

ENTREPRENEURSHIP EDUCATION IDEOLOGY IN ISLAM

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Abstract: Furthermore, in the development of socio-economic studies, new institutional thinking (New Institutionalism) emerged as conceived by Victor Nee. He assumes that human behavior is always influenced by several things interconnected and integrated, namely social, economic, political, cultural. The foundation of Islamic education as the basis for Islamic education is Al Qur'an, Al Hadith Rasulullah Sholallahu alayhi wasalam. Islamic education in the course of its history is rife with various ideologies that have an impact on the quality of the resulting generation. Islam as a complete religion actually has given an ideological message that human nature is a servant as well as carrying out the mandate to manage, elaborate and optimize all natural and human potential. Entrepreneurship, education and economics eventually become an integral link to answer the message of the caliph to face an educational challenge in this era of disruption.

Keywords: ideology, Islamic education, entrepreneurship.

INTRODUCTION

Islamic education has a goal of being able to continuously change for the better. The foundation of Islamic education as the basis for Islamic education is Al Qur'an, Al Hadith Rasulullah Sholallahu alayhi wasalam. This foundation can be developed into *ijma'*, *qiyas*, *mashlahah mursalah*, *syadzu al zari'ah*, *urf*. The concept of this change can be found in the Qur'an, among which is that "surely Allah will not change the condition of a people so that they change the situation that is in themselves" (Surah Al-Ra'd: 11).¹ Jalaludin Muhammad ibn Ahmad Mahalli in the interpretation of the Qur'an al Azhim mentions the meaning of the verse: Verily Allah Will not change the condition / fate of a people "is that Allah does not take the favors that have been given to a people," so they change the circumstances that exist in themselves "that is to make changes towards better, positive, far from immoral and negative actions."² This means that the change is sought by the people not coming by itself. If a people, society, nation including education wants change, then God will give His gifts and favors. Thus, positive change will have an impact on this progress that is desired from Islamic education.

The universality of the teachings of Islam is very clear, especially in the realm of *muamalah* which is very broad, the movement is relative, conditional and flexible according to the situation, conditions and domicile. Unlike the realm of worship (formal) which is absolute, permanent, constant and unchanging from the period of time as taught by the Prophet. The

¹ Departemen Agama R.I., *Al Qur'an dan Terjemahnya* (Jakarta : Yayasan Penyelenggara penerjemah/Pentafsir Al Qur'an, 2004) hlm.370.

² Jalaluddin Muhammad ibn ahmad al Mahalli dan Jalaludin Abd al Rahman ibn Abi Bakar al Suyuthi, *Tafsir Al Qur'an al Azhim* (Beirut: Dar al Fikr, 2005), hlm 178.

relationship between aspects of formal worship (in the narrow sense / mahdhoh worship) and mua'amalah. The Qur'an illustrates very interestingly in the letter al-Jumu'ah verses 9-10 follows: O you who believe, if you have been called to do prayer / worship on Friday, then hasten to remember God and leave the trading / trading activities.

That is better for you if you know. "When the prayer has been performed, then scatter you on the face of the earth and seek the grace of God a lot so that you are lucky. This verse contains the wonderful normative teachings of how a Muslim should live and live his life in relation to the practice of worship and his mu'amalah. First it is emphasized in the Qur'an that worship (Friday prayers) must be carried out immediately when the time comes, and all non-worship, trade, business activities must be abandoned and as soon as religious matters are completed, humans are instructed by the Qur'an to immediately move or bermu'amalah back (looking for fortune). This shows that economic activities, trade, entrepreneurship are ordered directly through the book in Islamic teachings, as well as religious activities. This balance between worship and ibadah muamalah is always emphasized in Islamic teachings.

The challenge of education in the era of disruption and the industrial revolution 4.0 today is how students from Islamic education are able to create and build employment in the future after completing their studies. One thing that cannot be denied, is that there are still many Muslims below the poverty line. This means that there are still many among Muslim communities that have a low standard of living. This standard of living will directly have a profound influence and impact on their health, morals and self-esteem. In addition, the level of economic security is a major threat to the complete peace, prosperity, peace and security of the community, and even very likely to affect one's faith. Whereas this condition is actually contrary to the teachings of Islam which require its people to be empowered and victorious in the fields of economics and entrepreneurship. A developed and prosperous nation is a nation that has many job creators. In other words educational institutions especially Islamic education must be able to give birth to new entrepreneurs in the future. The percentage of entrepreneurs in the region in Indonesia has only reached 3.1 percent of the total population, far behind when compared to Thailand, Singapore, Malaysia, each of which has a percentage of entrepreneurs of 3, 7 and percent. While a number of developed countries in Asia and the Americas such as the United States and Japan even have the number of entrepreneurs more than ten percent of the population.³

