

Islamic Entrepreneurship Education Model as An Empowerment Concept For Islamic Boarding Schools In Indonesia

Warda¹, Andi Arifwangsa Adiningrat², Muhammad Rizky³, Safri Haliding⁴, Alamsyah⁵, Edi Jusriadi⁶
Agustan⁷ Akhmad⁸

¹Development Economics/Economics and Business, Muhammadiyah University of Makassar, Makassar, Indonesia

²Taxation/ Economics and Business, Muhammadiyah University of Makassar, Makassar, Indonesia

³Business Administration, Business Administration Department, University College of Bahrain, Al Janabiyah, Bahrain

⁴Management, Faculty of Economics and Business, Muhammadiyah University of Makassar, Makassar, Indonesia

⁵Management, Faculty of Economics and Business, Muhammadiyah University of Makassar, Makassar, Indonesia

⁶Magister of Elementary Education, Postgraduate Program, Muhammadiyah University of Makassar, Makassar, Indonesia

⁸Development Economics, Faculty of Economics and Business, Muhammadiyah University of Makassar, Makassar, Indonesia

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ABSTRACT

Islamic boarding schools are Islamic educational institutions that are growing and expanding in society. Institutionally, Islamic boarding schools have potential and opportunities to be developed and empowered. In fact, many of their graduates are unemployed and cannot compete in society. This research aims to determine the Islamic entrepreneurship education model as a concept for empowering Islamic boarding schools. Background problem: Previously studied Mostly focused on General entrepreneurship education at the boarding school This Islamic boarding school is not optimal in increasing interest and culture student entrepreneurship in Islamic boarding schools. Novelty: The current study fills a gap, namely the inconsistencies of previous studies address problems directly, interest and increase the culture of entrepreneurship as an empowerment concept in Islamic boarding schools in increasing entrepreneurship and independence. Method study: Method used in this research qualitative methods. The data collected is analyzed systematically qualitatively using Miles and Huberman's interactive model. Activity in data analysis, namely data reduction, data display and conclusion drawing/verification. Findings/Results: The Islamic Entrepreneurship Education Model reveals that the scope of Islamic entrepreneurship education must include four criteria *First* character. *Second* Draft. *Third* Skills. Empowerment concept includes; identify business potential, capital capacity, and improvements management of Islamic boarding schools. Conclusion Research findings shows the Islamic entrepreneurship education model as an empowerment concept in Islamic boarding schools can increase interest, independence and entrepreneurial culture.

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Corresponding Author:

Warda

Faculty of Economics and Business, University of Muhammadiyah Makassar, Makassar, Indonesia

Email: warda@unismuh.ac.id

INTRODUCTION

Unemployment is a social problem currently being faced by the Indonesian nation, so it requires serious attention in handling it. The Central Statistics Agency (BPS) noted that the number of unemployed people in Indonesia reached 8.42 million people in August 2022. This number has increased compared to February 2022 which was 8.40 million people, this increase is still very large when compared to the total workforce in force. of 143.72 million people, the open unemployment rate (TPT) in Indonesia was observed at 5.86% in August 2022. This figure increased by 0.03% points compared to February 2022 which was 5.83%. Central Statistics Agency (BPS), (2022)

One way that can be done to overcome the number of unemployed is by increasing the number of entrepreneurs. A country can be said to be advanced and can reduce the number of unemployed if there are at least 2% of entrepreneurs from the total population. Meanwhile, the number of Indonesian entrepreneurs was only around 3.1% of its 252 million population in 2018. Indonesia is still behind neighboring countries such as Malaysia, Singapore and Thailand, which have reached more than 4%. This means that Indonesia needs to accelerate to reach the standard of an entrepreneurial population so that it can be said to be a developed country.

