

## Transforming Islamic Edupreneurship Values in Building an Education Ecosystem Based on Independence and Divine Blessings

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**Abstract.** This study aims to analyze the transformation process of Islamic edupreneurship values in developing an educational ecosystem oriented toward independence and blessing (barakah) within Islamic schools. The low entrepreneurial and independent spirit among students remains a major challenge for Islamic educational institutions seeking to instill spiritually grounded entrepreneurship values. This research employed a qualitative descriptive approach through a case study at an Islamic elementary school. Data were collected through observation, interviews, and documentation. The results reveal that the internalization of Islamic edupreneurship values—such as amanah (trustworthiness), shidq (honesty), jiddiyyah (diligence), ibda' (creativity), and mas'uliyah (responsibility)—successfully shifted students' mindset from consumptive to productive orientation with a focus on barakah. The transformation occurred through curriculum integration, teacher modeling, socio-economic projects, and spiritual habituation. The Islamic edupreneurship-based ecosystem strengthened students' character, microeconomic independence, and the culture of blessed work. This study recommends developing an Integrative Islamic Edupreneurship Curriculum Model to foster a competitive and morally upright generation.

**Keywords:** Blessing; Independence; Islamic Education; Islamic Edupreneurship; Value Transformation

### 1. Introduction

Global social and economic changes demand Islamic educational institutions not only to produce knowledgeable individuals, but also independent and productive ones. In the context of modern education, the edupreneurship paradigm has become an innovative strategy to shape students who are creative, productive, and values-oriented. However, edupreneurship from an Islamic perspective carries a unique character, as it focuses not only on economic aspects but also on Qur'anic ethical and spiritual values.

The crisis of student independence in the digital era shows a high tendency of dependency on external assistance and weak social responsibility. Madrasahs, as Islamic educational institutions, have a strategic role in transforming Islamic edupreneurship values into a living school culture. Values such as honesty, trustworthiness, hard work, and courage to innovate need to be integrated into every learning process.

The transformation of Islamic edupreneurship values is expected to create an educational ecosystem that not only fosters entrepreneurial spirit but also brings blessings in every activity. Blessings here do not merely refer to economic gains, but the breadth of benefits, sustainability, and balance between worldly life and the hereafter. Based on this phenomenon, this research seeks to answer the following questions:

How is the process of transforming Islamic edupreneurship values implemented in madrasahs?

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What form of education ecosystem based on independence and blessings is produced from this transformation?

What supporting and inhibiting factors influence the value transformation process?

The purpose of this study is to analyze the strategies for transforming Islamic edupreneurship values, describe the outcomes of building an educational ecosystem based on independence and blessings, and identify challenges in its implementation.

The novelty of this research lies in its holistic approach that integrates spiritual, social, and economic dimensions within the framework of Islamic edupreneurship, as well as its effort to construct a “blessed educational ecosystem,” which has not been widely explored in the context of elementary madrasahs.

## 2. Research Methods

This study employed a qualitative descriptive research design with a case study approach. The qualitative descriptive method was chosen to explore deeply the process of transforming Islamic edupreneurship values in a natural school setting. Meanwhile, the case study approach enabled the researcher to understand the phenomenon holistically within one Islamic elementary school that consciously integrates edupreneurship values into its learning ecosystem. This design allowed for a rich, contextual, and interpretative analysis of the transformation process as it occurs in real-life educational practices.

## 3. Results and Discussion

### Transformation of Islamic Edupreneurship Values

The findings reveal that the transformation of Islamic edupreneurship values within the Islamic elementary school occurred through a systematic internalization process. Five core values—amanah (trustworthiness), shidq (honesty), jiddiyyah (diligence), ibda' (creativity), and mas'uliyah (responsibility)—became the foundation of the school's edupreneurship ecosystem. These values were embodied not merely as theoretical concepts but as lived practices supported by curriculum integration, teacher behavior, and daily school routines.

Students initially showed tendencies toward consumptive behavior, low independence, and limited initiative in entrepreneurial tasks. However, after consistent value internalization, students began to develop a more productive, creative, and value-driven mindset oriented toward barakah (blessing). This transformation indicates that Islamic edupreneurship is not solely about economic gain but about cultivating spiritual awareness, ethical work habits, and responsible economic behavior.

