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Entrepreneurial Character Transformation From The Book Of *Al-Kasb* In Islamic Education: An Integrative Model Facing Artificial Intelligence In The Era Of Society 5.0

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Abstract

The rapid advancement of Artificial Intelligence (AI) and the Society 5.0 paradigm has disrupted the global workforce, demanding adaptive, innovative, and spiritually grounded individuals. However, contemporary Islamic education often struggles to produce graduates equipped with these entrepreneurial competencies. This study aims to analyze the entrepreneurial character values within Kitab Al-Kasb by Muhammad bin al-Hasan al-Syaibani and formulate a systematic transformation model for modern Islamic education. Employing a qualitative library research approach with hermeneutic content analysis, the study identifies eight core values: productive tawakkal, commitment, honesty, trustworthiness, moderation, innovation, social sensitivity, and financial management. These classical principles are reconstructed into the AI-Based Islamic Entrepreneur Transformation Model (TEI-AI). This model integrates a value-based curriculum, AI-assisted active learning strategies, the transformation of educators into digital moral mentors, and the development of an ethical, human-centered learning ecosystem. The findings conclude that integrating classical Islamic work ethics with modern technological literacy effectively shifts the educational paradigm from producing passive job seekers to adaptive, ethical job creators, ensuring technological advancement remains subordinate to Sharia principles.

Keywords: *Kitab Al-Kasb*; Islamic Entrepreneurship; Artificial Intelligence.

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INTRODUCTION

The advent of Society 5.0 and the rapid proliferation of Artificial Intelligence (AI) have fundamentally disrupted the global workforce, necessitating a profound paradigm shift in educational systems worldwide. In this era, technology is no longer merely a tool but an integrated ecosystem that redefines human productivity and interaction (Alfiyanto et al., 2024; Alfiyanto & Hidayati, 2022; Mursalim & Askar, 2025). Consequently, the modern labor market increasingly demands individuals who possess adaptive, creative, and entrepreneurial competencies, rather than those trained solely for routine, procedural tasks that are highly susceptible to automation (Effendi & Fahyuni, 2024). Education must therefore evolve to produce resilient *job creators* capable of navigating digital disruption while maintaining strong ethical and humanistic foundations.

However, despite these sweeping changes, contemporary Islamic education often remains tethered to normative and textual pedagogical approaches. Many Islamic educational institutions predominantly focus on the transmission of religious knowledge, inadvertently producing graduates who function primarily as *job seekers* rather than innovative entrepreneurs (Ardiansyah et al., 2024; Darmawan, 2024; Herlinda et al., 2025; Welch, 2012). This structural disconnect creates a widening gap between the competencies fostered in Islamic classrooms and the dynamic, technology-driven demands of the modern economy. As a result, there is an urgent need to reorient Islamic education to integrate digital literacy and entrepreneurial mindsets without compromising its core spiritual and moral identity.

To address this challenge, there is a critical need to revitalize classical Islamic intellectual heritage, which contains profound insights into work ethics and entrepreneurship. *Kitab Al-Kasb*, authored by the prominent 8th-century Hanafi scholar Muhammad bin al-Hasan al-Syaibani, offers a robust philosophical foundation for Islamic entrepreneurship. Recent analyses indicate that this classical text encapsulates essential entrepreneurial characters, including productive *tawakkal* (reliance on God after maximal effort), unwavering commitment, honesty (*shidq*), moderation (*al-tawassut*), and a continuous drive for innovation (Darmawan, 2024), this classical wisdom provides a timeless ethical framework, it remains largely underutilized and unoperationalized within modern educational curricula.

Although recent scholarship has begun to explore the entrepreneurial values embedded in *Al-Kasb*, a significant research gap remains. Existing studies predominantly (remain at) the level of normative identification and theoretical discussion, failing to systematically operationalize these classical values into a contextualized pedagogical model (Hendra et al., 2025). Furthermore,

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current literature on AI in Islamic education often focuses on technical or managerial aspects, largely neglecting the integration of classical Islamic ethical frameworks to counteract the potential dehumanization and ethical ambiguities posed by algorithmic systems (Hakim & Abdi, 2026; Kannike & Fahm, 2025). Thus, a cohesive model that bridges classical Islamic entrepreneurial ethics with contemporary AI-driven educational practices is conspicuously absent.

