fabric by identifying invention capacity as students' weakest area. Rather than a problem of station, the real gap sits in students' capability to turn social values into innovative action, a reading

harmonious with work arguing that social invention demands structured, environment-rich literacy surrounding, not just good intentions. Socio-entrepreneurial capability is also best understood as a multidimensional construct gauging cognitive, affective, and behavioral factors (Bacq & Eddleston, 2021; Rey-Marti, 2023). Based on these findings, this study proposes an experiential learning system anchored in Manggaleh artistic principles, organized around an Input–Process–Output–Outcome (IPOO) logic, as illustrated in Figure 4.

**Vertical Conceptual Framework  
(Input–Process–Output–Outcome)**



**Figure 4.** Vertical Conceptual Framework  
(Input-Process-Output-Outcome)

As Figure 5 shows, the frame runs through four connected stages. Input establishes Manggaleh artistic values as the ethical root for literacy. Process applies the experiential learning cycle: experience, reflection, action, evaluation. Through these stages, students build core capabilities (empathy, creativity, collaboration, sustainability) that feed into stronger socio-entrepreneurial capacity at the outcome stage. What sets this frame apart is its treatment of original artistic values as the backbone running through the entire experiential process. Principles similar to complementary cooperation (*gotong royong*), agreement-grounded deliberation (*musyawarah*), and social responsibility serve as guiding principles for students' opinions throughout the literacy conditioning.

The model is meant to work in the classroom, not just on paper. At the input stage, lecturers introduce Manggaleh values as the ethical foundation of entrepreneurship literacy. During the process stage, students take part in a cooperative, field-grounded system that identifies real community problems and develops socially attuned responses. Reflective discussion is vested throughout, tying students' insights back to the ethical values underlying them. At the affair stage, students produce business prototypes or social invention systems assessed on both profitable feasibility and social impact. By the outcome stage, students show stronger socio-entrepreneurial capability, particularly in invention and problem-solving, harmonious with experiential pedagogy's emphasis on the interplay between hands-on engagement, critical reflection, and prosecution (Kolb, 2015). Through this frame, artistic values stop performing as an abstract background and become an active corridor of students' literacy experience. Experiential learning shifts, in effect, from a substantially specialized exercise into a value-driven process directly addressing the invention gap linked earlier. This extends earlier findings that value-grounded entrepreneurship education strengthens both social-impact exposure and student engagement (Ratten, 2021).

Theoretically, the study advances a conflation of artistic variables with experiential learning models, aimed specifically at cultivating socially focused entrepreneurial mindsets that extend fabrics that have tended to overlook contextual factors. It offers faculty a template for building classroom experiences that are embedded in their own surroundings and authentically tied to community requirements. Substantive support for this contextualized, practice-acquainted literacy meaningfully strengthens both entrepreneurial capability and students' sense of social responsibility. More broadly, this exploration feeds into the academic discussion on

culturally responsive instruction, showing that original artistic values can enhance the perfection and effectiveness of entrepreneurship classes. Though predicated in the Minangkabau setting, the frame is adaptable to other socio-artistic surrounds by aligning original values with socially acquainted adventure principles, a view harmonious with exploration emphasizing contextualization as crucial to learning applicability across different educational settings (Creswell & Creswell, 2023).

## CONCLUSION

Entrepreneurship education within Social Studies Education programs has not yet completely cultivated socio-entrepreneurial capability among students. The importance of the problem traces back to a gap between lecturers' social-value exposure and students' profitable architecture of entrepreneurship. Experiential learning strategies are present, but their impact remains limited without stronger integration of original socio-artistic values. In response, this study proposes an experiential learning frame predicated on Manggaleh artistic values, structured through an Input-Process-Output-Outcome (IPOO) model. Theoretically, the study advances culturally attuned entrepreneurial pedagogy by placing original wisdom at the center of the pedagogical process. Virtually, it offers an environment-sensitive frame that can help lecturers design learning around linking global entrepreneurship generalities to original socio-artistic realities.

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