ISLAMIC EDUCATION IDEOLOGY

The term ideology was first introduced by Antonine Destutt de Tracy through his book 'D'Ideologie'. Tracy believes that ideas derived from empirical observations (Field observations) can be used as a reference for forming a rational, scientific and fair society. This collection of ideas obtained from empirical observations is what Tracy later called as an ideology.⁴

³ <https://www.republika.co.id/berita/pendidikan/dunia-kampus/15/08/27/ntpdoq334-rektor-pengusaha-di-indonesia-165-persen-singapura-7-persen-penduduk>

⁴ Petrus C.K.L. Bello, *Ideologi Hukum Refleksi Filsafat atas Ideologi di Balik Hukum* (Bogor:

The word ideology comes from the Greek word which means idea and also logos which means the study of or knowledge about. So the word ideology can be interpreted as a study of the origin of ideas.

Ideology is a system of values as facts or truths by certain groups, composed of a series of attitudes towards various institutions in the process of society, providing a portrait or picture of the world as it is and how world life should be with its great complexity and complexity in the world becoming something simple and can be understood.⁵ A. F. Beith said that in essence ideology is between revelation and teachings. Ideology can be defined as beliefs, attitudes, and opinions that form a single entity, whether strictly or loosely.⁶ The term ideology has been used in three important categories: (1) it refers to certain forms of belief, (2) it refers to distorted or false beliefs in several senses, (3) it refers to a series of beliefs that encompass everything, ranging from scientific knowledge, religion, to everyday beliefs regarding proper behavior, regardless of right or wrong. From some of the explanation above, the writer can conclude that ideology is a system of ideas and thoughts, beliefs, traditions, and interrelated principles possessed by certain social groups or societies, which reflect rationally the ideal values, morals, religions, politics, and economics as well as an instrument to maintain institutional religious, social, political and economic commitments and interests. ideology comes from the Greek word which means idea and also logos which means the study of or knowledge about. So the word ideology can be interpreted as a study of the origin of ideas.

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Insan Merdeka, 2013), 16.

⁵William F O'neil, *Ideologi-Ideologi Pendidikan*, Terj. Omi Intan Naomi, Cet. 2 (Yogyakarta: Pustaka Pelajar, 2001), 33.

⁶Nicholas Abercrombie, Stephen Hill, dan Bryan S. Turner, *Kamus Sosiologi* (Yogyakarta: Pustaka Pelajar, 2010), 268.

interests.

In principle, the basic ideology of Islamic education cannot be separated from the basis of Islamic education, the basis of Islamic education is the religion of Islam, and the basis of the religion of Islam is the Qur'an and al-Sunnah. Therefore, in this study the authors emphasize that the basis of Islamic education ideology is the Qur'an and al-Sunnah. Eggi Sudjana said that Islamic ideology is all forms of ideas that are used as guidelines for the movement of one's life related to scientific conceptions, economics, politics, art and culture, worship systems, and institutions in order to implement these ideas based on the Koran and as- Sunnah and other sources of Islamic law.⁷

The purpose was created by humans to carry out their duties as khalifah and worship Allah. This means that the mandate that is charged and given to humans and worship is carried out according to the rules of God, such as there are commands and prohibitions and wisdom behind something that is ordered by God and also the responsibility in carrying out duties on earth.⁸ The task of the caliph is a mandate relating to mu'amalah, namely aspects relating to the relationship between humans and humans in society and all human activities are valued as worship.⁹ The main task on earth is to manage the earth responsibly by using its minds, for human happiness in the world and in the hereafter.¹⁰ Therefore humans with maturity, are able to assume the responsibility as a caliph. The fundamental problem with understanding the philosophical values of the creation of man as the caliph fi al-ard (leader on earth), as illustrated in Surah al-Baqarah verses 30-32, through the meaning revealed therein. In interpreting this Mustafa al-Maragi, said that the caliph was God's representative on earth.¹¹ According to al-Shabuni, the caliph was Adam and the people after him who partially replaced others in different periods and generations.¹²

ENTREPRENEURSHIP

The word entrepreneur comes from the French *entreprendre*, meaning to do or carry out. The word *entreprendre* is a combination of the word *entre* (Latin) which means between, and *prendre* (Latin) which means to take. *Entreprendre* can be defined as someone who has the ability to take

⁷Eggi Sudjana, *Islam Fungsionalis* (Jakarta: PT RajaGrafindo Persada, 2008), 132

⁸Sutoyo, Anwar, 2015. *Manusia dalam Perspektif Al-Qur'an*, Yogyakarta: Pustaka Pelajar, 67.

