



EVALUATING ENTREPRENEURIAL INTENTION AMONG PESANTREN STUDENTS: FOSTERING EMPOWERMENT THROUGH EDUCATION

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Abstract

This article aims to evaluate the predictors and trigger factors for the emergence of Muslim entrepreneurial intentions and their relationship to Islamic education, especially in Islamic boarding schools, as an effort to increase the potential of students in the field of entrepreneurship, which has implications for community economic empowerment, as well as creating an independent and creative generation. This research uses a systematic literature review method on two databases, Institute of Education Sciences (ERIC) and Scopus, with the help of Publish or Perish version 8, in the period 2015 to 2024. And found a publication distribution of 27 internationally indexed articles, with details Q1 has 8 articles, Q2 has 11 articles, Q3 has 6 articles and Q4 has 2 articles, the majority of which use a quantitative approach. And 7 instruments were found as evaluation materials which were divided into two aspects, namely first, internal including, 1) empathy, 2) self-efficacy and internal locus of control and 3) spiritual and religiosity motivation, and second, external aspects namely 1) moral obligation 2) prior experiences, and 3) perceived behavioral support. And 4) leadership. This research shows that Islamic education can foster an entrepreneurial spirit in students. The integration of curriculum and entrepreneurship training in Islamic boarding schools can increase students' business interests and skills.

Keywords: *Evaluation, Entrepreneurial Intention, Islamic Boarding School.*

1. Introduction

In the last few decades, the topic of entrepreneurship has become one of the topics that continues to be hotly discussed in the international arena¹. Including its relationship with educational institutions which have played an important role in providing stability and meaning to social life, especially regarding the formation of the landscape of entrepreneurial activity^{2;3;4}. Not only in the secular educational environment, but entrepreneurship has also entered the Islamic world, especially since the holding of various conferences such as the World Islamic Economic Forum or the Global Islamic Economic Summit have focused on awareness about Islam and economics at the same time.⁵. So, it is natural that a new paradigm shift will emerge in the world of education in how an institution produces graduates who are able to create jobs⁶. This is of course in accordance with the global and national commitment in efforts to improve the welfare of society, through the 4th goal, namely the quality of education, and its correlation with the 8th goal, namely the feasibility of employment as well as economic development.⁷

This development has had the impact that many jobs usually carried out by humans have been replaced by machines or through system applications^{8;9}, and open up new job opportunities¹⁰. Ironically, this condition has an impact on the number of unemployed due to work previously carried out by human workers being replaced by machines or application systems using cell phones or computer devices.¹¹. Currently, the

¹ Joshua KH Mok and Michael HH Lee, "Globalization or Glocalization? Higher Education Reforms in Singapore," *Asia Pacific Journal of Education* 23, no. 1 (2003): 15–42, <https://doi.org/10.1080/0218879030230103>.

² G Nabi et al., "Does Entrepreneurship Education in the First Year of Higher Education Develop Entrepreneurial Intentions? The Role of Learning and Inspiration," *Studies in Higher Education* 43, no. 3 (2018), <https://doi.org/10.1080/03075079.2016.1177716>.

³ Minjung Kim and Min Jae Park, "Entrepreneurial Education Program Motivations in Shaping Engineering Students' Entrepreneurial Intention: The Mediating Effect of Assimilation and Accommodation," *Journal of Entrepreneurship in Emerging Economies* 11, no. 3 (2018): 328–50, <https://doi.org/10.1108/JEEE-08-2018-0082>.

⁴ Wang Jinying and Pene Zongabiro Nina Pelagie, "Determinants of Entrepreneurial Intention among African Students in China.," *International Journal of Higher Education* 3, no. 4 (2014): 106–19, <http://dx.doi.org/10.5430/ijhe.v3n4p106>.

⁵ Rasem N Kayed and M Kabir Hassan, *Islamic Entrepreneurship* (Routledge, 2013).

⁶ Kasidi Kasidi, Marhaeni Dwi Satyarini, and Inaya Sari Melati, "The Analysis of Entrepreneurship Trend of Islamic Boarding School Students," *Jurnal Ekonomi Pendidikan Dan Kewirausahaan* 9, no. 2 (2021): 139–54, <https://doi.org/10.26740/jepk.v9n2.p139-154>.

⁷ C.T. Walidayni, "Towards SDGs 4 and 8: How Value Co-Creation Affecting Entrepreneurship Education's Quality and Students' Entrepreneurial Intention," *Sustainability (Switzerland)* 15, no. 5 (2023): 8, <https://doi.org/10.3390/su15054458>.

⁸ Päivi Parviainen et al., "Tackling the Digitalization Challenge: How to Benefit from Digitalization in Practice," *International Journal of Information Systems and Project Management* 5, no. 1 (2017): 63–77, <https://doi.org/10.12821/ijispm050104>.

⁹ Thomas Bolander, "What Do We Lose When Machines Take the Decisions?," *Journal of Management and Governance* 23 (2019): 849–67, <https://doi.org/10.1007/s10997-019-09493-x>.

¹⁰ Eveliina Saari, Sari Käpykangas, and Mervi Hasu, "The Cinderella Story: Employees Reaching for New Agency in the Digital Era," *Human-Centered Digitalization and Services*, 2019, 285–304, http://dx.doi.org/10.1007/978-981-13-7725-9_15.

¹¹ Rio Aurachman, "Model Matematika Dampak Industri 4.0 Terhadap Ketenagakerjaan Menggunakan Pendekatan Sistem," *Jurnal Optimasi Sistem Industri* 18, no. 1 (2019), <https://doi.org/10.25077/josi.v18.n1.p14-24.2019>.

number of unemployed is increasing with a total of 7.99 million in February 2023 and only reduced by around 410 thousand people compared to February 2022. Therefore, Indonesia is now the country with the second highest unemployment rate after Brunei Darussalam in the ASEAN region.¹² including at the educational level, based on BPS data that at the educational level¹³, from 2015 to 2022, with an age range of 15 years and over, the number of unemployed has not experienced a significant decline. Therefore,¹⁴ reported that Indonesia occupies a worrying position at the ASEAN level, and far below allied countries such as Malaysia. Whereas Indonesia has the fourth largest population, after China, India and the United States¹⁵, this is based on data from the Central Statistics Agency (BPS) which also reports that Indonesia's population will currently reach 278.69 million people by mid-2023.¹⁶

However Indonesian education is far behind other countries, even its neighboring country, namely Malaysia. Based on the results of the ranking of countries with the best education conducted by US News and World Report, BAV Group, and Wharton School of the University of Pennsylvania in 2021, Indonesia is ranked 54th out of 78 countries while Malaysia is ranked 38th out of 78 countries¹⁷. This could be because the Malaysian Ministry of Education already has the Malaysian Education Blueprint, which is the direction of education in that country¹⁸.

In the context of Islamic education, such as Islamic boarding schools, which are currently continuing to develop to prepare Indonesia's young generation to contribute constructively to the global future¹⁹ has the goal of forming santri or santri or students who are more innovative and independent as entrepreneurs²⁰. Because Islamic boarding schools are believed to have the ability to adapt their methods, integrate technology, and

¹² Cindy Mutia Annur, "Tingkat Pengangguran Indonesia Tertinggi Ke-2 Di ASEAN," DataBoks, accessed November 9, 2024, <https://databoks.katadata.co.id/datapublish/2023/09/06/tingkat-pengangguran-indonesia-tertinggi-ke-2-di-asean>.

¹³ BPS Admin, "Tingkat Pengangguran Terbuka Berdasarkan Tingkat Pendidikan 2015-2022," Badan Pusat Statistik, 2015–22, accessed November 3, 2019, <https://www.bps.go.id/id/statistics-table/2/MTE3OSMy/tingkat-pengangguran-terbuka-berdasarkan-tingkat-pendidikan.html>.

¹⁴ DEGI The Global Entrepreneurship And Development Institute, "Global Entrepreneurship Index," 2018, <http://thegedi.org/global-entrepreneurship-and-development-index/>.