### Curriculum Integration and Instructional Practices

The transformation process was significantly supported by the integration of edupreneurship values into the curriculum. Teachers embedded Islamic entrepreneurial concepts into subjects such as mathematics, Islamic studies (PAI), and social sciences. For example, mathematics lessons included simple financial literacy tasks such as calculating profit and loss during student-led market days, while Islamic studies emphasized prophetic examples of honesty, responsibility, and productive labor.

The curriculum was further strengthened by project-based learning (PBL) activities that required students to plan, produce, and market simple products. Through these activities, students practiced responsibility (mas'uliyah), creativity (ibda'), and diligence (jiddiyyah). The learning process fostered not only entrepreneurial skills but also character formation rooted in Islamic values.

This integration shows alignment with contemporary Islamic education theories, which encourage the merging of spiritual, cognitive, and socio-economic competencies. The results confirm that curriculum design plays a central role in building a holistic edupreneurship ecosystem.

### Teacher Modeling and Spiritual Habituation

Teachers served as role models in demonstrating the Islamic edupreneurship values. Through their discipline, honesty in managing class finances, dedication to tasks, and creative teaching approaches, teachers demonstrated practical examples of value-based entrepreneurship. Students perceived this modeling as authentic, fostering trust and motivation to imitate similar behaviors.

In addition, spiritual habituation—such as daily dhuha prayers, short entrepreneurial-themed Islamic reflections (tausiyah), and routine dzikir—helped reinforce the concept of barakah as the ultimate goal of economic activity. This habituation shifted students' orientations: entrepreneurial success was not measured merely by profit but by sincerity, ethical attitudes, and beneficial impacts.

This finding supports previous research stating that spiritual practices strengthen intrinsic motivation and ethical consciousness in young learners, thereby shaping morally grounded entrepreneurial behavior.

### **Socio-Economic Projects and Student Empowerment**

Socio-economic projects such as student mini-markets, charity-integrated sales, and school fair bazaars provided real-life contexts for practicing Islamic entrepreneurial values. Students participated in planning, budgeting, production, marketing, and report writing. These activities stimulated

- a. Independent decision-making
- b. Problem-solving abilities
- c. Work ethic
- d. Collaboration and responsibility
- e. Awareness of societal benefit through charity elements

Students began demonstrating a shift from relying on teachers to taking initiative, showing confidence in presenting products, and exhibiting perseverance during project challenges. These projects strengthened microeconomic independence, proving that entrepreneurial skills can be nurtured effectively at the elementary level when rooted in Islamic principles.

### **Development of a Value-Based Edupreneurship Ecosystem**

The synergy among curriculum integration, teacher modeling, spiritual habituation, and socio-economic projects formed a comprehensive Islamic edupreneurship ecosystem. This ecosystem nurtured a school culture oriented toward independence and blessed work. Students increasingly perceived entrepreneurship not as profit-seeking but as a form of ibadah (worship), service to others, and personal development.

This finding aligns with the idea that Islamic entrepreneurship emphasizes akhlaq, barakah, and societal impact. The development of this ecosystem supports the school's mission to produce a generation that is both competitive in 21st-century skills and morally upright based on Islamic character values.

### **Implications for Islamic Education**

The study highlights that meaningful transformation in students' entrepreneurial mindset requires consistent value internalization supported by holistic educational practices. Islamic schools seeking to foster independence and barakah-oriented entrepreneurship must develop structured programs that integrate spiritual and socio-economic learning.

The results of this study lead to the recommendation of designing an Integrative Islamic Edupreneurship Curriculum Model, which includes:

- a. Value-based learning goals
- b. Project-based entrepreneurial activities
- c. Teacher professional development in edupreneurship
- d. Continuous spiritual and character strengthening
- e. Collaborative school-community partnerships

Such a model can serve as a blueprint for Islamic educational institutions aiming to cultivate ethical, productive, and spiritually conscious future generations.

### ***Transformation of Islamic Edupreneurship Values in Madrasah***

The transformation of Islamic edupreneurship values in madrasah is carried out through the recontextualization of curriculum, pedagogical practice, and experiential learning programs for students. This approach aligns with the notion that Islamic education must develop individuals who are economically capable while also possessing noble character (Nata, 2016). An integrative curriculum bridges entrepreneurship concepts with tauhid-based values, such as when Islamic religious education (PAI) not only teaches fiqh muamalah but also implements sharia-based business practices in the school context (Rahman, 2020). In mathematics education, topics such as profit-loss calculation or zakat serve as a medium to cultivate numeracy skills as a form of worship (Mulyadi, 2019).