Cultivating an entrepreneurial spirit can be an alternative to reducing the unemployment rate, because by having an entrepreneurial spirit it is hoped that you will be able to create a job or become an entrepreneur after graduating at the junior high school, diploma, university level and especially high school which has the highest unemployment rate. As stated by Buchori (2011:1), the more advanced a country is, the more people are educated, and the more important the world of entrepreneurship is felt. Entrepreneurship is one of the supporters that determines the progress and decline of the economy, because the entrepreneurial sector has the freedom to work and be independent. If someone has the will and desire and is ready to become an entrepreneur, it means that someone is able to create their own job opportunities and does not need to rely on other people or other entrepreneurs to get work. The contribution that an entrepreneur can make to Indonesia is creating jobs, innovating in products and processes. (Rano Aditia Putra, 2012)

Indonesia can increase the entrepreneurship ratio with support from all parties, namely with the government collaborating with institutions that can support developing entrepreneurial interest. Therefore, to encourage the younger generation to play an active role in the field of entrepreneurship, educational institutions and the government are collaborating with the Ministry of Manpower, Ministry of Cooperatives and SMEs to play an active role in developing the entrepreneurial interest of the younger generation. The younger generation is seen as having a great opportunity to develop the entrepreneurial sector because they are felt to have a more creative spirit and are able to create innovations that suit the needs of society today. Besides that, they are also considered a technology-savvy generation.

It is believed that educational institutions can play an important role in forming entrepreneurial motivation and culture in the younger generation. With entrepreneurship education and training provided in educational institutions, the younger generation can be motivated and participate in entrepreneurship. In Indonesia, according to data, the highest number of unemployed people is from the educated unemployed, the highest unemployment rate is in the general high school/high school education strata. The following data on the number of open unemployment figures based on the level of education completed can be seen in table 1.2 below: Central Statistics Agency (BPS), (2022)

Table 1. Open Unemployment According to Highest Education Terminated (People) 2021-2022

Highest Education Completed + Total	Open Unemployment According to Education Highest Finished (Person)						
	2019		2020		2021		2022
	February	August	February	August	February	August	February
No/never been to school	36422	40771	35761	31379	20461	23905	24852
Not/have not finished elementary school	443495	347712	346778	428813	342734	431329	437819
SD	965641	865778	1006744	1410537	1219494	1393492	1230914
junior high school	1235199	1137195	1251352	1621518	1515089	1604448	1460221
General High School/High School	1690527	2008035	1748834	2662444	23.050.93	2472859	2251558
Vocational/Vocational High School	1397281	1739625	1443522	2326599	2089137	2111338	1876661
Academy/Diploma	274377	218954	267583	305261	254457	216024	235359
University	855854	746354	824912	981203	999543	848657	884769
Total	6898796	7104424	6925486	9767754	8746008	9102052	8402153

Source: Central Statistics Agency (BPS), 2022

From the data in table 1.2, it shows that Indonesia still needs development to improve the economy by overcoming the current unemployment problem, especially overcoming educated unemployment. With the existence of entrepreneurship education in educational institutions, it is hoped that students will be able to think creatively and be motivated to become entrepreneurs in order to improve the community's economy and not depend on their desire to just become employees. Currently, universities and secondary schools, especially vocational schools, also teach entrepreneurship education and training, but there are still many Islamic boarding schools in both cities and regions that do not teach entrepreneurship education for their students.

Islamic boarding school is an educational institution with a unique and distinctive culture in Indonesian society. In simple terms, an Islamic boarding school is a place where students live together in a certain environment. Meanwhile, more broadly, Islamic boarding school is a traditional Islamic educational institution for studying, understanding, deepening, appreciating and practicing Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior (Iskandar, Jamaluddin, 2017).

The provision of education in Islamic boarding schools still mostly prioritizes religious and moral material, but there is little good skills material *hard skill* nor *soft skill*. This results in many Islamic boarding school graduates often stuttering when they return to society. It is difficult to find work and if they do work, most of them become non-professional workers, such as ordinary traders in traditional markets. There are also many Islamic boarding school alumni who are unemployed, even though the costs and time required for them to seek knowledge in Islamic boarding schools are sometimes very long, up to a dozen years or almost the same as children who take formal education until graduating from college. In fact, like other children, students will face challenges that are no less complex in this era of global competition (Handayani, 2017).