Consequently, this article aims to bridge this gap by analyzing the core entrepreneurial character values within *Kitab Al-Kasb* and formulating a systematic transformation model for Islamic education practices. Specifically, this study proposes the Islamic Entrepreneur Transformation Model based on AI (TEI-AI), which integrates value-based curriculum, active project-based learning, and ethical digital ecosystems. By doing so, this research provides both a theoretical contribution to the epistemology of Islamic education and a practical framework for cultivating adaptive, ethically grounded Muslim entrepreneurs capable of thriving in the Society 5.0 era.

This study employs a qualitative approach utilizing a library research design to systematically explore and transform classical Islamic values into contemporary educational frameworks. The primary data source is the classical text *Kitab Al-Kasb* by Muhammad bin al-Hasan al-Syaibani, encompassing its original manuscript, authorized translations, and relevant commentaries. Secondary data are drawn from a comprehensive body of scientific literature, including peer-reviewed journals, academic books, and recent reports concerning Islamic entrepreneurship, contemporary Islamic education paradigms, artificial intelligence (AI), and the Society 5.0 era. This dual-source strategy ensures a robust foundation for extracting normative entrepreneurial ethics and contextualizing them within the realities of modern technological disruptions.

Data analysis is conducted using content analysis integrated with a hermeneutic approach, which facilitates the systematic extraction, categorization, and contextual reinterpretation of classical principles to address the ethical challenges of AI. The analytical procedure progresses through data reduction, thematic categorization, deep textual interpretation, and conceptual synthesis to construct the proposed Islamic Entrepreneur Transformation Model based on AI (TEI-AI). To ensure the rigor and trustworthiness of the findings, the study adheres to Lincoln and Guba's criteria—establishing credibility through source triangulation and prolonged textual engagement, transferability via thick description, dependability through a systematic audit trail, and confirmability via researcher reflexivity—further complemented by hermeneutic validation

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through the continuous dialectic of the hermeneutic circle.

RESULTS

Reconstruction of Entrepreneurial Character Values from Classical Texts

The systematic extraction of entrepreneurial values from the classical text reveals a profound alignment between historical Islamic ethics and modern professional demands. This comprehensive research identifies eight core character traits that form the indispensable foundation of an ideal Muslim entrepreneur in the contemporary era. These essential traits encompass productive reliance on the Divine, unwavering commitment to work, absolute honesty, and a deep sense of social sensitivity. Furthermore, the principles of economic moderation and continuous innovation emerge as critical components for sustaining long-term business ethics. Ultimately, these values are not merely abstract moral concepts but actionable frameworks for navigating complex economic landscapes.

To operationalize these classical teachings effectively, the identified values are structurally classified into three interconnected dimensions of holistic human development. The spiritual-theological dimension grounds the entrepreneur's intentions and ultimate reliance on the Creator amidst unpredictable market uncertainties. Concurrently, the ethical-moral dimension governs interpersonal transactions, ensuring that profitability never compromises personal integrity or broader social justice. Finally, the professional-adaptive dimension equips individuals with the necessary agility and competence required to thrive in a rapidly evolving digital economy. This tripartite classification ensures a comprehensive approach to character building that transcends mere technical skill acquisition.

Table 1. Classification of Entrepreneurial Character Dimensions

Dimension	Core Values	Educational Focus
Spiritual-Theological	Productive Tawakkal, Divine Reliance	Intention setting, resilience against market failure
Ethical-Moral	Honesty, Trustworthiness, Moderation	Transaction integrity, anti-corruption, social justice
Professional-Adaptive	Innovation, Commitment, Digital Literacy	Agile problem solving, AI utilization, lifelong learning

The provided table illustrates the systematic mapping of classical ethical principles into three distinct yet complementary developmental dimensions. By categorizing the values in this

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structured manner, educational institutions can design targeted interventions that address the spiritual, moral, and professional needs of students simultaneously. This rigorous approach prevents the fragmentation of character education and ensures that technological proficiency is always anchored by strong ethical foundations. Consequently, this conceptual framework provides a clear, actionable roadmap for curriculum developers aiming to integrate ancient wisdom into modern vocational training.