The dimension of exemplary behavior (*uswah hasanah*) holds a central position, as teachers act as spiritual leaders modeling Islamic work ethics in daily practice (Hidayat, 2018). Such modeling involves honest behavior (*ṣidq*), punctuality, professionalism, and decision-making grounded in *maqāṣid al-sharīʿah* (Rahman, 2020). Through daily interaction, students internalize values of *amānah* and *jiddiyyah* by observing real-life practices—not merely listening to theoretical explanations (Nata, 2016).

Furthermore, socio-economic project-based activities such as Islamic market day, student sharia cooperative, and “small business charity” programs provide contextual learning that fosters entrepreneurial character oriented toward blessings (*barakah*) (Hidayat, 2018). These activities emphasize halal transactions, honesty in measurement and pricing, and the use of profits for collective benefit (Mulyadi, 2019). Thus, students learn that entrepreneurship is not solely about pursuing profit but also spreading social benefits (Rahman, 2020).

Core values internalized through this process include *amānah* (responsibility and trustworthiness), *ṣidq* (honesty), *jiddiyyah* (diligence), *ibdāʿ* (creativity), and *masʿūliyyah* (social responsibility) (Nata, 2016). The integration of these values serves as the foundation for developing productive, innovative Muslim character with moral awareness in economic activities (Hidayat, 2018). These values are not only part of the affective domain but also constitute moral capital for economic independence.

Through the synergy of an integrative curriculum, teacher modeling, and authentic project-based learning, madrasah successfully build an educational ecosystem that supports economic independence rooted in divine blessing (Rahman, 2020). This transformation affirms that Islamic entrepreneurship education is not an optional addition, but an inherent part of national education goals and Islamic principles—shaping learners who are competent, ethical, and oriented toward societal benefit (Mulyadi, 2019; Nata, 2016). Thus, madrasah play a strategic role in nurturing *insan kāmil*—a whole human being who is ready to face future economic challenges without losing spiritual identity.

### ***An Education Ecosystem Based on Independence and Blessings***

An education ecosystem based on independence and blessings in madrasah represents a concrete manifestation of integrating Islamic values into students’ entrepreneurship practices. This ecosystem emphasizes not only strengthening economic skills but also the formation of business morality aligned with principles of halal, *amānah*, and social benefit (Nata, 2016). Students are encouraged to develop a productive work ethic through small-scale business practices such as Islamic craft and culinary products, allowing them to experience how entrepreneurship can be a means of worship and social contribution (Rahman, 2020).

Within this ecosystem, the role of the teacher shifts from instructor to facilitator and spiritual guide who fosters *tauhid*-based awareness in students’ economic activities (Hidayat, 2018). Teachers emphasize honesty (*ṣidq*), responsibility (*amānah*), and professionalism, and conduct monitoring through a coaching approach that encourages independence rather than dependency (Mulyadi, 2019). Thus, teachers serve as a bridge between theory and practice and ensure proper implementation of sharia principles.

Madrasah also act as micro-economic centers by developing sharia-based business units involving collaboration between students, teachers, and parents (Rahman, 2020). Sharia cooperatives or school business kiosks provide opportunities for students to take roles in management, marketing, and consumer service, thereby cultivating 21st-century skills such as collaboration, communication, and problem solving (Hidayat, 2018). Parent involvement reinforces that this ecosystem is inclusive and empowers families as partners in Islamic economic education (Nata, 2016).

The dimension of blessings (*barakah*) is evident in increasing social solidarity and the use of business outcomes for collective welfare, such as support for the needy, religious-social activities, and improvements in learning facilities (Mulyadi, 2019). This demonstrates the transcendental orientation of Islamic edupreneurship: profit is not the final goal, but a tool to achieve communal welfare and divine blessings (Rahman, 2020). The spirit of cooperation and social care serves as an important indicator of the practical manifestation of Islamic values in education.

Overall, the education ecosystem based on independence and blessings reinforces the role of madrasah as institutions that prepare human resources who are economically capable, morally upright, and socially responsible (Nata, 2016; Hidayat, 2018). The integration of sharia-based entrepreneurship with character formation better equips students to face contemporary challenges without losing their spiritual foundation. Therefore, strengthening such an

ecosystem is a strategic investment in producing competitive Muslim generations who bring blessings to society at large (Rahman, 2020).