Faced with such phenomena, education *entrepreneurship* become one of the concrete solutions to further empower Islamic boarding schools. Apart from the spirit of independence that is characteristic of Islamic boarding schools, it is also important to teach students various skills and an entrepreneurial spirit so that after graduating they will be able to make a living by working professionally. Therefore, Islamic boarding schools not only teach religious knowledge, but the students are also provided with various things *hard skill* and *soft skill*, spirit *entrepreneurship*, and mastery of information technology needed for modern society. As the aim of Indonesian education as stated in Law Number 20 of 2003 article 3 is to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic citizens. and responsible (DPR RI 2003). Educational institution units at primary, secondary and tertiary levels are required to form students with criteria in accordance with the mandated educational objectives. the above law. The opinion that regarding the achievement of several values which are the goals of national education, one of the criticisms directed at the world of national education is that the education system and process does not pay enough attention to the formation of an independent, creative, innovative and democratic personality.

Starting from this fact, all components of the State must pay more attention to the implementation of education which does not only emphasize cognitive aspects, but also prioritizes character. National character is formed on a solid foundation of morality and moral teachings. Educational institutions are one of the three pillars of family and community overseas education which play an important role in developing student character. Because it cannot be denied that in the current era of globalization, Indonesian people must be able to compete globally if they do not want to become a backward nation.

Interest in entrepreneurship does not just appear, but grows and develops according to the factors that influence it (Kurniawan et al., 2018). According to approach *Entrepreneurial Intention-Based Models*, Factors that influence a person's interest in entrepreneurship are self-efficacy, entrepreneurial knowledge, and family environment (Maftuhah & Suratman, 2017). *Entrepreneurial Intention-Based Models* is a model designed to detect factors that influence entrepreneurial intentions using an educational approach. This model was designed by Francisco Linan from the University of Sevilla, Spain. Besides that, *Theory of Planned Behavior* (TPB) which was initiated by Ajzen, (2011) states that to measure a person's interests where these interests are determined or influenced by entrepreneurial knowledge, family environment and self-efficacy, meaning that the stronger (positive) the influence on individual interests, the stronger the individual's desires. to work independently or run their own business (Atiningsih & Kristanto, 2020).

The link between entrepreneurship and religion has also been analyzed by many researchers. (Dodd & Gotsis, 2016) found that the individual elements that form the entrepreneur's belief matrix influence the entrepreneurial process. Reviewing the literature from the past century and defining religion as a store of values, Religion as an explanatory variable for entrepreneurship and innovation. According to Wiseman & Young, (2013) explained that in the United States, with a larger number of individuals who claim to be Christians, they score higher in terms of productive entrepreneurship, lower in terms of unproductive entrepreneurship. So that research interested in conducting research with the title Islamic entrepreneurship

education model as an effort empowerment in increasing cultural interest and entrepreneurial independence in Islamic boarding schools.

