

Strengthening Prophetic Character Through Entrepreneurship Education

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Abstract

Entrepreneurship education has a very vital role. Spiritual-based entrepreneurship education needs to be applied in Islamic education. Sunnah as one of the main sources in Islam becomes the benchmark of Islamic education output. Prophetic character becomes an important point in Spritual-based entrepreneurship education. This study aims to examine endeavor to strengthen prophetic character in entrepreneurship education and the values instilled. Data were collected through observation, interviews, and documentation in two Pesatren involving 2 institutional leaders, 3 teachers and 4 students as source triangulation. This study shows endeavor to strengthen character include: setting vision, mission and output results oriented to mastery of the Qur'an; entrepreneurial practices that following the prophet and become economic self-reliance; Teachers provide guidance and can be a good role model of students positive character development; The material learning integrated a deepening of religious knowledge or mastery of the Qur'an, entrepreneurship and technology; learning methods develop group discussions, project based-learning and experimental, and problem solving; and periodically evaluation. While the values of prophetic character that are instilled are: Shidiq, Amanah, Tabligh, and Fathonah.

Keyword: Entrepreneurship education, Prophetic character, Pesantren.

INTRODUCTION

Enterprenuership has crucial role in advancing the country. It pointed out as a key contributor to sustained economic growth and development (Meyer & de Jongh, 2018). *Pesantren*, as one of the components of national education, take part in making this a success.

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The movement of the global economy is increasingly recognised, so it is necessary to build competent and competitive *santri* resources. Developing the entrepreneurial spirit in *santri*, students in *pesantren*, through entrepreneurship education is urgently required. National Education aims to develop the potential of students to become human beings who are faithful and devoted to Allah SWT, have noble character, are healthy, knowledgeable, capable, creative, and become democratic and responsible citizens, and become students who have a high fighting spirit and have independent human character. The elaboration of the meaning of the objectives of national education is a formulation of the quality of Indonesian human beings that must be developed through each unit of educational institutions including *Pesantren* (Muntadziroh et al., 2022). The learning outcome of entrepreneurship education is to create entrepreneurs who are able to empower the economy both for *santri* themselves and the community (Azizah, 2020).

Entrepreneurship education is a planned and applicable attempt to increase the knowledge, intention or intention and competence of students to develop their potential by manifesting in creative, innovative and risk-managing behaviours (Afandi, 2019). Entrepreneurship Education also intends to produce entrepreneurs, which does not always have an economic impact but can also produce various ideal values in social, political, cultural and other related aspects (Hasanah, 2019). Entrepreneurship education is an educational programme that works on entrepreneurship aspects as an important part of the provision of student competencies.

Entrepreneurship education is primarily intended to build an entrepreneurial spirit (Hasanah, 2015); (Astiana et al., 2022), with the character of honesty and discipline (Prasetyo, 2009), human creativity, innovation, sportsmanship and self-employment (Subroto, 2013), execution, student's self-reliance (Muntadziroh et al., 2022), and optimism (Hayes & Richmond, 2017). The world of education in the globalisation's era is growing rapidly and is influenced by many things that allow negative effects to emerge. To counteract the influence of globalisation, one of the efforts made is through education, especially Islamic religious education (Khobir, 2009). It is still considered that religious teachings are the main pillar of the nation's moral development (Lubis & Anggraeni, 2019). *Pesantren* as one of the Islamic educational institutions, serves as a centre of excellence and social change. Entrepreneurship education in *Pesantren* aims to provide students with knowledge competencies, attitudes, mentality, and skills as an entrepreneur. The learning outcome of this education is to create entrepreneurs who are able to empower the economy both for themselves and the community with prophetic character as the main reference (Azizah, 2020).