¹⁵ Fahri Zulfikar, "10 Negara dengan Jumlah Penduduk Terbesar di Dunia, Indonesia Nomor Berapa?," detik.com, August 31, 2021, <https://www.detik.com/edu/detikpedia/d-5703755/10-negara-dengan-jumlah-penduduk-terbesar-di-dunia-indonesia-nomor-berapa>.

¹⁶ BPS Admin, "Jumlah Penduduk Pertengahan Tahun (Ribu Jiwa), 2021-2023," Badan Pusat Statistik, accessed November 10, 2023, <https://www.bps.go.id/indicator/12/1975/1/jumlah-penduduk-pertengahan-tahun.html>.

¹⁷ Yanti Yulianingsih, "Daftar Negara Dengan Pendidikan Terbaik Tahun 2022, Ini Posisi Indonesia," Liputan6.com, August 27, 2022, <https://www.liputan6.com/global/read/5051493/daftar-negara-dengan-pendidikan-terbaik-tahun-2022-ini-posisi-indonesia>.

¹⁸ Kementerian Pendidikan Malaysia, "Malaysia Education Blueprint 2013-2025," 2013, 2013–25, <https://www.pmo.gov.my/wp-content/uploads/2019/07/Malaysia-Education-Blueprint-2013-2025.pdf>.

¹⁹ Tedi Priatna et al., "Educational Financing Management in Tarekat-Based Pesantren," *Jurnal Pendidikan Islam* 4, no. 1 (2018): 63–74, <https://doi.org/10.15575/jpi.v4i1.2337>.

²⁰ Mageswaran Sanmugam, Anurita Selvarajoo, and Jeya Amantha David, "Effects of Gamified Learning on Students of Different Player Traits in Malaysia," *LAFOR Journal of Education* 9, no. 6 (2021): 89–111, <http://dx.doi.org/10.22492/ije.9.6.05>.

contribute to the development of education in accordance with changing times ²¹. So that in the context of globalization, Islamic boarding schools as Islamic educational institutions need to develop an entrepreneurial mindset that is in accordance with sharia principles. More than that, Islamic boarding schools are also believed to help develop the country's economy by teaching students to become entrepreneurs ²². Especially the quantity in 2021, these indigenous educational institutions were recorded to have reached more than 30 thousand or more precisely, 30,494 Islamic boarding schools.²³, with 4.37 million students ²⁴. So, such many students certainly have the potential to reduce the unemployment rate.

On the other hand, according to Muhammad Nasir, he emphasized that Islamic education in Indonesia is currently facing two main challenges. The first challenge is internal, where Islamic educational institutions must continue to maintain Islamic principles and produce graduates who are competent in religious and general knowledge. The second challenge is an external challenge, namely the cultural dominance of developed countries which is in line with developments in technology and information, as well as changes in society's expectations ²⁵. By therefore, the aim of entrepreneurship education in Islamic boarding schools is not only to instill independence, but also to develop the knowledge, attitudes, mental skills, and business skills they need to achieve success ²⁶. This is in line with the aim of Islamic boarding schools to produce graduates who have high competitiveness through hard and soft skills, as well as spiritual, emotional, and creative knowledge. So that Islamic boarding school graduates have added value to society because they can use psychomotor, cognitive, and affective skills to enter the job market or start their own business ²⁷.

Talking about entrepreneurship education, of course it needs to involve a crucial aspect, namely entrepreneurial intention (EI). Krueger Research ²⁸ concluded that EI is

²¹ Hendi Sugianto et al., "Typologies of Pondok Pesantren in Indonesia and Malaysia: A Comparative Analysis," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023): 6112–22, <https://doi.org/10.35445/alishlah.v15i4.4684>.

²² Slamet Widodo and Taufik R.D.A Nugroho, "PENDIDIKAN KEWIRAUSAHAAN BAGI SANTRI; SEBUAH MODEL UNTUK MENGATASI PENGANGGURAN DI PEDESAAN," *MIMBAR, Jurnal Sosial Dan Pembangunan* 3, no. 2 (2014): 171–79, <https://doi.org/10.29313/mimbar.v30i2.704>.

²³ Cindy Mutia Annur, "Kemenag: Ada Lebih Dari 30 Ribu Pesantren Di Indonesia, Ini Sebarannya," *Katadata Media Network*, accessed January 10, 2024, <https://databoks.katadata.co.id/datapublish/2023/03/06/kemenag-ada-lebih-dari-30-ribu-pesantren-di-indonesia-ini-sebarannya>.

²⁴ Cindy Mutia Annur, "Ada 4,37 Juta Santri Di Seluruh Indonesia Pada Tahun Ajaran 2020/2021, Jawa Timur Terbanyak," *Katadata Media Network*, accessed January 10, 2024, <https://databoks.katadata.co.id/datapublish/2023/03/06/ada-437-juta-santri-di-seluruh-indonesia-pada-tahun-ajaran-20202021-jawa-timur-terbanyak>.

²⁵ Muhammad Nasir, "Curriculum Development and Accreditation Standards in the Traditional Islamic Schools in Indonesia," *Journal of Curriculum Studies Research* 3, no. 2 (2021): 37–56, <https://doi.org/10.46303/jcsr.2020.3>.

²⁶ Widodo and Nugroho, "Pendidikan Kewirausahaan Bagi Santri; Sebuah Model Untuk Mengatasi Pengangguran Di Pedesaan."

²⁷ Puji Handayati et al., "Does Entrepreneurship Education Promote Vocational Students' Entrepreneurial Mindset?," *Heliyon* 6, no. 11 (2020), <https://doi.org/10.1016/j.heliyon.2020.e05426>.

²⁸ N.F. Krueger, M.D. Reilly, and A.L. Carsrud, "Competing Models of Entrepreneurial Intentions," *Journal of Business Venturing* 15, no. 5–6 (2000): 411–32, [https://doi.org/10.1016/S0883-9026\(98\)00033-0](https://doi.org/10.1016/S0883-9026(98)00033-0).

very important in forming entrepreneurs, so that theoretical developments have begun to emerge regarding the factors in forming EI. Starting from McClelland Achievement Theory, Davidsson Economic-Psychological Model, Shapero's Model of the 'Entrepreneurial Event', Theory of Reasoned Action and Planned Behavior, to Krueger's Integrated Model²⁹.

And most recently Ashraf³⁰ offers a model of Islamic Entrepreneurial Intention (IEI) as a development of previous theory, by including Islamic values in it. According to him, understanding the factors that influence Islamic entrepreneurial intentions is very important for educators who want to motivate santri or students who can later be involved in Islamic entrepreneurship³¹. Because entrepreneurial activity in Islam is not only seen from the perspective of financial gain, but also from the perspective of how the business is carried out in accordance with Islamic principles³². Therefore, in research³³ At least four attitude indicators are offered as the main instruments that a person must have regarding entrepreneurial intentions based on Islamic values, first, empathy, second, moral obligation, third, self-efficacy and fourth, behavioral support. perceived (perceived behavioral support).

In relation to the Islamic perspective of entrepreneurial intention in the Islamic boarding school environment, it is very logical to apply it as a basis for values education. Islam, including the model for instilling entrepreneurial intentions in students as a logical consequence of developing the potential of students³⁴. Because one of the main provisions in starting entrepreneurship is having a strong entrepreneurial intention³⁵, and obeyed³⁶ EI reflects an individual's commitment to starting a business.

Indeed, there is some research on entrepreneurship in an institutional context Islamic education, such as Islamic boarding schools, has indeed been carried out, such as³⁷, which found an integration of entrepreneurial values with religious values.

²⁹ Austin Mwangi, "An Evaluation of Entrepreneurship Intention Theories," *IJRDO - JOURNAL OF SOCIAL SCIENCE AND HUMANITIES RESEARCH* 3, no. 9 (2018): 127–60, <https://doi.org/10.53555/sshr.v3i9.2529>.