METHOD

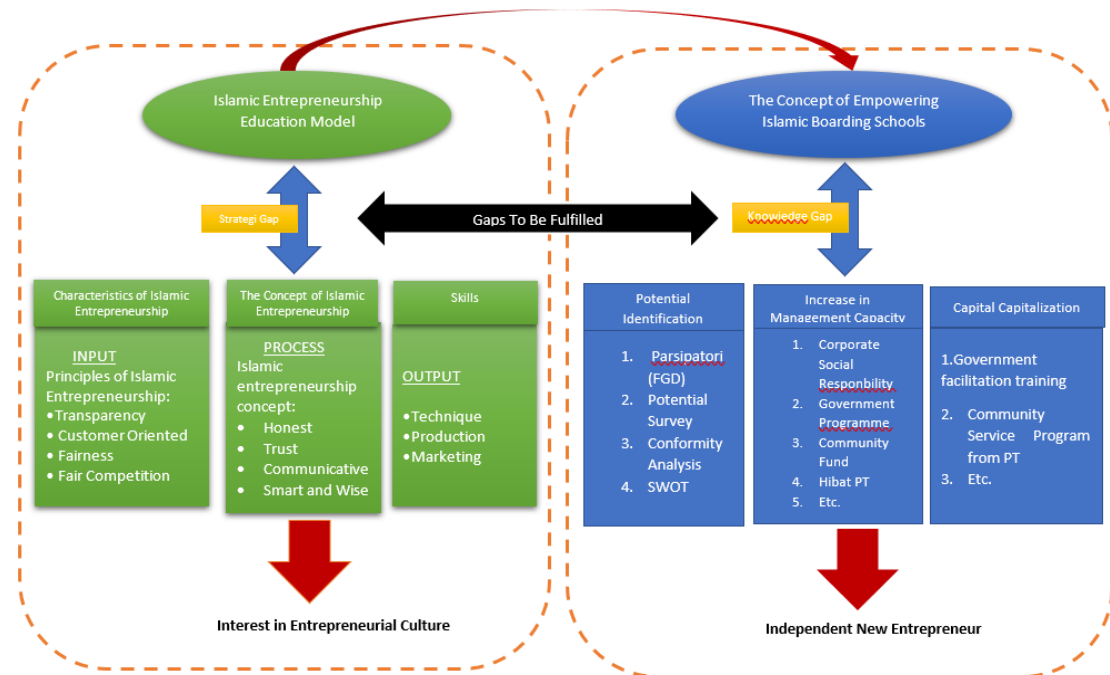
The method used in this research is a qualitative method, which aims to describe phenomena, events, social activities, attitudes, beliefs, perceptions and thoughts of individuals and groups. This research produces an interactive multi-dimensional view and demands interpretation based on social experience (Lexy J. Moleong, 2006).

This research data consists of primary and secondary data. Primary data includes the main study regarding the objectives, programs, processes and evaluation of Islamic entrepreneurship education models in Islamic boarding schools. The concept of empowerment by identifying business potential, model capabilities, increasing manager capabilities. This data was obtained from teaching staff (teachers/ustadz), civil service staff, foundation administrators and students. Meanwhile, secondary data consists of several documents related to educational institutions and literature related to research aspects as well as secondary data that supports complementary primary data so that both mutually strengthen this research.

Data analysis in this research uses the theory of Miles & Huberman, 2014, namely that activities in qualitative research are carried out interactively and continue continuously until completion until the data is saturated. Activities in data analysis are data reduction, data display and conclusion drawing/verification.

RESULTS AND DISCUSSION

Islamic Entrepreneurship Education Model as an Empowerment Concept for Islamic Boarding Schools



Picture I. Islamic Entrepreneurship Education Model

The education model in Islamic boarding schools must be based on entrepreneurship education because Islamic boarding schools think more realistically and projectively based on the empirical reality that many school graduates are unemployed, have difficulty finding work and sometimes become a social problem in their respective environments. The sharia entrepreneurship education model is the right education model to overcome existing problems, the difficulty of cultivating interest and a culture of independence, which causes many graduates to be unemployed.

Educational activities developed at Islamic boarding schools are a realization of the institutional mission, namely studying, appreciating and practicing comprehensive Islamic teachings. grace for all nature; organize an effective, competitive, innovative and dynamic education system, with a community orientation. Comprehensive study, appreciation and practice of Islamic teachings is realized through study and equipping students with various kinds of knowledge and skills that are able to develop all dimensions of the diversity of students, be it in the kinesthetic field, verbal linguistics, intellectual quotient (IQ), arts and culture field, and motor skills field. All of this was developed in order to facilitate the potential of students and equip students for their future lives. According to Chatib (2009), building educational institutions is essentially building

excellence in human resources, which respects the diversity of potential multiple *intelligences* humans starting from program planning, learning and achieving the final goal, namely to optimize potential in accordance with the advantages possessed by the individual concerned.