The Islamic character exemplified by the prophet Muhammad PBUH is a characteristic of the behaviour and attitude inherent in the prophet. Muhammad PBUH, the Prophet, as one of the reference sources of Islam is used as a reference in daily life, including in the implementation of education. The noble character shown by the prophet refers to at least the following four characters: shidiq, amanah, tabligh, and fathanah (Marzuki, 2009). The following is an explanation of the four prophetic characters:

- a. *Shiddiq*, meaning honest or true. Shidiq means true heart (*shidqi al-galb*), true words (*shidqi-al-hadith*) and true deeds (*shidqi al-amal*) (Iswan et al., 2019). Prophets always reveal honesty and truth in their words and behaviour. *Shiddiq* can also mean that there is conformity and harmony between what is said and what is done (Sabariah, 2021). *Shidiq* also means always being honest with God, oneself, others and the universe so as to justify what comes from God (Fauzan, 2022).
- b. *Amanah*, means trustworthy. *Amanah* means a personal trait and attitude that is loyal, sincere and honest in carrying out something entrusted to him, in the form of property, secrets or duties of obligation. Consequently, as recipients of the trust, we are morally bound to carry out the trust properly and correctly (Sabariah, 2021). *Amanah* is a trust that must be carried out in realising something that is carried out with full commitment, competence, hard work, and consistency (Musyirifin, 2020).
- c. *Tabligh*, means to convey, which is the basic value is communicative. The value of *Tabligh* has provided content that includes aspects of communication skills, leadership, development and improvement of the quality of human resources and the ability to manage something (Musyirifin, 2020).
- d. *Fathanah*, meaning intelligent. The Prophet was always able to think clearly so that he could overcome all the problems he faced (Marzuki, 2009). The nature of *fathonah* is capable, intelligent, professional, and creative (Iswan et al., 2019). *Fathanah* means wise, awareness to learn, proactive, credible, strive for excellence, have empathy and emotional maturity, balance and have a competitive spirit (Musyirifin, 2020).

There are 3 pathways or media to strengthen character, namely: programme structure, curriculum structure and activity structure (Hendarman & Tim, 2017). The first is the programme structure, which includes levels and classes, school ecosystems and strengthening teacher capacity. The presence of adults, in this case educators, in educational institutions often makes them a figure to be followed and modelled. Guidance is needed by teachers in strengthening character in educational institutions (Daempal et al., 2021). Second, the curriculum structure, namely the formation and strengthening of integrated character in





intracurricular, co-curricular and extracurricular activities. Character strengthening should not only be in extracurricular activities but also in the development of cocurricular activities (Munifah et al., 2019). Third, the structure of activities, namely through programmes or activities that are able to synergise the four dimensions of body, mind, sense and heart. Thus, strengthening character through activities can encourage the formation of uniqueness, distinctiveness as well as excellence of educational institutions.

Character strengthening can be done by including it in the themes of activities in educational institutions (Listiwati, 2018). Strengthening strategies can be carried out through integration in learning materials and habituation and exemplification (Nawasita et al., 2022). Character strengthening strategies through modeling, habit formation, integration in classroom learning, and reinforcement with rewards and punishments (Astuti, 2020). Character strengthening can be through habituation processes, curriculum programmes, cooperation involving educational institutions-family-community (Saputra & Budimansyah, 2022). Strengthening character can be through curriculum, programmes, syllabuses, and even enforcing rules (Abbas & Marhamah, 2020). Strengthening Islamic character can be through various educational programmes and activities, even involving new students, and monitoring their development (Nuranifah et al., 2022). Internalisation of values through prophetic character strengthening can be through learning activities, exemplary leadership, staff and teachers (Nasukah et al., 2020).

METHOD

This is a qualitative research with a case study approach with a multisitus design. Case studies aim to obtain a complete and in-depth description of an entity for an individual, a group, an organisation, an activity program at a certain time (Rahardjo, 2017). Researchers take data directly through observation on both sites to get as much information or data as possible about the required data that is actual. Observation is a deliberate and systematic study of social phenomena and their symptoms by means of observation and recording (Kartono, 1990). Data collection was also carried out by interviewing 2 institutional leaders, 3 teachers and 4 students and observing activities, programmes and related matters which are a form of efforts to strengthen prophetic character in entrepreneurship education carried out in two pesantren. The two pesantren are Pondok Pesantren Inspirasi Anak Negeri (IAN) Tahfidzpreneur and Pondok Pesantren kreatif Sukamakmur, Bogor, Indonesia.