³⁰ Mohammad Ali Ashraf, "Determinants of Islamic Entrepreneurial Intentions: An Analysis Using SEM," *Journal of Islamic Marketing* 12, no. 1 (2021): 20–40, <https://doi.org/DOI.10.1108/JIMA-05-2019-0116>.

³¹ Ashraf.

³² Mohammad Ali Ashraf, "Theory of Islamic Entrepreneurship: A Conceptual Paper," *International Journal of Entrepreneurship* 23, no. 3 (2019): 1–12.

³³ Ashraf, "Determinants of Islamic Entrepreneurial Intentions: An Analysis Using SEM."

³⁴ Samsul Ma'arif and Naili El Muna, "Pesantren Entrepreneurship: Harmonization of the Theories of Kasb Asy'ariyah and Locus of Control on Strengthening Santripreneur," *QIJIS (Qudus International Journal of Islamic Studies)* 11, no. 1 (2023): 31–64, <http://dx.doi.org/10.21043/qijis.v11i1.17404>.

³⁵ Fatwa Tentama and Fakhri Abdussalam, "Internal Locus of Control and Entrepreneurial Intention: A Study on Vocational High School Students," *Journal of Education and Learning (EduLearn)* 14, no. 1 (February 2020): 97–102, <https://doi.org/10.11591/edulearn.v14i1.13999>.

³⁶ Florian B Zapkau et al., "Disentangling the Effect of Prior Entrepreneurial Exposure on Entrepreneurial Intention," *Journal of Business Research* 68, no. 3 (2015): 639–53, <https://doi.org/10.1016/j.jbusres.2014.08.007>.

³⁷ Chusnul Chotimah, "Pendidikan Kewirausahaan Di Pondok Pesantren Sidogiri Pasuruan," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 8, no. 1 (2014): 114–136.

Something similar^{38,39}who found that relevant curriculum design is very important to increase students' motivation in creating businesses independently, as well⁴⁰the existence of an entrepreneurship program in the form of products. However, from all the research, it has not been found how comprehensive and comprehensive the IEI evaluation is, especially regarding integrative instruments with Islamic values as the basis of an evaluation, which has implications for improving the psychomotor aspects of students by creating independent businesses, as well as strengthening the economic independence of Muslims in general.

So, appropriate instrument construction is needed to carry out a more precise and comprehensive IEI evaluation in the Islamic boarding school environment. Therefore, the aim of this research is expected to provide a basis for Islamic boarding school leaders in perfecting relevant curricula and strengthening interventions towards entrepreneurial intentions based on Islamic values for Islamic boarding school students, considering that EI has a strong influence on the emergence of entrepreneurial behavior in the future.⁴¹. So, the results of this evaluation can later become recommendations for developing appropriate programs to prepare students to become agents of change in building an economy based on social justice and remaining committed to Islamic principles.

2. Research Method

This This research uses a Systematic Literature Review (SLR) approach through seven stages that must be passed. First the usual problem formulation termed with research questions. Second is literature search, third is gathering information from relevant literature, fourth is evaluation of literature results, and fifth is the process of analyzing and integrating research results and sixth is interpreting and seventh is drawing conclusions and findings.⁴².

In the first stage, in the form of drawing out problem formulations which will be discussed in depth. Among other things, how is the development of EI perspective researched in depth, as well as what are the instruments and their relationship to Islamic education. Meanwhile, the second and third stages are the process of searching and identifying literature related to the topic known as the Search Process with the Publish and Perish 8 application. Online source search for research in the Scopus database and journals that have been recorded on ERIC and have been published from 2015 to 2024. The keywords used to search for journals that are relevant to the topic "entrepreneurial intentions based on Islam" to be more focused, the category "Islamic" or "Muslim" can also be represented when the research is in an Islamic educational institution, or an area with a majority Muslim population. .

³⁸ Siti Robiah Adawiyah, "Pendidikan Kewirausahaan Di Pondok Pesantren Sirojul Huda," *Comm-Edu (Community Education Journal)* 1, no. 2 (2018): 81–87.

³⁹ Hisny Fajrussalam et al., "Entrepreneurship Education in Islamic Boarding School: Factors and Impacts," *Kurdish Studies* 12, no. 1 (2024): 3638–53.

⁴⁰ Khotibul Umam, "Pendidikan Kewirausahaan Di Pesantren Sebagai Upaya Dalam Membangun Semangat Para Santri Untuk Berwirausaha," *EKSYAR: Jurnal Ekonomi Syari'ah & Bisnis Islam* 3, no. 1 (2016): 47–64.

⁴¹ Krueger, Reilly, and Carsrud, "Competing Models of Entrepreneurial Intentions."

⁴² Harris Cooper, *Research Synthesis And Meta-Analysis: A Step-by-Step Approach*, 5th ed., vol. 2 (California: SAGE Publication, Inc, 2017).

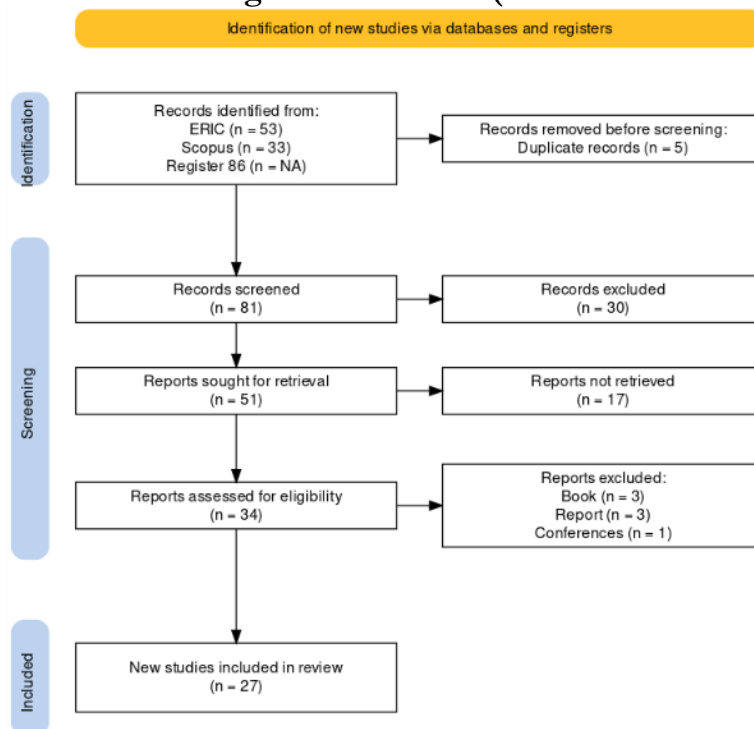
To get a clearer picture, the next step is to determine research based on inclusion and exclusion criteria⁴³. In the search process with inclusion criteria in this study include, 1) research related to Islamic-based entrepreneurial intention and 2), research conducted in the 2015-2024 range. While the exclusion criteria include other than journal publications in the form of books or conference results, proceedings, or journals but not in accordance with the main topic and not yet indexed by Scopus. So, from the identification results, 86 articles were obtained with the data identification step collected from ERIC 53 articles and Scopus 33 with open access file conditions.

Table 1. Article Identification

Keywords	“Islamic AND Entrepreneurial AND Intention”, “Muslim AND Entrepreneurial AND Intention”, Entrepreneurial AND Intention AND Islam”	
Year	2015-2024	
Databases	ERIC	Scopus
Documents	53	33

The fourth stage is to carry out evaluation through Quality Assessment, namely, to decide whether the data found is suitable for use in SLR research or not. To find the Inclusion and Exclusion Criteria, a PICOS approach is used. And must meet the quality assessment criteria, including firstly the article has a focus on "Islamic entrepreneurial Intention", or "Entrepreneurial Intention from Islamic Perspective". Second, does it contain research results, and third does it contain the theory used, and third is it published from 2015-2024.