The formulation of the Islamic entrepreneurship education model in Islamic boarding schools reveals that the scope of entrepreneurship education includes; Islamic characters, concepts and skills, so as to increase interest, culture and independence in creating new independent entrepreneurs. The Islamic entrepreneurship education model includes:

1. Character of Islamic Entrepreneurship

Character education for students is included in education soft *skills* which is the foundation of overall entrepreneurship education. Prophet Muhammad has left behind so many hadiths in business practices that it can be said that he has passed on business wisdom. A good business is a business that aims to be successful not only in this world but also in the afterlife. Islam strongly encourages trade, and the Prophet once said, "Trade, because nine out of ten doors of sustenance are in trade."

Likewise, Allah Almighty has given a call to Muslims to work hard. Islam opens the door to work for every Muslim so that he can choose a job that suits his interests and abilities. In reality, there are still many people who do not work and are struggling with various problems including lack interests and skills as well the reason to put your trust in Allah Almighty and wait for blessings from the sky. Surrendering to Allah does not mean abandoning charity in the form of work, imperfect understanding or misunderstanding of the teachings will actually make adherents of these teachings trapped in views and practices outside the teachings. Understanding Islam only as limited to narrow rituals or worship ceremonies has resulted in quite a few Muslims ignoring many things claim which Islam conveys through its main sources. Work hard not only for the goals of this world but also the hereafter. Thus, the principle of entrepreneurship which is a principle of Muslims is to always work hard in order to seek fortune Allah Almighty.

Muslims must pay attention to the balance between world affairs and the hereafter. Worship matters, which are synonymous with the afterlife, must also be balanced with worldly affairs such as economics. In the book *Economic Concepts in the Koran* by Maharati Marfuah, it is explained that economics in Islam can actually bring balance to the world and the hereafter. As the words in the Koran Surah Al-Qashshah verse 77 read: "And seek (reward) the land of the afterlife with what has been bestowed upon you, but do not forget your share in this world."

In Islamic law when fulfill every job is a form of worship, the effect will be positive, namely entrepreneurs will work better because of worship, they will be more sincere in carrying out the process because this is part of the journey of worship, entrepreneurs will be honest and trustworthy because they want to get the best reward from them. The need for Islamic Entrepreneurship Education to be implemented in Islamic boarding schools based on the principles of more humane Islamic entrepreneurship as exemplified by the Prophet Muhammad, including:

a. Transparency

The principles of honesty and openness in entrepreneurship are the keys to success. Whatever the context, honesty remains the main principle today. Transparency towards consumer is when an entrepreneur is open about quality, quantity, composition, chemical elements and others so as not to endanger or harm consumers. The principles of honesty and openness create long working relationships because of mutual trust between work partners or consumers.

b. Customer Orientation

In entrepreneurship, prophet Muhammad always applied customer orientetation principles, namely entrepreneurial principles that always maintain customer satisfaction (Afzalur Rahman, 1996: 19). To implement these principles, prophet Muhammad applied honesty, fairness and trust in carrying out business contracts. If there is a difference of opinion, it is resolved peacefully and fairly without any elements of fraud that could harm either party.

Benefiting from the principles applied, prophet Muhammad customers never felt disadvantaged. There are no complaints about the promises made, because none of the items agreed upon in the contract have been manipulated or reduced, all are in accordance with the contract. The Prophet's instructions for satisfying customers included several things. These include, among other things, being fair in weighing, pointing out defects in goods being bought and sold, avoiding oaths in buying and selling and not practicing what is called praising and proclaiming the superiority of goods even though the quality is not as good as that promoted, this also means lying to the buyer.

The customer orientation principle also gives consumers the right to *Khiyar* (continue or cancel the transaction) if there are indications of fraud or they feel disadvantaged (A.W. Muslich,

2010: 214). This Khiyar concept can be a factor in strengthening the position of consumers in the eyes of producers, so that producers or any company cannot do anything to their customers.

c. Fairness

The Prophet Muhammad was always firm in upholding justice, including justice in entrepreneurship. Taking care of each other so that other people's rights are not disturbed is always emphasized in maintaining relationships between one another as a form of justice. Justice in entrepreneurship, for example towards consumers by not committing fraud and causing losses to consumers. The manifestation of justice for employees is providing fair wages for employees, no exploit it and protect his rights.