The TEI-AI Conceptual Model Design

Building upon the reconstructed values, this study formulates the Islamic Entrepreneur Transformation Model based on Artificial Intelligence, strategically abbreviated as TEI-AI. This conceptual model serves as a vital strategic bridge connecting classical Islamic ethics with the disruptive realities of the modern digital age. The design operates on a systemic approach where core values act as the foundational input, while AI-driven pedagogical processes facilitate the deep internalization of these traits. Consequently, the expected output is a resilient Muslim entrepreneur who possesses both technical agility and unshakeable moral integrity. This model fundamentally shifts the educational paradigm from passive knowledge transmission to active, technology-enabled character transformation.

The architectural framework of the TEI-AI model consists of four sequential and interactive components that guarantee comprehensive educational delivery. The input phase integrates the reconstructed spiritual and ethical values alongside necessary digital infrastructure and human resources. During the process phase, active learning strategies such as project-based and problem-based learning are amplified by AI tools to simulate real-world business challenges. The output phase measures the tangible manifestation of entrepreneurial character in students, while the outcome phase evaluates their long-term adaptability in a human-centered society. This cyclical structure ensures continuous improvement and enduring relevance amidst rapid technological advancements.

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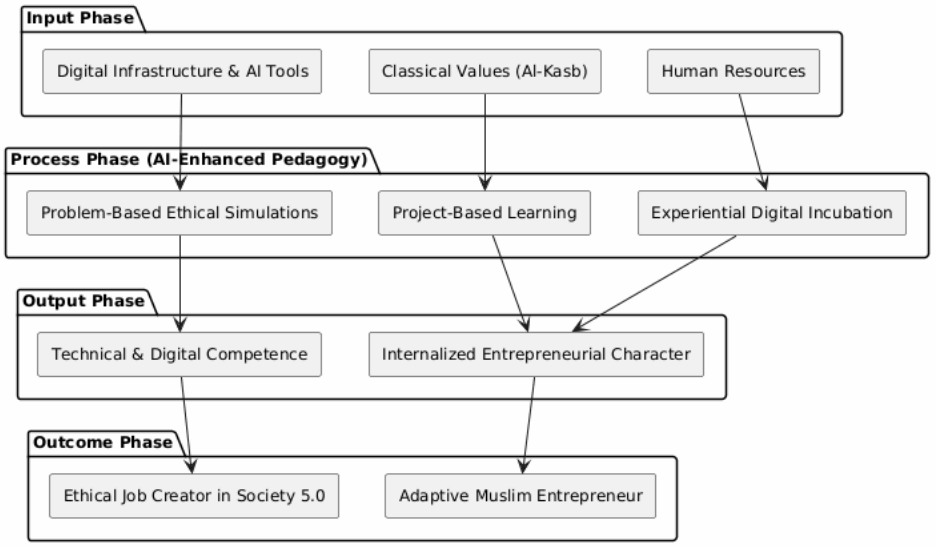


Figure 1. Systemic Flow of the TEI-AI Transformation Model

The provided diagram visually articulates the systemic flow of the TEI-AI model, demonstrating how classical values are processed through AI-enhanced pedagogical strategies. It clearly highlights the critical transition from theoretical internalization to practical application within complex digital ecosystems. By mapping the inputs, processes, outputs, and outcomes, the diagram clarifies the operational mechanics required to produce adaptable and ethical entrepreneurs. This visual representation serves as a practical, scalable blueprint for educational administrators aiming to implement the model within their respective institutions.

Implementation Strategy in Contemporary Islamic Education

The practical implementation of the TEI-AI model necessitates a radical restructuring of the existing curriculum and pedagogical strategies within Islamic educational institutions. Curriculum integration must move beyond superficial additions, embedding ethical entrepreneurial values directly into interdisciplinary projects and digital literacy courses. Pedagogically, educators are required to transition from traditional lecturers to facilitators who guide students through AI-assisted experiential learning environments. Students engage in authentic business simulations where they must navigate complex ethical dilemmas using both data analytics and moral reasoning. This immersive approach ensures that theoretical knowledge is continuously tested and refined in realistic digital marketplaces.