In the interactive model, activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated which



includes analysis activities consisting of data condensation, data display, and conclusion drawing/verification (Miles et al., 2014). Data analysis was carried out in stages, namely data analysis of each site and cross-site data analysis (Yin, 2019). Cross-site analysis aims to compare and combine the findings obtained from each research site. From these activities, open and general conclusions were obtained which later led to specific and detailed ones and became the final conclusion.

RESULTS AND DISCUSSION

This study presents the endeavour to strengthen Prophetic Character through the implementation of entrepreneurship education in the two Islamic Education Institutions (IEI), namely Pondok Pesantren Inspirasi Anak Negeri (IAN) Tahfidzpreneur and Pondok Pesantren kreatif Sukamakmur, Bogor, Indonesia. In addition, this study also reveals the Prophetic Character values instilled through entrepreneurship education implemented in both *pesantren*.

1. Endeavors to Strengthen Prophetic Character in Entrepreneurship Education in *Pesantren*.

The application of education that describes the learning process that takes place by involving several components, namely: educators, students, materials, media, learning methods, and policies applied. Each component is interrelated and synergises with each other to achieve educational goals and instil Islamic values as the basis for the implementation of Islamic education. The following are the results of data collection in the field related to efforts to strengthen the Prophetic character in the implementation of Entrepreneurship Education in both Islamic Boarding Schools.

Table 1. Implementation of Entrepreneurship Education in *Pesantren*

NO	COMPONENT	PESANTREN IAN TAHFIDZPRENEUR	PESANTREN KREATIF SUKAMAKMUR	FINDINGS ACROSS- SITES
1	Vision, mission, and output	Producing entrepreneurs who memorise the Qur'an with a straight faith, broad knowledge, mastering technology and entrepreneurial spirit.	Producing students with economic independence: educating mustahik to become muzzaki and as a form of carrying out the sunnah of the prophet	Producing entrepreneurial students who adhere to the Qur'an with straight faith, broad knowledge, mastering technology, entrepreneurial

				spirit and economic self-reliance and following the sunnah of the prophet.
2	Teacher	a. Preferably one who can guide students by teaching ethics, morals, manners and adab. b. Can be a good role model (Qudwah)	a. Able to bring forward students' positive character (adab) b. Can be a good role model	a. Able to guide and teach positive characters such as ethics, morals, and manners b. Can be a good role model (Qudwah)
3	Material	a. Deepening religious knowledge, especially memorising the Qur'an b. Entrepreneurship: Completion of business administration, and Practical guidelines for entrepreneurship, Technology mastery	a. Deepening religious knowledge, especially mastery of the Qur'an b. Entrepreneurship: Agribusiness, Agriculture, and estate c. Marketing	a. Deepening religious knowledge, especially mastery of the Qur'an (lafadz, meaning, and practice) b. Entrepreneurship: Agribusiness, Agriculture, and estate, Completion of business administration, and Practical guidelines for entrepreneurship, Technology mastery, and marketing



4	Methods	a. Discussion and group learning b. Project based-learning (PBL) and practice c. Problem solving	a. Discussion and group learning b. Experimental and practical c. Problem solving	a. Discussion and group learning b. Project based-learning (PBL), experimental and practice c. Problem solving
5	Evaluation	Self-reporting and activities (Muhasaba) every week, every 3 months and every 6 months	Self-reporting and activities (Muhasaba) every 3 months and every 6 months	Self-reporting and activities (Muhasaba) every week, every 3 months and every 6 months