In giving wages, the Prophet Muhammad taught him in a very good way, namely giving wages to workers before their sweat dries (HR. Ibnu Majah from Umar). Apart from that, a form of fairness in business is to give a grace period if debtors unable to pay yet. This is exemplified by the Prophet SAW in his hadith: *"Whoever wants to be sheltered by God with His shade (on the Day of Judgment), then he should delay the repayment of the debt for the person who is in difficulty, or he should drop his debt"*. (HR. Ibn Majah)

Apart from that, a form of justice in business is that the business carried out is free from elements of usury because usury results in exploitation of the rich by the poor. Therefore, Allah and His Messenger strictly prohibited usury. The prohibition of usury is mentioned in QS. Al Baqarah verse 278: *"O you who believe, fear Allah and leave the rest of usury (that has not been collected) if you are believers. In the verse also 275 QS. The following Al-Baqarah: "Those who eat (take) usury cannot stand except like the standing of a person possessed by the devil due to (stress of) insanity. Their situation is because they say (opinion) that buying and selling is the same as usury, even though God has made buying and selling lawful and prohibited usury. Those who have received a prohibition from their Lord, then continue to stop (from taking usury), then for him what he had taken before (before the prohibition came); and his affairs are (up to) God. The person who repeats (taking usury), then that person is the dweller of hell; they remain in it"*.

d. Healthy Competition

Islam prohibits free competition that allows any means to gain profit because it is contrary to the principles of Islamic economy. Islam commands its followers to compete in goodness, which means that competition is no longer meant as an effort to kill other competitors, but is done to provide the best for one's efforts.

Messenger of Allah provides an example of how to compete well by providing the best possible service and being honest with the condition of merchandise and prohibiting collusion in business competition because it is a sin that must be avoided. As mentioned in QS. Al Baqarah verse 188: *"And don't part you eat the property of another part of you in a false way and (do not) bring that property to the judge, so that you can eat part of the other person's property by (the way of committing) sin, even though you know it"*. It is also mentioned in the following hadith of prophet Muhammad: *"(From Abu Hurairah said, the Messenger of God SAW said: God's curse is on bribe givers and bribe receivers in the law. (HR. Ahmad, Abu Dawud, and Tirmidhi)"*.

2. Islamic Entrepreneurship Concept

Al-Qur'an is a holy book that gives guidance to the right path, giving good news to Muslims who teach righteous deeds. The Qur'an was revealed by Allah SWT revealed to Prophet Muhammad SAW by bringing goodness and truth. The purpose of the revelation of the Qur'an is as a guide, an illuminant of the way of life, a discriminator between right and wrong, a healer of heart disease, advice or advice and a source of information. 1 As a source of information, the Qur'an teaches many things to humans; from questions of belief, morality, principles of worship and economy to the basics of knowledge in trading (entrepreneurship).

The Prophet Muhammad taught entrepreneurship and transactions to be carried out honestly, fairly and not to disappoint consumers. Allah SWT says in Surah Ar-Ra'd: 11: *"For man there are angels who always follow him in turn, in front of him and behind him, they take care of him at the command of God. Indeed, God does not change the state of a race until they change situation in themselves. And when Allah wills evil against something race, then no one can reject it; and there is no protector for them other than Him. For every human there are several angels who take care of him in turn and there are also several angels who record his deeds. And what is required in this verse is The angel who takes care of it in turn, is called the Hafizhah angel. God will not change their situation, as long as they don't change the reasons for their backwardness."*

Allah SWT said in Q.S. Al A'raaf:10: *"Indeed, We have placed you all on the earth and We have provided for you on the earth (a source of) sustenance. Very few of you are thankful"*. In addition to the

Qur'an, it is explained in the hadith. Prophet Muhammad SAW said "Trying to earn halal income is an obligation, in *addition to a number of other tasks that have been made obligatory*". (H.R. Baihaqi). In HR. Bukhari, Prophet Muhammad SAW said "There is no food better than what is eaten from one's own sweat".