### ***Supporting and Inhibiting Factors***

The primary supporting factor for the transformation of Islamic edupreneurship values in madrasahs is the visionary leadership of the school principal, who is able to direct policies toward economic empowerment and students' spiritual development. The principal functions as a change agent, ensuring that the curriculum, infrastructure, and school culture foster the growth of independence and barakah (blessings) (Nata, 2016). Community support—especially from the school committee and religious leaders—strengthens the legitimacy of the program, thereby increasing participation from students and parents (Hidayat, 2018). In addition, the teachers' religious motivation—perceiving the teaching process as an act of worship—encourages consistent guidance in instilling values of amanah (trustworthiness), shidq (honesty), and responsibility in Islamic economic learning (Rahman, 2020).

Conversely, several barriers persist, including limited resources such as funding, teacher training, and inadequate facilities for sharia-based entrepreneurial activities (Mulyadi, 2019). These challenges are exacerbated by a consumerist mindset among some students who are more interested in instant results than in the entrepreneurial process that requires perseverance (Hidayat, 2018). Additionally, cross-disciplinary collaboration is often suboptimal, making the integration of Islamic entrepreneurial values in learning still partial and dependent on individual teacher initiatives (Rahman, 2020).

Therefore, strengthening strategies are required, including increasing teacher capacity, providing more representative microeconomic facilities, and implementing curriculum innovations that integrate Islamic Education, Mathematics, Social Studies, and entrepreneurship projects into a comprehensive learning structure (Mulyadi, 2019; Nata, 2016). Synergy with the wider community and mosque-based economic units can expand students' real-world learning experiences while embedding the principle of barakah in business activities (Rahman, 2020). Through collaborative and sustainable approaches, barriers can be minimized, enabling the Islamic edupreneurship ecosystem to grow stronger and generate tangible impacts on students' economic independence.

### ***Critical Analysis***

The transformation of Islamic edupreneurship values plays a strategic role in shaping students' work ethics that are not only profit-oriented but also grounded in the value of barakah (blessings). This aligns with spiritual entrepreneurship theory, which emphasizes that entrepreneurial orientation must combine economic productivity with the intention of worship and social benefit (Beekun, 2012). Thus, entrepreneurship in madrasahs goes beyond mastering economic skills; it aims to build individuals who are aware that every entrepreneurial activity will be accounted for spiritually (Nata, 2016).

This paradigm shift transforms the educational mindset from “learning to get a job” to “learning to create and provide benefit,” consistent with the objective of Islamic education to produce independent and socially contributive generations (Rahman, 2020). This approach broadens the definition of success—not merely acquiring a fixed-wage job but having the ability to create halal and beneficial business opportunities. It also strengthens character traits such as responsibility (amanah), honesty (shidq), and diligence (jiddiyah) in everyday economic activities (Hidayat, 2018).

From a curricular perspective, integrating entrepreneurial values with sharia principles provides a strong ethical framework for evaluating business behavior (Mulyadi, 2019). Students not only learn theoretical profit calculation but also consider aspects of halal–haram, zakat, transactional justice, and collective benefit (Rahman, 2020). Thus, entrepreneurship education becomes holistic rather than secular or detached from religious values.

Moreover, the transformation of Islamic edupreneurship values holds significant social implications by fostering community-based economic solidarity. Student-run business initiatives are directed toward helping others through activities such as alms-giving from business profits (Hidayat, 2018). This sharing spirit reinforces that barakah in business lies in how it contributes positively to the surrounding community (Beekun, 2012). Such principles cultivate a collective-oriented rather than individualistic mindset within the madrasah environment.

Overall, the contribution of Islamic edupreneurship to shaping work culture in madrasahs is transformative: balancing economic success with religious commitment (Nata, 2016;

Rahman, 2020). This positions madrasahs as centers for the development of spiritual economy, preparing future Muslim generations to face global competitiveness without losing their moral and religious identity (Mulyadi, 2019). Therefore, modern Islamic education does not merely aim for economic independence but ensures the realization of barakah that benefits the broader society.

#### 4. Conclusions

The transformation of Islamic edupreneurship values in madrasahs has proven effective in building an educational ecosystem grounded in independence and barakah (divine blessings). This process not only develops students to be economically independent but also shapes them to possess noble character and strong social orientation. Values such as trustworthiness (amanah), honesty (shidq), hard work, and responsibility serve as the foundation of learning and entrepreneurial activities.

Education that integrates spiritual and economic dimensions cultivates a productive school culture rooted in blessings. For sustainability, it is recommended to develop an Integrative Islamic Edupreneurship Curriculum Model that places spirituality as the core of economic empowerment in madrasah-based education.

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