Source: interviews and observations

The vision and mission of the institution are intended as goals and what must be done to achieve the future condition of the institution in accordance with the proclaimed ideals. The vision and mission become the direction of education to produce graduates who are relevant to the goals of the institution. *Pesantren* IAN Tahfidzpreneur aims to produce entrepreneurs as well as memorising the Qur'an with straightness of faith, breadth of knowledge, and mastery of technology and has an entrepreneurial spirit. Meanwhile, *Pesantren* Kreatif Sukamakmur wants to educate students who are economically independent. Both *pesantren*, although enriching students with entrepreneurship skills to be economically independent, also equip students with religious knowledge, especially mastery of the Qur'an. Mastery of the Qur'an through: lafadz (memorising), understanding its meaning, and practising its contents. Mastery of the Qur'an by mastering reading or memorising, then understanding its meaning and then practising it is a form of believing and justifying Allah as God with all His rules and commands contained in the holy book (Qur'an). Teaching entrepreneurship is also an effort that is encouraged to emulate the prophet Muhammad PBUH activities in trading.

In conducting entrepreneurship education, *Pesantren* IAN Tahfidzpreneur prioritises teachers who can guide students by teaching ethics, morals, morals and adab. Teachers at *Pesantren* Kreatif Sukamakmur prioritise instilling positive character or adab to students. In addition, both *pesantren* also encourage teachers to be a good model (Qudwah) for santri to follow. Entrepreneurship education in both *pesantren* not only teaches entrepreneurship such



as various business fields such as: agribusiness, agriculture, and plantations along with entrepreneurial practice instructions and administrative completeness. But also on the deepening of religious knowledge, especially the mastery of the Qur'an. In addition, it is also mastery of technology.

The learning methods used in both pesantren are discussion and group learning, project-based-learning (PBL), experimental and practical, and problem solving. Discussion and learning in groups will train leadership skills, teamwork and self-maturity. Learning that is dominated by practice by doing an entrepreneurial project and experimenting directly in the field will improve skills and professionalism. Meanwhile, learning that is designed to be problem-solving oriented will have an impact on the creativity and innovation of students. They will be accustomed to solving all problems that arise in the field. The importance of conducting evaluations in each activity. This is intended to measure performance and compare with existing standards, as well as an effort of self-improvement. Self-improvement is a form of accountability in doing the best thing in the efforts made. Evaluations in both *pesantren* are carried out periodically every week, every 3 months and every semester.

The endeavours to strengthen prophetic character in the implementation of entrepreneurship education can be described as follows.

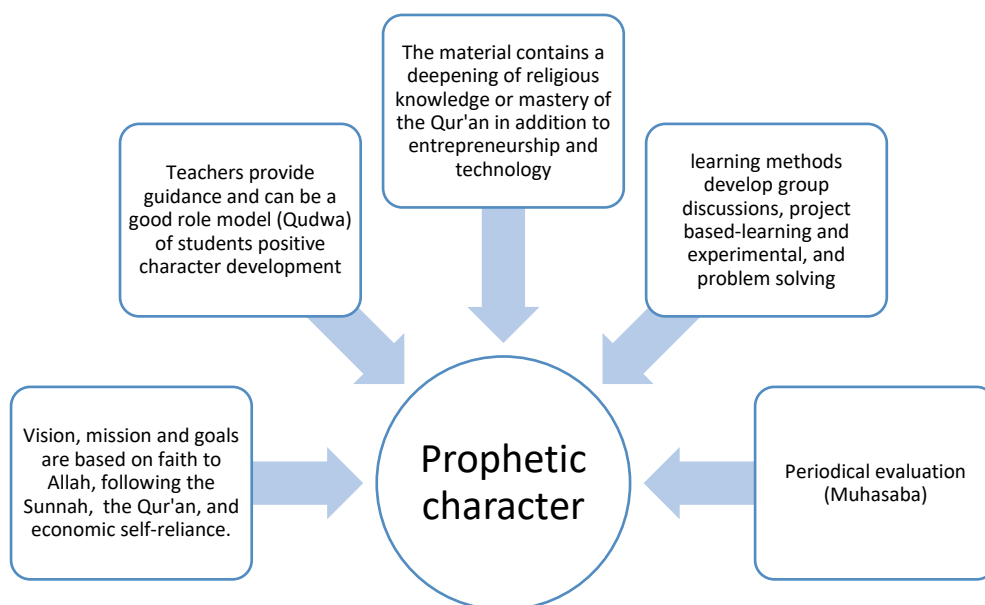


Figure 1. Strengthen Prophetic Character in the Implementation of Entrepreneurship Education in Pesantren