Based on the Al-Qur'an and Hadith above, work and entrepreneurship are very important. According to Muslich, (2004) entrepreneurship is an activity carried out by humans to obtain income or income or sustenance in order to fulfill their life needs and desires by managing economic resources effectively and efficiently. 17 in Norvadewi (2015:35-36). The concept of entrepreneurship in Islam is known as *do business* (trading or transaction). The concept of entrepreneurship in Islam refers to the entrepreneurial concept of the Prophet Muhammad SAW which needs to be imitated and applied by Muslims, as well as the learning material taught in Islamic boarding schools, this basic concept needs to be given so that they understand the concept and philosophy of Islamic entrepreneurship. The following is the concept of entrepreneurship taught by the Prophet, as follows:

a. Siddiq (True and Honest)

Shiddiq means telling the truth and being honest. An Islamic entrepreneur must be able to imitate the characteristics of the Prophet Muhammad, namely saying the right thing, acting rightly or remaining silent (if he is unable to say and act rightly). It means good leader nor Employees in entrepreneurship must be able to behave correctly and honestly in every decision and action, be honest with consumers and competitors so that the business they run is managed with the principles of truth and honesty.

The meaning of the verse and hadith above is that in entrepreneurship honesty is very important because it is a form of sincerity and accuracy in terms of punctuality, promises, service, reporting, acknowledging advantages and shortcomings, refrain from lying and deceiving (both to yourself, colleagues, companies and work partners).

b. Trustworthy (Trustworthy)

Trustworthiness is the quality of trust both internally and externally. Trustworthiness and responsibility are the keys to success in running an entrepreneur. Having the characteristic of Trustworthiness will form high credibility and attitude full responsibility for every Muslim (Yana Handayana et al, 2017). Trustworthiness plays a fundamental role in economics and business, because without credibility and responsibility, economic and business life will be destroyed.

Human duties are a trust from Allah that must be held accountable. The implication of this perspective is that recognition of the slightest human efforts and actions, good or bad, will still receive attention from Allah and will be rewarded back to oneself (Soemitra, 2015). Allah SWT says in Q.S Al Mu'Minun: 8: "And those who keep the mandates (that they bear) and the promises". In Q.S. Al Ahzab:72 Allah SWT says: "Indeed, We have presented the mandate to the heavens, the earth and the mountains, so they all refused to carry the mandate and they were afraid of betraying it, and the mandate was taken by humans. Indeed, humans are very cruel and very stupid". The Prophet SAW said, "That trust will attract sustenance and on the contrary treachery will result in disbelief". (HR Al-Dailami).

c. Tabligh (Argumentative/Communicative)

Tabligh is the ability to convey, the ability to communicate effectively. Effective entrepreneurship disability convey communication. It is the obligation of all Prophets to convey to humans what they received from Allah in the form of relevant revelations in it religious law (Yana Handayana et al, 2017). From the point of view of sharia-based entrepreneurship, God has given special abilities to humans, of course it is appropriate for humans to choose a special way of life with the abilities they have. Allah SWT says in Q.S. Al-Ahzab:39:"Those who convey the messages of God, they fear Him and they do not fear anyone but God. And God is sufficient as a reckoner".

The meaning is that entrepreneurs must be able to train themselves in conveying their business ideas and products, must be able to convey and promote product advantages in an interesting and targeted manner, and be able to communicate them accurately and easily understood by anyone who listens. The most important thing is to be able to bridge between the company and the customer.

d. Fathonah (Smart and Wise)

Fathonah's characteristic is intelligence in business. In this case, an intelligent entrepreneur is an entrepreneur who is able to understand, appreciate and recognize his business duties and responsibilities very well. In sharia-based entrepreneurship, Allah wants humans to be intelligent in dealing with life. Allah has provided and made this world easy for humans. Allah has also given humans the potential in the form of various abilities to manage and regulate nature. Intelligent

humans are humans who are good at utilizing nature to fulfill their physical and psychological needs while still hoping for blessings from Allah SWT. Allah SWT says in Q.S. Jonah:100: "And now anyone will believe except with the permission of God and God will inflict wrath on those who do not use their intellect".