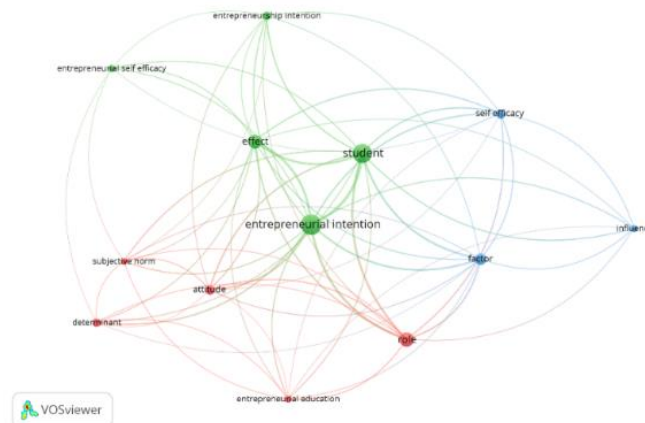
Figure 1. PRISMA (article distribution)



⁴³ Syamsul Hadi, Heru Kurnianto Tjahjono, and Majang Palupi, *Systematic Review: Meta Sintesis Untuk Riset Perilaku Organisasional* (Yogyakarta: Vivavictory Abadi, 2020).

From the results of the assessment through Quality Assessment with the prism framework obtained from the ERIC database 53 articles were found, and 33 articles were found from Scopus. Next, the articles were reviewed in depth, and it was found that 5 articles from ERIC and 22 from Scopus met the criteria according to Qa.

Figure 2. The Mapping of Entrepreneurial Intention Factors

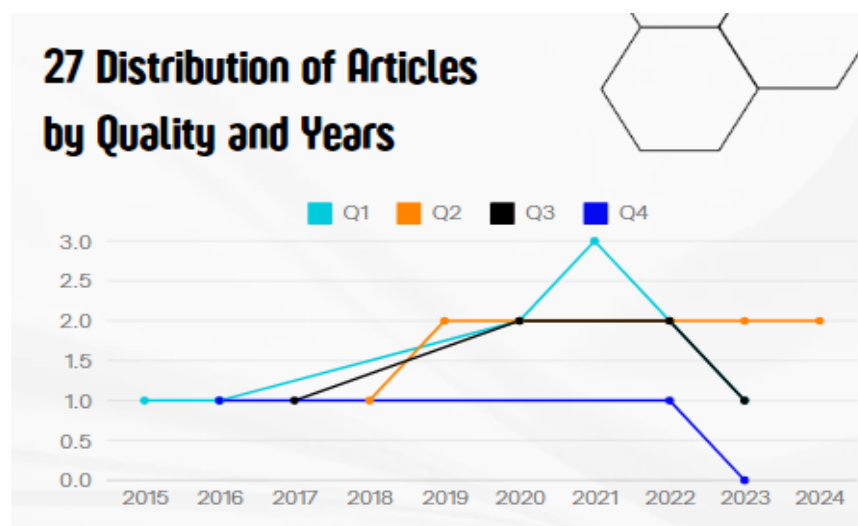


As an effort to find novelty from this research, it can be seen from figure 2 above, which confirms that the factors that determine entrepreneurial intentions, especially those based on Islam, are still little researched, so research into the development of factors as the main basis for assessment instruments is necessary. Meanwhile, the fifth and sixth stages are to carry out an in-depth analysis of the articles that have been obtained and carry out an analysis regarding their relevance to Islamic education, and the seventh stage is to provide conclusions.

3. Finding and Discussion

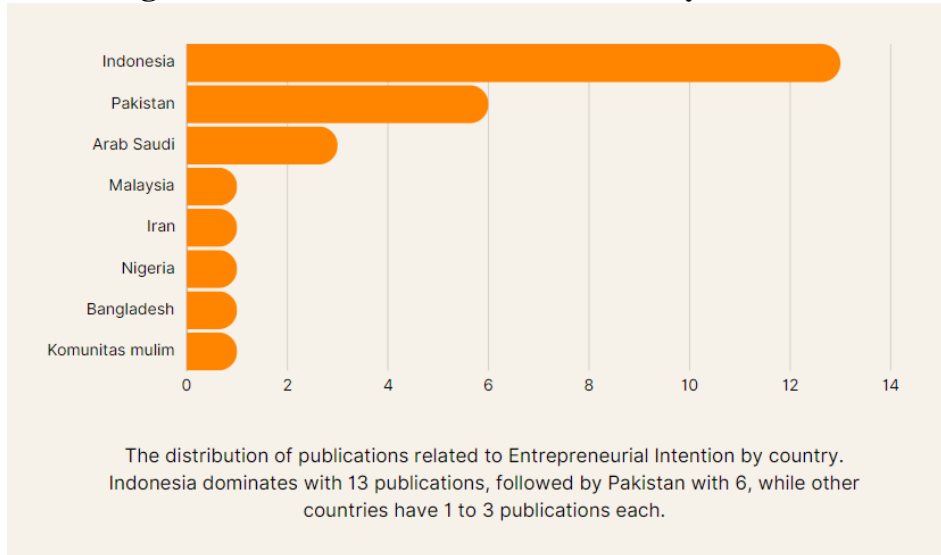
The results of the research findings illustrate that the distribution of publications about Islamic Entrepreneurial Intention or EI from an Islamic perspective is growing from year to year, starting from 2015 to 2024, there were 25 publications with Scopus indexed quality including 8 articles in Q1, 11 articles in Q2, 6 articles in Q3 and 6 articles in Q4. a total of 2 articles.

Figure 3. Distribution of Articles by Quality



And geographically it is reflected in research results in various countries with significant Muslim populations such as Indonesia, Pakistan, Malaysia, Saudi Arabia and Bangladesh, Iran, Nigeria, and the Muslim entrepreneurial community. This indicates that there is increasing awareness in integrating Islamic values in entrepreneurship studies, especially in countries with large Muslim populations.

Figure 4. Distribution of Publications by Countries



If you look at the table above, you can see that there is a trend in the development of research and publications related to entrepreneurial intention from an Islamic perspective, except in 2018. This is due to changes in interest trends caused by various factors, including shifts in academic interest triggered by global events. For example, increasing geopolitical tensions, such as conflict in the Middle East, a global economic crisis, or changes in government policy that affect research priorities and academic funding. These events often force research institutions and universities to shift their focus to issues that are more pressing or directly relevant to the socioeconomic and political needs of the day. Apart from that, another main factor, is the need to understand the dynamics of entrepreneurship in an Islamic context, considering the large economic potential in Muslim-majority countries, as well as increasing awareness of the development of entrepreneurship to improve the economy and reduce unemployment in these countries also contributes to increased academic interest.

The impact of this trend is seen in the diversification of research topics and increasing focus on factors influencing entrepreneurial intentions from an Islamic perspective. Publications from various countries such as Indonesia, Pakistan and Saudi Arabia demonstrate the importance of local context in this study. This makes a significant contribution to the global understanding of Islamic entrepreneurship and its implications for educational and policy development in Muslim-majority countries. This increase in publications also has the potential to encourage international and regional cooperation in entrepreneurship research and development.

If we look at the distribution of publications in the evaluation context, we also find a distribution of publications with various instruments used to raise EI, starting from self-efficacy and internal locus of control, empathy, moral obligation, perceived

behavioral support, as well as spiritual and religious motivations. This is certainly an important point as an evaluation step towards entrepreneurial intentions.

Table 2. EI Determination Factors

Year	Empathy	Moral Obligations	Self-Efficacy, Internal Locus of Control	Prior Experience	Perceived Behavioral Support	Spiritual and Religious	Leadership/Teacherpreneurship
2015			√				
2016			√			√	
2017		√		√		√	
2018					√		
2019	√			√		√	
2020	√	√	√		√		√
2021		√	√	√	√		
2022		√	√	√	√		
2023			√		√	√	
2024		√		√			

Looking at the distribution of publications with these values as objects, we can see quite significant developments, especially starting in 2019, this could be due to increasing Muslim awareness in the economic sector, especially when the Covid-19 challenge has begun to hit the world community. Because according to the Global Entrepreneurship Monitoring report, one of the conditions for a country to have new businesses is by increasing entrepreneurship education⁴⁴, as an impact of entrepreneurial intentions. Meanwhile, the majority of approaches used in these publications use a quantitative approach, which shows that there is a serious and empirical effort to describe how the determination of these instruments has a positive relationship with entrepreneurial intentions.

