

ABSTRAK

Belakangan ini kewirausahaan sosial menjadi pusat perhatian perguruan tinggi. Deretan universitas mulai mengakomodasi kewirausahaan sosial ke dalam lingkungan akademik mereka. Tercatat, nama-nama beken seperti Universitas Gadjah Mada, Universitas Indonesia, Universitas Trisakti telah mengkultivasi program kewirausahaan sosial. Inkubasi, kompetisi, dan program studi diciptakan untuk memperluas ruang gerak kewirausahaan sosial di sendi-sendi paling dalam universitas. Penelitian juga digalakkan untuk meningkatkan kesadaran mahasiswa akan pentingnya kewirausahaan sosial terhadap kemaslahatan bangsa dan negara. Sayangnya, meskipun berhasil memberikan penjelasan deskriptif dan normatif, mayoritas penelitian tersebut masih terjebak dalam tendensi *creatio ex nihilo* dan terlalu mengglorifikasi dampak baik kewirausahaan sosial. Penelitian ini bertujuan mengisi kekosongan itu dengan menghadirkan analisis kritis dan historis.

Metode Analisis Diskursus Foucauldian diberdayakan untuk membantu membongkar borok kewirausahaan sosial di kampus. Teknik pengumpulan data yang digunakan adalah wawancara dan studi pustaka sedangkan pemilihan informan bertumpu kepada *purposive sampling*. Mendayagunakan teori Kewirausahaan, Mesin Anti-Politik, dan Pedagogi Kritis, penelitian ini menghasilkan tiga temuan penting. Pertama, kewirausahaan sosial secara genealogis bertautan erat dengan kewirausahaan konvensional—perbedaan keduanya hanya terletak di jalur orientasi. Kedua, kewirausahaan sosial melakukan depolitisasi melalui penyingkiran pertanyaan kritis permasalahan sosial, instrumentalisasi aktivisme sosial, dan gentrifikasi falasi struktur. Ketiga, jeratan depolitisasi ternyata tidak bisa memangkas semua bentuk kewarganegaraan politik. Arus deras protes mahasiswa menunjukkan bahwa potensi perlawanan terhadap hegemoni dan *doxa* akan berlanjut.

Kata kunci: depolitisasi, kewirausahaan sosial, pendidikan tinggi.



ABSTRACT

Social entrepreneurship has become a source of attention in tertiary education lately. Numerous universities started to accommodate social entrepreneurship in their academic environment. Famous name such as Universitas Gadjah Mada, Universitas Indonesia, and Universitas Trisakti have cultivated social entrepreneurship program. Incubation, competition, and autonomous departments had been created so that social entrepreneurship can morph without any impediment. Research has also been conducted to scale up student's awareness about social entrepreneurship's cogent contributions to the nation. Unfortunately, despite being able to give descriptive and normative explanations, the majority of research surveying social entrepreneurship in Indonesia is still caught up in the creatio ex nihilo tendency and glorified too much about the positive impact made by social entrepreneurship. Contrary to this literature, this study tries to supply a new point of view that involved critical and historical analysis.

For the sake of deconstructing the discourse of social entrepreneurship in the university, this study will implement Foucauldian Discourse Analysis. Interview and literature are two techniques used to gather data meanwhile purposive sampling stands as a tool to choose informants. Using Entrepreneurship, Anti-Politics Machine, and Critical Pedagogy theory, this research finds three important findings. First, social entrepreneurship genealogically has a deep affinity with traditional entrepreneurship—the gulf between them lays only in the realm of orientation. Second, social entrepreneurship depoliticizes higher education by way of diverting critical questions regarding social phenomenon, the instrumentalization of social activism, and eliminating structural fallacy. Third, the web of depoliticization in fact could not sweep away forms of political citizenship. Student's protests in the last two years disclose aptly that there is potential resistance to hegemony and doxa carried on by the government of oligarchs.

Key Words: *depoliticization, social entrepreneurship, higher education.*