Allah SWT wants humans to live in goodness and goodness. In fact, Allah has promised humans whose lives will be filled with good achievements. God has prepared for him a good life as stated in Q.S. An-Nahl/16:97: "Whoever does righteous deeds, whether male or female, while being a believer, We will surely give him a good life and surely We will reward them with a better reward than what they have done". This means that in entrepreneurship, all activities in a company must be carried out with intelligence, by utilizing the potential of the existing mind and mind to achieve goals. Have the characteristics of being honest, true and responsibly responsibility is not enough to manage the business professionally. Entrepreneurs must also have character Fathonah, namely the nature of being intelligent, cunning and wise in order to carry out his business more effective and efficient.

3. Islamic Entrepreneurship Skills

The scope of skills is adjusted to the business and potential of the Islamic boarding school business. Islamic boarding schools that operate various business or agricultural units, of course technical skills in the field of managed business units such as agriculture and other business management are the material presented in learning. Wahyudin (2012), stated that the entrepreneurship training model curriculum at least includes the subjects introduction to entrepreneurship, creativity in business, entrepreneurial life skills, entrepreneurial (project based) learning, and the principles of entrepreneurship.

a. Technology (on farm)

Education Skills Which taught in Islamic boarding schools is education and training oriented on developing work skills that are in line with industry needs, given to students to have competence in the field Skills certain things that can be proven by a certificate competence to work and be absorbed in the business world and industry.

The priority of skills education that is focused on in Islamic boarding schools is skills adapted to the business and business potential of Islamic boarding schools, including the creative economy, machinery and construction, hospitality and care services. This entrepreneurship practicum can be carried out in Islamic boarding school business units. Goals, education and training of students so that own entrepreneurial skills can be absorbed market work and independent.

The learning process is carried out theoretically and practically, and uses facilities and infrastructure that are in accordance with the established curriculum. Learning methods can use conventional learning or online learning, followed by practice and competency tests. Providing knowledge, skills, attitudes and entrepreneurial mindset through practicum and training to students.

b. Production (off farm)

The scope of educational skills provided by students at the cottage Islamic boarding schools are adapted to the business and business potential of Islamic boarding schools. In Islamic boarding schools that promote agriculture, of course technical skills in the field of agricultural cultivation are the material presented in learning. The skills taught start from the beginning to the production process and produce direct production products,

c. Marketing

The scope of marketing skills is given to students at the cottage Islamic boarding schools are adapted to the business and business potential of Islamic boarding schools. Taught various forms of direct marketing include Skills; Communication, Social Media Marketing Skills, Ability to Create Content Strategy, Problem Solving Ability, SEO and SEM Skills, Graphic Design.

CONCLUSION

The Islamic entrepreneurship education model as a basic concept of empowerment in Islamic boarding schools must of course involve all stakeholders and include structured and systematic stages. The entrepreneurship education model should be implemented in Islamic boarding schools to effectively increase the cultural interest and independence of students following the principles of Islamic entrepreneurship, there are three criteria including (i) Islamic entrepreneurial character (ii) Islamic entrepreneurial concepts and (iii) Islamic entrepreneurial skills. The empowerment stage includes, among other things, (i) identification of business potential; (ii) capitalization of capital; (iii) increasing management capacity; and (iv) entrepreneurship education. Institutionally, Islamic boarding schools have the potential and opportunity to be

developed and empowered so that the formation of a cultural interest in entrepreneurship is very important because the potential for the number of Islamic boarding schools to reach more than 27 thousand with a number of students of more than 3 million people is a resource that should be taken into account. Suggestions that researchers can convey based on the research results are as follows is Islamic boarding schools in Indonesia use the curriculum so that enter subject education Islamic entrepreneurship as women lessons mandatory so that the formation of an entrepreneurial culture can be effective. Islamic boarding schools in Indonesia should improve the management structure of business units and empowerment to make them more effective.

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