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Beyond the classroom, the establishment of a supportive digital ecosystem is paramount for sustaining the entrepreneurial character transformation. Educational institutions must cultivate living laboratories, such as digital honesty canteens and student-run e-commerce incubators, where Islamic business ethics are practiced daily. Concurrently, the role of the educator evolves into that of a digital moral filter, guiding students to critically evaluate algorithmic biases and data privacy issues. Teachers must exemplify the classical virtues of honesty and moderation while simultaneously demonstrating proficiency in modern digital tools. This dual competence ensures that the human element of education remains central, preventing the dehumanizing effects of unchecked technological adoption.

Contribution to Addressing AI Challenges in Society 5.0

The transformation of classical entrepreneurial values offers a profound antidote to the dehumanization risks inherent in the rapid expansion of artificial intelligence. By redefining the twenty-first-century competencies through a theological lens, this model ensures that creativity and critical thinking are directed toward societal welfare rather than mere algorithmic exploitation. The concept of productive reliance on the Divine provides psychological resilience, preventing entrepreneurs from falling into the trap of technological determinism or digital anxiety. Furthermore, the emphasis on social sensitivity mandates that AI applications are designed to empower marginalized communities rather than widen existing economic disparities. Ultimately, this approach guarantees that technological advancements serve the ultimate purpose of human flourishing and spiritual fulfillment.

Ultimately, this research contributes to a fundamental paradigm shift in the workforce trajectory of Islamic education graduates, transitioning them from passive job seekers to innovative job creators. The integration of AI literacy with classical business ethics equips students to identify and capitalize on digital opportunities while maintaining strict adherence to Sharia principles. Graduates are thus prepared to establish sustainable, technology-driven enterprises that prioritize ethical transparency, data privacy, and equitable wealth distribution. This strategic alignment not only secures their economic independence in an automated economy but also positions them as moral leaders in the digital sphere. Consequently, Islamic education emerges not as a defensive entity, but as a proactive architect of a humane and ethical Society 5.0.

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DISCUSSION

The findings of this study regarding the extraction of entrepreneurial values from *Kitab Al-Kasb* strongly align with recent scholarship, yet offer a more comprehensive operational framework. Lamondo & Sabon (2022) previously identified similar core traits, such as productive *tawakkal*, commitment, and social sensitivity, within al-Syaibani's work. However, while Faizin et al's (2025) research primarily remained at the level of normative identification and general implementation in Islamic education, the current study advances this discourse by systematically translating these classical values into the TEI-AI model. This progression addresses a critical gap identified by Hendra el al., (2025), who noted that existing literature on the future of Islamic education in Society 5.0 often lacks concrete, operational transformation models. By bridging classical ethics with modern pedagogical strategies, this research provides the actionable blueprint that previous studies have called for but failed to fully develop.

Furthermore, the proposed integration of these values into an interdisciplinary curriculum directly responds to the systemic vulnerabilities highlighted in contemporary educational research. Effendi & Fahyuni (2024) explicitly pointed out the widening gap between current Islamic education curricula and the competency demands of Society 5.0, noting a persistent over-reliance on textual, normative approaches that produce *job seekers* rather than innovators. Similarly, Rizal (2025) emphasized the urgent need to integrate digital technology with spiritual literacy to build resilient character. The TEI-AI model supports and expands upon these findings by demonstrating *how* this integration can occur. Unlike traditional approaches that treat religious values and digital skills as separate domains, this study's model embeds values like honesty (*shidq*) and trustworthiness (*amanah*) directly into AI-assisted project-based learning, thereby resolving the curricular dichotomy that Effendi & Fahyuni (2024) critiqued.