Strengthening character can be done through the structure of the education programme. In Figure 1, it can be concluded that efforts to strengthen prophetic character should start from the vision, mission and goals based on faith, the Qur'an, carrying out the Prophet's sunnah, and economic independence. Strengthening brighter moslem-based character is through planning through socialisation, spreading in the vision, mission and goals of the institution and formulating strengthening activities with habituation; implementation of strengthening through memorising the Qur'an, mastering Arabic and daily worship practices; evaluation and assessment (Firman & Hidayat, 2020). Teachers not only guide students towards positive characters such as ethics, morals, and morals but also set good examples. The key actors in strengthening character in educational institutions are leaders, educators and other relevant stakeholders who help develop this character (Hendarman & Tim, 2017).

Character strengthening can also be done through the curriculum structure. Learning materials are also complemented by deepening religious knowledge through mastery of the Qur'an in addition to entrepreneurship and technology. Strengthening character through the curriculum can be done in three ways, namely: integrating subjects in the curriculum structure in intracurricular and co-curricular activities, through extracurricular activities, and through habituation activities through the culture of educational institutions such as routine activities, conditioning and exemplary citizens of the institution (Hendarman & Tim, 2017). Meanwhile, the method used is by developing group discussions, Project-based-learning (PBL) and experiments, and oriented towards problem solving. Character strengthening can not only be done on a class-based and community-based basis, but can also be based on the culture of educational institutions, namely by habituating values in daily life; highlighting exemplary examples in the environment; involving the entire ecosystem; considering the norms, regulations and traditions of educational institutions (Hendarman & Tim, 2017). Periodic evaluation also needs to be done as a continuous improvement effort. Strengthening Islamic character can be through various educational programmes and activities, even involving new students, and monitoring their development (Nuranifah et al., 2022).

2. Prophetic Character values instilled through the implementation of Entrepreneurship Education.

Endeavours to strengthen prophetic character carried out by pesantren through the implementation of entrepreneurship education, rise values that will have an impact on the strengthening of Prophetic character. These prophetic characters are *Shidiq*, *Tabligh*, *Amanah*,



and *Fathanah*. The following are the Prophetic character values that are strengthened through *pesantren* entrepreneurship education.