The majority of the theories used are fundamental theories, namely the theory of planned behavior (TPB), which was further developed by⁴⁵into the theory of boundedly rational planned behavior (TBRPB), according to him, the theory of planned behavior which considers the limitations of individual rationality in decision making is also caused by several factors such as positive attitudes, beliefs, social norms and so on. Thus, this theory recognizes that humans do not always act completely rationally, but are limited by limited information, time, and cognitive capacity. The results of his research found that it is important to understand that individual decisions are not always based on perfect rationality, but are also influenced by other factors such as beliefs, subjective norms, and behavioral control.

⁴⁴ Kevin Anselmo, “Diagnosing Covid-19 Impacts On Entrepreneurship: Exploring Policy Remedies For Recovery,” Global Entrepreneurship Monitoring, September 15, 2020, <https://www.gemconsortium.org/reports/covid-impact-report>.

⁴⁵ Ashraf, “Determinants of Islamic Entrepreneurial Intentions: An Analysis Using SEM.”

Factor Analysis of Islamic Entrepreneurial Intentions

The development of the results of an in-depth study of the distribution of articles in journals from the ERIC database totaling 5 articles and 22 articles from the Scopus database found the development of six factors that intervene in Islamic-based entrepreneurial intention values from 2015 to 2023, and are divided into two, namely internal and external categories.

The Internal aspect contains three factors, first, Empathy according to⁴⁶the attitude of an individual's ability to understand the thoughts and feelings of others and respond to them with care and support. The results of his research on 201 mahasantri or students at five universities in the Klang Valley region, Malaysia found that empathy as a mediation of Islamic teaching values is seen as a fundamental characteristic of an entrepreneur in a social context, can trigger the desire and tendency to establish and run a business with the aim of improving the quality of life of a society based on Islam. Likewise, research⁴⁷which explores the influence of Islamic values and practices which explores empathy in the form of giving alms as a form of empathy and social concern, and this significantly has a positive influence on building entrepreneurial intentions in Muslim communities. In his in-depth research⁴⁸, defines empathy as an emotional reaction that includes feelings of compassion and concern that arise because of seeing another person who is in need of help.

Second, self-efficacy factors, according to⁴⁹defines self-efficacy as an individual's belief in their ability to succeed in achieving certain goals or overcoming the challenges they face. This attitude mediates the entrepreneurial intentions of 410 mahasantri or postgraduate students who are completing their final semester at three universities in Pakistan. The same thing was also conveyed by⁵⁰, self-efficacy as a person's confidence and belief in their personal ability to pursue new opportunities. The results of his research on 742 mahasantri or master's students in Pakistan, found that their percent characteristic intervention was at the level of 5.7% with a positive value that influenced entrepreneurial intentions. Individuals with high self-efficacy for a particular task have greater potential to pursue and succeed in that task. This means that someone who has high self-efficacy is confident that they can overcome obstacles and determine the effort needed to achieve their goals, and this attitude has a positive relationship as a main factor in the tendency for entrepreneurial intentions to emerge, as stated⁵¹which used two

⁴⁶ P. Mohammadi, "Do Islamic Values Impact Social Entrepreneurial Intention of University Students in Malaysia? An Empirical Investigation Into The Mediating Role of Empathy," *International Journal of Economics and Management* 14, no. 3 (2020): 365–78.

⁴⁷ F. Rehan, J. Block, and C. Fisch, "Entrepreneurship in Islamic Communities: How Do Islamic Values and Islamic Practices Influence Entrepreneurship Intentions?," *Journal of Enterprising Communities* 13, no. 5 (2019): 557–83, <https://doi.org/10.1108/JEC-05-2019-0041>.

⁴⁸ Ashraf, "Determinants of Islamic Entrepreneurial Intentions: An Analysis Using SEM."

⁴⁹ Sarfraz Zaman, Neelam Bano, and Muhammad Zia Aslam, "From Belief to Business: Cultivating the Impact of Intrinsic Religiosity on Entrepreneurial Intentions via Meaning in Life and Entrepreneurial Self-Efficacy," *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 273–90, <https://doi.org/10.32350/jitc.132.18>.

⁵⁰ Muhammad Shakir, "Personal Characteristics as Determinants of Entrepreneurial Self-Efficacy among University Students in Pakistan," *Journal of Education and Educational Development* 6, no. 2 (December 2019): 343–56.

⁵¹ Yaser Hasan Salem Al-Mamary et al., "Factors Impacting Entrepreneurial Intentions among University Students in Saudi Arabia: Testing an Integrated Model of TPB and EO," *Education+ Training* 62, no. 7/8 (2020): 779–803, <https://doi.org/10.1108/ET-04-2020-0096>.

models at once, namely the Theory of Planned Behavior (TPB) and Entrepreneurial Orientation (EO), around 261 students at Hail University in Saudi Arabia found the attribute of self-efficacy as a trigger for the emergence of entrepreneurial intentions.

Not only for students or final semester students, research results⁵² of 103 students or new students at Imam Mohammad Ibn Saud University using the Entrepreneurial Attitude Orientation (EAO) model found significant self-efficacy and positively became the main trigger for generating EI, as also mentioned in the research results⁵³ Language education has conducted a self-efficacy test and found that 328 santri or students confirmed that there was a strong relationship with entrepreneurial intentions. However, in other studies mentioned⁵⁴ Around 435 students from three universities in Pakistan found that although self-efficacy moderated by family support had a significant impact on their entrepreneurial intentions, these intentions tended to decrease when they graduated.

The decline in entrepreneurial intentions was confirmed⁵⁵ in his research on 344 mahsantri or students from Punjab province, Pakistan, that their entrepreneurial intentions after graduating from Islamic business courses tended to decline, as did the research results⁵⁶ in 192 mahasantri or students who took entrepreneurship courses in various study programs at Muhammadiyah University of Surakarta in the even semester of the 2015-2016 academic year, that after completing entrepreneurship courses and gender differences (men and women) were not the main factors in triggering their entrepreneurial intentions .

Apart from self-efficacy, internal locus of control is a personal psychological character that is related to an individual's ability to regulate events in their life⁵⁷. According to him, they have the ability to control the environment through their actions and are willing to take risks. In addition, individuals with an internal locus of control tend to have a positive attitude towards entrepreneurial intentions and have a high probability of becoming an entrepreneur. This means that someone who has a personality attitude in the form of a high internal locus of control will believe that their actions produce life events and tend to believe that they can control the results of their

⁵² W.J. Aloulou, "Predicting Entrepreneurial Intentions of Freshmen Students from EAO Modeling and Personal Background: A Saudi Perspective," *Journal of Entrepreneurship in Emerging Economies* 8, no. 2 (2016): 180–203, <https://doi.org/10.1108/JEEE-09-2015-0050>.

⁵³ Nasser Fallah, Gholam Reza Kiany, and Zia Tajeddin, "Testing a Model of Entrepreneurship Intention among Iranian ELT Learners," *MEXTESOL Journal* 46, no. 4 (2022), <https://eric.ed.gov/?id=EJ1374056>.

⁵⁴ Ishfaq Ahmed, Talat Islam, and Ahmad Usman, "Predicting Entrepreneurial Intentions through Self-Efficacy, Family Support, and Regret: A Moderated Mediation Explanation," *Journal of Entrepreneurship in Emerging Economies* 13, no. 1 (2021): 26–38, <https://doi.org/10.1108/JEEE-07-2019-0093>.