The study's emphasis on the ethical and humanistic dimensions of AI utilization is strongly corroborated by recent critical analyses of technology in Islamic contexts. Mursalim & Askar (2025) highlighted that while AI offers transformative opportunities for Islamic studies, it simultaneously introduces severe ethical challenges, including algorithmic bias, data privacy violations, and cultural resistance. The TEI-AI model directly addresses these concerns by positioning classical Islamic values as a necessary ethical filter. This aligns with the arguments of Farhan et al (2025), Handrianto et al (2023), Qalam et al (2026), and Faridah et al., (2025), who asserted that in the AI era, the educator's role must evolve from a mere knowledge transmitter to a *murabbi* (moral mentor) and a digital ethics filter. By institutionalizing this transformed role within the TEI-AI framework, this research provides a practical mechanism to prevent the

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dehumanization risks that Mursalim & Askar (2025) warned against.

In contrast to studies that view AI integration primarily through a technocratic or administrative lens, this research firmly anchors technological adoption in character formation. For instance, Alfi & Akhmadi (2025) demonstrated the efficacy of AI in improving the *management* and administrative efficiency of Islamic educational institutions. While their findings on adaptive, data-driven planning are valid, their focus remains largely structural and operational, largely neglecting the formation of entrepreneurial character. The current study diverges from this managerial perspective by arguing that technological efficiency is meaningless without a strong moral foundation. By prioritizing the cultivation of an "adaptive Muslim entrepreneur" over mere institutional efficiency, this research contrasts with purely technocratic approaches, asserting that the ultimate goal of AI in Islamic education must be the holistic development of the student's spiritual and professional character, not just the optimization of institutional workflows.

Finally, the overarching outcome of the TEI-AI model—producing resilient, ethically grounded job creators—resonates with the highest aspirations of contemporary Islamic educational theory. Achruh et al., (2026), in their systematic literature review, emphasized the critical necessity of integrating digital transformation, curriculum reform, and value-based leadership to achieve the concept of *insan kamil* (the perfect human). The current study substantiates this claim by providing a specific pathway to that ideal. By synthesizing the classical work ethic of *Al-Kasb* with the demands of Society 5.0, this research proves that value-based education is not an obstacle to technological advancement, but rather its essential compass. Thus, this study not only supports the macro-level theoretical calls made by Achruh et al., (2026) but also delivers the micro-level pedagogical strategies required to realize them in actual classroom and institutional practices.

CONCLUSION

This study concludes that the transformation of entrepreneurial character values from *Kitab Al-Kasb* by Muhammad bin al-Hasan al-Syaibani into Islamic educational practices serves as a fundamental strategy to address the disruptive challenges of Artificial Intelligence (AI) in the Society 5.0 era. Through the reconstruction of classical values such as productive *tawakkal*, honesty, moderation, and social sensitivity, this research formulates the AI-Based Islamic Entrepreneur Transformation Model (TEI-AI). This model integrates a value-based curriculum, active learning strategies (such as AI-assisted *project-based learning*), the transformation of the educator's role as a digital moral filter, and the development of a *human-centered* learning

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ecosystem. This model not only bridges the gap between the Islamic intellectual heritage and 21st-century competency demands but also effectively shifts the paradigm of graduates from mere *job seekers* to adaptive, innovative, and integrity-driven *job creators*. Consequently, Islamic education can act as a moral fortress that prevents the dehumanization of technology, ensuring that AI advancements remain subordinate to Sharia ethics and are oriented toward the public good (*maslahah*) and the holistic well-being of humanity.

FUTURE DIRECTIONS

While this study establishes a robust conceptual framework for the TEI-AI model through library research, future research must pivot towards empirical validation and practical application to bridge the gap between theory and educational praxis. Subsequent studies are highly encouraged to conduct classroom action research or Research and Development (R&D) to produce tangible educational products, such as AI-integrated curricula, instructional modules, or digital learning platforms grounded in *Al-Kasb* values. Furthermore, future scholars should explore the technical translation of *Maqasid Shariah* into algorithmic codes to develop *sharia-compliant algorithms*, conduct comparative analyses with other classical Islamic entrepreneurial paradigms, and investigate the psychosocial impacts of digital transformation in traditional *pesantren* environments. Ultimately, these empirical and technical expansions will ensure an inclusive, evidence-based transition where no demographic is left behind in the Society 5.0 era.

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