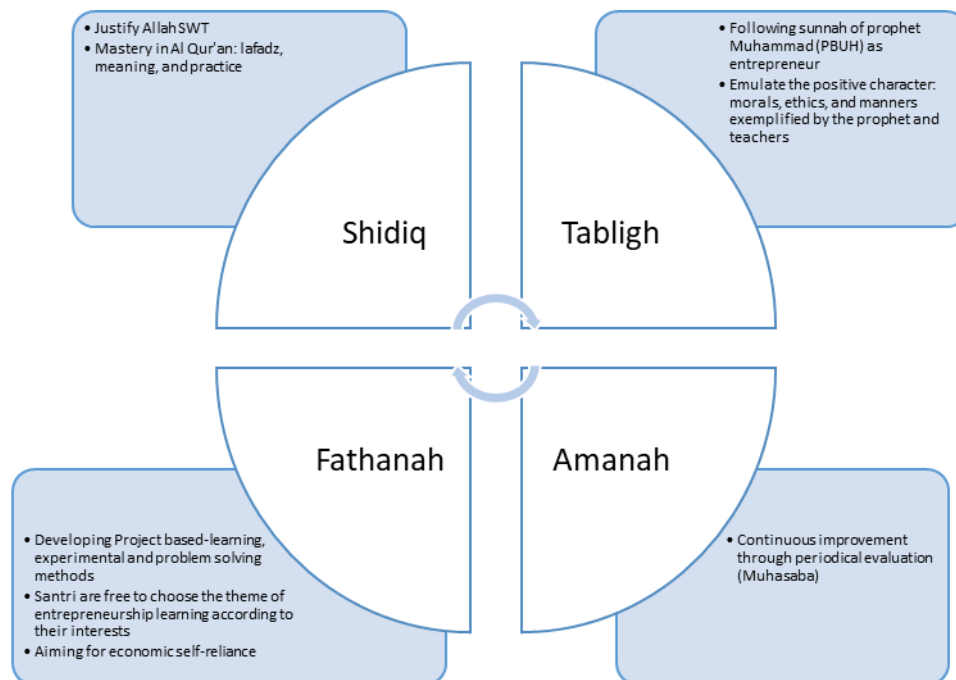


Figure 2. Prophetic Character values Instilled Through the Implementation of Entrepreneurship Education in Pesantren

From Figure 2, it can be explained that the character of *Shidiq*, which means honest or true, will be strengthened through the values instilled, such as justifying Allah SWT and making its teachings (Al Qur'an) a guideline that needs to be mastered. Mastery of the Qur'an is not only memorising the verses, but also understanding the meaning and practising it. Honest also means basing speech and beliefs and actions on Islamic teachings (Musyirifin, 2020). *Tabligh* character will strengthen when it is able to convey back or continue what has been exemplified by the prophet. The Prophet always conveyed and modelled what he received from Allah. So it can be understood that *Tabligh* means conveying correctly what is true. Entrepreneurship is one of the sunnah of prophet, prophet entrepreneurship with noble morals. If we follow the prophet in entrepreneurship with positive characters exemplified then we will foster the nature of *Tabligh* in us, convey correctly what is true that has been exemplified by the prophet and forwarded by the teachers. *Amanah* character is a trusted, sincere and honest attitude in



carrying out something for what is entrusted to him. As a consequence of being the recipient of the mandate, we are morally bound to carry out the mandate properly and correctly (Sabariah, 2021). The character of trustworthiness will strengthen when the value of continuing to improve through periodic reporting activities (*Muhasaba*) as a form of evaluation is executed. This is a form of commitment to be accountable. A trustworthy person works earnestly by committing to Allah, colleagues, staff, even consumers, and being fair, because he realises that all tasks will also be accountable to Allah in addition to the organisation (Fauzan, 2022). *Fathanah* character means not only intellectual intelligence but also emotional intelligence and spiritual intelligence. Individuals who are *Fathanah* will solve problems by optimising the functions of the heart, mind, and all the five senses. *Fathanah* character strengthens when students are accustomed to learning that is practical, experimental and project-based-learning so that they go directly to the field to optimise all their potential to solve the problems they face. *Fathanah* means intelligent and become a problem solver, which is able to solve problems quickly and accurately (Fauzan, 2022). Giving students the freedom to choose and be responsible for all the consequences that arise will form a responsible and wise person. Entrepreneurship education is also intended to realise economic self-reliance so that students will strive to reach that point by optimising all the resources they have. The nature of *fathanah* will also foster creativity and optimise the ability of reason to make various kinds of useful innovations (Sabariah, 2021).

CONCLUSION

Based on the results of the research and discussions that have been described, the following conclusions there are five endeavors to strengthen prophetic character in the implementation of entrepreneurship education. The endeavors are: 1) Vision, mission and goals are based on faith to Allah, following the Sunnah, the Qur'an, and economic self-reliance; 2) Teachers provide guidance and can be a good role model (*Qudwa*) of students positive character development; 3) The material contains a deepening of religious knowledge or mastery of the Qur'an in addition to entrepreneurship and technology; 4) learning methods develop group discussions, project based-learning and experimental, and problem solving; and 5) carry out Periodical evaluation (*Muhasaba*). The endeavours to strengthen prophetic character perform by pesantren through the implementation of entrepreneurship education, rise values that will have an impact on the strengthening of Prophetic character, namely: *Shidiq*, *Tabligh*, *Amanah*, and *Fathanah*.





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