⁵⁵ S.A.A. Shah, "Entrepreneurial Intentions amongst University Students in Pakistan: A Comparison between Students of Islamic and Conventional Business Studies," *International Journal of Entrepreneurship and Small Business* 46, no. 4 (2022): 555–75, <https://doi.org/10.1504/IJESB.2022.10041915>.

⁵⁶ Daliman, Santi Sulandari, and Iffah Rosyana, "The Achievement of Entrepreneurship Competence and Entrepreneurial Intentions: Gender Role, Attitude and Perception of Entrepreneurship Controls Mediation," *Journal of Social Studies Education Research* 10, no. 4 (2019): 392–426.

⁵⁷ W. Rokhman and F. Ahamed, "The Role of Social and Psychological Factors on Entrepreneurial Intention among Islamic College Students in Indonesia," *Entrepreneurial Business and Economics Review* 3, no. 1 (2015): 29–42, <https://doi.org/10.15678/EBER.2015.030103>.

efforts. Among the studies that have significance in internal locus of control with entrepreneurial intentions are mentioned by⁵⁸, And⁵⁹ which reported around 93 santri or class.

And third, religious values are a significant factor in the emergence of entrepreneurial intentions. Research conducted⁶⁰ on 290 mahasantri or private university students in Pakistan, found the conclusion that religious traditions are related to entrepreneurship, where the need for achievement has a strong relationship with religion, and both can encourage entrepreneurial intentions. Religious practices are also one of the research results⁶¹ conducted on 1,895 mahasantri or students in Pakistan which shows that Islamic values and practices can influence a person's intentions and attitudes towards entrepreneurship. According to him, Islamic teachings encourage its followers to be innovative and active in entrepreneurship, as well as encourage investment in knowledge that can improve entrepreneurial skills, and indirectly shape individual attitudes towards entrepreneurship, which in turn influences the intention to become an entrepreneur.

Therefore,⁶² also found that religious values and practices are actually not directly the point of developing entrepreneurial intentions, but rather as triggers for individual attitudes to be involved in social activities which ultimately give rise to these intentions. As research conducted by⁶³ on 206 young Muslims who came from Islamic education in Indonesia, it was found that religious values can shape attitudes regarding individual desires (perceived desirability) related to the extent to which Muslim young people feel interested in being involved in social entrepreneurial activities. And with this attitude, it will positively give rise to entrepreneurial intentions.

Likewise, the research results⁶⁴ According to him, spiritual and religious values are important factors in fostering entrepreneurial intentions. Not only for santri or students who are not boarding, santri or students in boarding educational environments are also the same as stated in the findings.⁶⁵;⁶⁶ 169 mahasantri or Muslim students living

⁵⁸ Tentama and Abdussalam, "Internal Locus of Control and Entrepreneurial Intention."

⁵⁹ Dewi Niki Annisa, Fatwa Tentama, and Khoiruddin Bashori, "The Role of Family Support and Internal Locus of Control in Entrepreneurial Intention of Vocational High School Students," *International Journal of Evaluation and Research in Education* 10, no. 2 (June 2021): 381–88.

⁶⁰ Qasim Riaz et al., "Religion and Entrepreneurial Intentions: An Empirical Investigation," *International Journal of Advanced and Applied Sciences* 3, no. 9 (2016): 31–36, <http://dx.doi.org/10.21833/ijaas.2016.09.006>.

⁶¹ Rehan, Block, and Fisch, "Entrepreneurship in Islamic Communities: How Do Islamic Values and Islamic Practices Influence Entrepreneurship Intentions?"

⁶² Zaman, Bano, and Aslam, "From Belief to Business: Cultivating the Impact of Intrinsic Religiosity on Entrepreneurial Intentions via Meaning in Life and Entrepreneurial Self-Efficacy."

⁶³ Annes Nisrina Khoirunnisa et al., "Linking Religiosity To Socio-Entrepreneurship Intention: A Case Of Muslim Youth," *Journal of Islamic Monetary Economics and Finance* 9, no. 2 (2023): 225–50, <https://doi.org/10.21098/jimf.v9i2.1647>.

⁶⁴ M. Raza, "Achieving SMEs' Excellence: Scale Development of Islamic Entrepreneurship from Business and Spiritual Perspectives," *Journal of Islamic Accounting and Business Research*, no. Query date: 2024-03-23 23:15:38 (2023), <https://doi.org/10.1108/JIABR-02-2023-0060>.

⁶⁵ A. Wibowo, "Does Islamic Values Matter for Indonesian Students' Entrepreneurial Intention? The Mediating Role of Entrepreneurial Inspiration and Attitude," *Journal of Islamic Accounting and Business Research* 13, no. 2 (2022): 242–63, <https://doi.org/10.1108/JIABR-03-2021-0090>.

⁶⁶ H.U. Anisah and W. Wandary, "Determinants Of Entrepreneurial Intention: Predicting The Role Of Muslim Lifestyle And The Mediation Of Entrepreneurial Interest," *Journal of Modern Project Management* 10, no. 2 (2022): 158–71, <https://doi.org/10.19255/JMPM03013>.

in Islamic dormitories in South Kalimantan, Indonesia. Muslim lifestyle factors which include values, beliefs, and religious practices with entrepreneurial interests as mediation have significant value on their entrepreneurial intentions. On research⁶⁷ of 381 students at several Islamic boarding schools in East Java who had implemented entrepreneurship education, also confirmed that there was a positive link between the values of Islamic teachings, especially justice, and social responsibility and their intention to become entrepreneurs. Meanwhile research⁶⁸ in 740 mahasantri or students from several countries, namely Belgium, France, Iran and the United States, it was found that the religious values of Islam, Christianity and Catholicism also triggered entrepreneurial intentions.

Several of these factors were also findings in the research⁶⁹ An in-depth study of 250 Muslim entrepreneurs in Indonesia found several attributes that motivated them towards entrepreneurial intentions. There are at least five attributes, 1) Fathonah: Spiritual and intellectual intelligence that underlies entrepreneurial actions. 2) Trust: The concept of trust and responsibility in running a business in accordance with Islamic principles. 3) Siddiq: Honesty and truth in interacting with customers, business partners and the community. 4) Tabligh: Spreading positive messages through business and entrepreneurial actions that benefit society. And 5) Istiqomah: Consistency and firmness in running a business in accordance with Islamic values.

While the external aspect includes four factors, first, previous experience or prior experiences which is defined as the experience a person has had in working with social problems or Islamic business entities.⁷⁰ In his research, on 249 students or final year students of the BBA (Bachelor of Business Administration) and MBA (Master of Business Administration) programs at a business and economics school in Bangladesh, their entrepreneurial intentions were supported by prior experience.

Second, moral responsibility factors, in research⁷¹ conducted on 250 Muslim entrepreneurs in Indonesia, found that the influence of Islamic religious principles, starting from a sense of responsibility, honesty, perseverance and social responsibility, plays an important role in shaping the character and entrepreneurial intentions of Muslim entrepreneurs in Indonesia. According to him, moral responsibility in running a business can influence and shape the entrepreneurial intentions of Muslim entrepreneurs, so that the entrepreneurial activities carried out can reflect Islamic values and provide broader benefits for society.

⁶⁷ A. Wibowo, "The Role of Entrepreneurial Education and Islamic Values Matter," *International Journal of Evaluation and Research in Education* 11, no. 3 (2022): 1607–16, <https://doi.org/10.11591/ijere.v11i3.22264>.

⁶⁸ Olivier Giacomini et al., "Individual Religious Affiliation, Religiosity and Entrepreneurial Intentions among Students in Four Countries," *International Small Business Journal* 41, no. 3 (2023): 318–46, <https://doi.org/10.1177/02662426221097910>.

⁶⁹ Grisna Anggadwita et al., "Entrepreneurial Intentions from an Islamic Perspective: A Study of Muslim Entrepreneurs in Indonesia," *International Journal of Entrepreneurship and Small Business* 31, no. 2 (2017): 165–79, <https://doi.org/10.1504/IJESB.2017.084086>.

⁷⁰ M.A. Ashraf, "Is Old Gold? The Role of Prior Experience in Exploring the Determinants of Islamic Social Entrepreneurial Intentions: Evidence from Bangladesh," *Journal of Social Entrepreneurship* 12, no. 2 (2021): 265–90, <https://doi.org/10.1080/19420676.2019.1702580>.

⁷¹ P.C. Ezech, "Determinants of Entrepreneurial Intention among Undergraduates in a Muslim Community," *Management Research Review* 43, no. 8 (2020): 1013–30, <https://doi.org/10.1108/MRR-09-2018-0348>.

Third, subjective norm factors and perceived behavioral support. According to⁷² Subjective norms are the influence of other people's opinions or views on individuals in developing certain intentions or behavior. In research conducted on 740 santri or Muslim students in Indonesia, it was found that perceptions or expectations from people around the individual (such as family, friends or society) can influence how willing an individual is to become an entrepreneur. While obeying⁷³ concluded that subjective norms are a person's perception of the extent to which people are important to him (such as family, friends, or role models), and found that the main factor that can give rise to entrepreneurial intentions of 727 mahasiswa or undergraduate students from various universities in Indonesia is subjective norms. Thus, it is very important to pay attention to personal attitudes in the form of subjective norms from various parties, starting from family support, creating a conducive environment as an effort to bring out the entrepreneurial intentions of a santri or student.

Therefore,⁷⁴ Defining environmental support more broadly, according to him, perceived behavioral support is an individual's perception of the extent to which they feel supported by the surrounding environment in carrying out certain behaviors. In his research on 312 mahasiswa or tertiary students in Zamfara State, he found positive significance regarding perceived behavioral support as a triggering factor for entrepreneurial intentions among mahasiswa or students. The results of the research were not much different⁷⁵ of 203 Islamic boarding school students or students at Malang state universities, who examined further indicators of family support, starting from parental attitudes and treatment, economic status had a positive effect on their entrepreneurial intentions. Taking both of these aspects into account, it is hoped that the intrinsic motivation of santri or students will also emerge to continue their career as Muslim entrepreneurs who are not only concerned about finances, but are sensitive to social conditions, as is the result of the findings.⁷⁶ against 626 santri or Muslim vocational high school students in Jakarta.

Fourth, the leadership factor. According to⁷⁷ The concept of leadership in the Islamic boarding school environment refers to a leadership style that encourages innovation, creativity, and entrepreneurial spirit among organizational members through teacherpreneurs as mediation. The results of research conducted at three schools (Madrasah Tsanawiyah, Madrasah Aliyah, and Vocational High School) managed by the

⁷² G. Baharuddin and A.A. Rahman, "Aligning Entrepreneurial Intention towards Sustainable Development among Muslim Youth in Indonesia," *Journal of Indonesian Islam* 14, no. 2 (2020): 407–30, <https://doi.org/10.15642/JIIS.2020.14.2.407-430>.

⁷³ G. Baharuddin, "What Is the Most Effective Antecedent for Developing Entrepreneurial Intention among Muslim Youth in Indonesia?," *Entrepreneurial Business and Economics Review* 9, no. 1 (2021): 75–88, <https://doi.org/10.15678/EBER.2021.090105>.

⁷⁴ Ezeh, "Determinants of Entrepreneurial Intention among Undergraduates in a Muslim Community."

⁷⁵ Maulana Amirul Adha et al., "Evaluating the Structural Effect of Family Support and Entrepreneurship Training on Entrepreneurship Intention among Indonesian University Students," *International Journal of Educational Methodology* 9, no. 1 (2023): 227–36.

⁷⁶ Dedi Purwana and Usep Suhud, "Investigating the Effect of Motivation on Entrepreneurial Intention: Three Different Approaches," *Problems and Perspectives in Management* 16, no. 2 (2018): 200–208, [http://dx.doi.org/10.21511/ppm.16\(2\).2018.18](http://dx.doi.org/10.21511/ppm.16(2).2018.18).

⁷⁷ Muhammad Suyudi et al., "Investigating the Influence of Entrepreneurial Leadership on Students' Entrepreneurial Intentions: Teacherpreneurship as a Mediating Variable," *European Journal of Educational Research* 9, no. 4 (2020): 1605–14.

Alkamal Kebumen Islamic Boarding School, Central Java, Indonesia, show that there is a positive correlation with leadership as a factor in the intentions of santri or students.

Table.3 Values Predictor of Entrepreneurial Intention

<i>Values</i>	<i>Skills</i>	<i>Category</i>
Empathy	Level of concern for social issues and desire to help others.	<i>Internal</i>
Self-Efficacy, Internal Locus Of Control	Confidence in one's ability to start and run a successful business.	
Spiritual and Religiosity Motivation	Belief in God and belief that religion can help in achieving success.	
Prior Experience	Previous experience in entrepreneurship or working in the business sector.	<i>External</i>
Subjective Norms and Perceived Behavioral Support	View support from the environment, family, friends, or mentors to start a business.	
Moral Obligations	A feeling of being bound to do the right thing and contribute to society.	
Leadership or teacherpreneur	Ability to inspire, lead, and empower others to achieve common goals, especially in an educational context.	

The Relevance and Implications of Islamic Entrepreneurial Intention with Islamic Education

From the description above, a common ground is found between Entrepreneurial Intention from an Islamic perspective and its relevance to Islamic education. First, Empathy, Islamic education teaches the values of compassion, care and helping each other as an important part of forming empathy⁷⁸. For example, students in Islamic boarding schools are taught to develop empathy through the habit of giving alms to people who are less fortunate. This action is not only limited to providing material, but also an effort to raise social awareness and concern for the surrounding environment. In Islamic education, giving love to others is considered a noble act that is in line with religious teachings, Whichemphasizes the importance of caring for and helping those in need⁷⁹. This practice of empathy can teach students to understand other people's conditions and respond with concrete actions.

Second, Islam teaches that self-confidence and optimism come from belief in the help of Allah SWT. According to research by Nissa, Majid, and Lailiyah, self-efficacy can be built through teaching that combines religious values through an effective method, namely by teaching success stories of Muslim entrepreneurs.⁸⁰. These stories provide inspiration and motivation to students, helping them to see their own potential through real-life examples. By instilling the belief that Allah SWT always provides help, students can develop strong self-efficacy. This self-confidence will motivate them to achieve their

⁷⁸ Ainul Yaqin, “Analisis Faktor-Faktor Yang Mempengaruhi Empati Peserta Didik Dan Metode Pengembangannya,” *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman* 11, no. 1 (2021): 1–10.

⁷⁹ Hasan Baharun, “Total Moral Quality: A New Approach for Character Education in ‘Pesantren,’” *Online Submission*, vol. 21, June 2017, <https://eric.ed.gov/?id=ED615519>.

⁸⁰ Amalia Kholiafatul Nissa, Abdul Majid, and Siti Lailiyah, “Konsep Self Efficacy Pada Karakter Remaja Dalam Pendidikan Agama Islam,” *Jurnal Basicedu* 6, no. 4 (2022): 7526–31, <https://doi.org/10.31004/basicedu.v6i4.3552>.

goals and be successful in life. Therefore, Islamic religious education in Islamic boarding schools does not only focus on spiritual aspects, but also on developing self-confidence and optimism based on belief in the help of Allah SWT.

Third, Islamic education not only seeks to improve the social dimension but also the spiritual dimension⁸¹. In the context of entrepreneurship education in Islamic boarding schools, the development of social and spiritual dimensions has significant relevance. The social dimension, which includes interactions between santri or students and the development of social skills, is very important in entrepreneurship because it teaches cooperation, communication, and leadership. On the other hand, the spiritual dimension forms a solid moral and ethical foundation. The combination of these two dimensions prepares santri or students to become entrepreneurs who are not only socially competent but also have high integrity and morality. In this way, they can run a business that is not only materially successful but also provides positive benefits to society and adheres to Islamic principles.

Fourth, combining personal experiences and other people's success in Islamic education is essential to inspire students. The value of *istiqomah*, or consistency, is the basis for this process, because perseverance and commitment in following Islamic teachings provides important moral strength for santri or students⁸². Through real examples of success stories, both from themselves and from others, santri or students can learn the importance of hard work, patience, and dedication in achieving their goals. In addition, a supportive learning environment and active study groups provide a platform for santri or students to share information and support with each other⁸³. This interaction is in line with the nature of *Tabligh* in Islam, which emphasizes the importance of conveying and sharing knowledge. In the context of entrepreneurship, this kind of environment helps santri or students develop communication, collaboration and networking skills that are very important in the business world.

Sixth, teaching moral and ethical values such as honesty, trustworthiness and responsibility are a fundamental moral obligation in Islamic education⁸⁴. These values are in line with the concept of moral obligation which encourages individuals to act in accordance with the ethical principles taught in religion. In the context of santri or student education, it is important to instill an understanding of the concepts of *halal* and *haram* in the business world, as well as the importance of maintaining customer trust as part of moral responsibility. Education that emphasizes these values helps students develop strong character and high integrity. Honesty teaches them to always do the right thing and be transparent in every action, while trust encourages them to maintain trust and be responsible as part of their moral obligation. On the other hand, it teaches them to always be responsible for every decision and action taken. Through this education, santri or students are not only taught about the technical and practical aspects of the business world, but also about the importance of maintaining ethical and moral values

⁸¹ Fajrussalam et al., "Entrepreneurship Education in Islamic Boarding School: Factors and Impacts."

⁸² Anggadwita et al., "Entrepreneurial Intentions from an Islamic Perspective: A Study of Muslim Entrepreneurs in Indonesia."

⁸³ Akis Indriana Rahayu, "Sifat-Sifat Rasulullah Saw Sebagai Dasar Pendidikan Karakter," vol. 1, 2021, 19–26, <https://doi.org/10.36728/semnasutp.v1i01.5>.

⁸⁴ Viviana Fahira, "Pelaksanaan Pembelajaran Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Kejujuran," *Tadzakka: Jurnal Pembelajaran Agama Islam* 1, no. 1 (2021): 15–22, <https://doi.org/10.24036/annuha.v1i4.105>.

in every aspect of life. In this way, they can become individuals who are not only successful in their careers, but also play a positive role in society, run businesses with integrity, and adhere to religious principles. This kind of education ensures that they are ready to face real-world challenges with the right attitude and strong values.

And finally, leadership, where teachers become a source of innovation and inspiration for students. In Islamic education, especially in Islamic boarding schools, the role of kiai or ustadz is now not only seen as a source of knowledge, but also as a facilitator, inspirer and motivator⁸⁵. Exemplary or *ushwah hasanah*, which means setting a good example in all aspects, especially in the context of entrepreneurship, is very important. Kiai and ustadz play an important role in shaping the character of students. They not only teach religious knowledge and general knowledge, but also guide students in developing entrepreneurial skills. By providing concrete examples of how to run an ethical and responsible business, they inspire students to follow in their footsteps. The attitudes, actions and decisions taken by the kiai and ustadz become the models followed by the students. This role includes more than just formal teaching. As facilitators, they create an environment conducive to learning and creativity. As inspirations, they motivate students to reach their full potential. And as motivators, they encourage students to remain enthusiastic and persistent in facing challenges.

Table 6. Relevance of IEI to Islamic Education

Factor	Islamic Values	Aspect Skills Of Islamic Education		
		<i>Cognitive</i>	<i>Affective</i>	<i>Psychomotor</i>
<i>Empathy</i>	Siddiq (honest)	Understand other people's feelings and points of view	Sensing and reacting to other people's feelings	Interact and establish relationships with other people
<i>Moral Obligations</i>	Trustworthy (trusted)	Understand moral and ethical values	Feeling a responsibility to act morally	Act in accordance with moral and ethical values
<i>Self-Efficacy, Internal Locus of Control</i>	Fathonah (intelligent), and could decide attitudes	Confidence in one's ability to complete the task	Feel confident and able to face challenges	Take action and complete tasks
<i>Prior Experiences</i>	Istiqomah (consistent)	Remembering and understanding past experiences	Feel emotions and learn from past experiences	Apply knowledge and skills gained from past experiences
<i>Perceived Behavioral Support</i>	Tabligh (convey)	Understand that other people support and encourage the efforts undertaken	Feel supported and motivated by others	Establish relationships and get help from others
<i>Spiritual and Religious Motivation</i>	Belief and worship	Understand the concept of divinity and spirituality	Feeling a connection with God and having spiritual values	Practicing spiritual values in everyday life

⁸⁵ Syarifatul Mutaqorribain, Asrori Asrori, and Rusman Rusman, "The Effect of Teacher's Motivation on Student Learning Activities in Islamic Education Lessons," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 3 (2022): 887–907, <https://doi.org/10.31538/nzh.v5i3.2101>.

<i>Leadership or teacherpreneur</i>	Leadership, (Role model and role model)	Ability to create effective strategies and plans.	Ability to inspire and motivate others.	Ability to delegate tasks and provide constructive feedback.
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This research shows that Islamic education can foster an entrepreneurial spirit in people through values such as hard work, honesty, and responsibility, and has implications for the development of optimizing the Islamic education curriculum which focuses on entrepreneurship, including material on business opportunities, financial management and business development. The integration of entrepreneurship education in the Islamic boarding school curriculum has been proven to increase students' interest and abilities, so it is recommended to adopt a systematic entrepreneurship program. Islamic boarding schools can also organize entrepreneurship training to help students develop practical skills and business knowledge, preparing them to become successful entrepreneurs.

4. Conclusion and Suggestions

From the description above, it is found that the distribution of articles that have been found in the period from 2015 to 2024 has several conclusions regarding the factors as the main instrument for an evaluation, namely: first, the factors behind the emergence of entrepreneurial intentions are divided into two aspects, namely: Internal which includes 1) empathy, this attitude in Islamic education is in accordance with the nature of honesty, 2) self-efficacy or belief in one's potential, which is in accordance with the nature of fathonah (intelligent), 3) values of religious beliefs and practices as the foundation of the spiritual and religious dimensions. The second aspect, external, includes four factors, 1) prior experience factors or previous experiences, which are in accordance with the nature of istiqomah or consistency, 2) environmental support, whether support from family, friends, or a place of study. In Islamic education, this factor is in line with the nature of tabligh, which means that the learning environment and friends provide honest support for individual development. 3) moral responsibility factor (moral obligation). A santri or student will be moved to start and have a strong desire when they have an attitude of responsibility towards society, so that the business they undertake does not only have a personal orientation, but also aims to improve the welfare of society. This is of course related to the nature of trust. And 4) leadership factors that are in line with the competence of a professional teacher who is innovative, creative and provides inspiration to santri or santri or students.

Second, the evaluation process used can use the theory of boundedly rational planned behavior (TBRPB) with religious modifications as mediation on factor instruments with both aspects, both internal and external. Third, these factors can later be used as a reference for making policies in developing instruments for evaluating and developing educational curricula as a reflection of an evaluation, especially among Islamic boarding school educational institutions, as an effort to increase the competence of santri or pupils or Islamic boarding school students.

This recommendation could be in the form of creating a policy for compiling a comprehensive integrative entrepreneurship curriculum in Islamic boarding school education, including material on business opportunities, financial management and

business development strategies to equip students with practical knowledge. Apart from that, regular training programs for teachers and students are needed to teach and prepare them for the business world. Collaboration with the private sector can provide internships, mentoring and additional resources for students. The government must offer funding schemes such as scholarships and grants. Joint efforts to create a supportive entrepreneurial ecosystem as well as program monitoring and evaluation are also important for long-term success.

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