⁹Rahardjo, M Dawam. 2002. *Ensiklopedi Al-Qur'an Tafsir Sosial Berdasarkan Konsep-konsep Kunci*, Jakarta: Paramadina, 190.

¹⁰*Ibid.*, 364.

¹¹Ahmad Mustafa al-Maraqi, 1992. *Tafsir al-Maragi*, terj. Anshari Umar Sitanggal, et. Al, cet. Ke-2, Semarang: Toha Putra, 1.

¹²Muhammad Ali al-Shabuni, 1999. *Safwah al-Tafasir: Tafsir li al-Quran al-Karim*, Beirut: Dar al-Kutub al-Islamiyyah, 48.

risks with high difficulty and start again with something new. Entrepreneurship in Indonesian is known as entrepreneurship. This term is in English with the word entrepreneurship.¹³

Entrepreneur literally means taking steps to enter a certain activity, an entrepreneur, or welcome a challenge. So in the meaning of the word entrepreneur there are three important things, namely: creativity-innovation, opportunity creation, and calculated risk-taking. If the entrepreneur is understood in three ways, then it can be said that every human being is born as an entrepreneur with creative-innovative potential, a reliable opportunity creator, and a risk-taking and courageous.¹⁴ Entrepreneur is a social science concept that is dynamic, and will always change along with the progress achieved by the development of science itself, so also various definitions were born from experts on entrepreneurship. Among the opinions that researchers can describe are according to Geoffrey G. Mendith, Pinchot, and according to the Ministry of National Education.

According to Mendith, entrepreneur is a description of people who have the competence to see and assess business opportunities, gather everything needed to take advantage and appropriate actions to achieve success.¹⁵ According to Pinchot as quoted by Husaini Usman, entrepreneurship is the ability to internalize and manifest existing talent, engineering, and opportunities. While entrepreneurs are risk takers, innovators, creators, never give up and are able to deal with opportunities appropriately.¹⁶ Sukardi expressed the opinion that entrepreneurship is the ability of an entrepreneur to create jobs for others by establishing, developing and institutionalizing his company, ready to take risks and be creative in using the potentials he has in developing his production. Sukardi expressed the opinion that entrepreneurship is the ability of an entrepreneur to create jobs for others by establishing, developing and institutionalizing his company, ready to take risks and be creative in using the potentials he has in developing his production.¹⁷

Entrepreneurship makes people have a great desire to become financially independent and contribute to society. He will practice the skills and activities that generate ideas, innovate, convince others to work in teams,

¹³Entrepreneurship berarti kewirausahaan, lihat dalam John M. Echols dan Hassan Shadili, *English-Indonesia Dictionari*, (Jakarta: Pustaka Utama, 2000), hlm. 216.

¹⁴Fadlullah, *Pendidikan Entrepreneurship Berbasis Islam & Kearifan Lokal*, (Jakarta: Diadit Media Press, 2011), hlm. 75.

¹⁵Panji Anorga dan Joko Sudantoko, *Koperasi: Kewirausahaan dan Penguasaha Kecil* (Jakarta : Rineka Cipta, 2002), hlm. 137.

¹⁶Husaini Usman, *Manajemen: Teori, Praktik dan Riset Pendidikan*, (Jakarta: PT. Bumi Aksara, 2009). hlm. 21

¹⁷B. Prihatin Dwi Riayanti, *Entrepreneurship dari sudut pandang Psikologi Kepribadian*, (Jakarta: Grasindo, 2003). hlm. 25

translate ideas into reality and opportunities, and establish companies. From some of the descriptions of this understanding, it can be concluded that Entrepreneurship is a creativity to create opportunities and take advantage of

opportunities that are encountered into a new potential or result. So it can be identified that anyone can be an entrepreneur as long as there are creative and innovative efforts by developing ideas and gathering resources to find opportunities, and improve life.

Triggers for the development of potential entrepreneurship in each individual are not the same. Riant Nugroho mentioned three typical entrepreneurs, namely: 1) Entrepreneurs because they were forced to; 2) Entrepreneurs because of the opportunity; 3) Entrepreneurs by choice.¹⁸

Individuals learn to live independently, herd goats (raise livestock), become hawkers, or run certain businesses because they are forced to, due to limitations, poverty, dropping out of school or the death of their parents. There are also individuals who become entrepreneurs because of being laid off from where they work. In entrepreneurs, creativity and innovation are important. In fact, according to Fadlullah these two things are spirits in the world of entrepreneurship.¹⁹ Creativity is basically the ability to bring up something new. Creative products arise from the creative process of divergent thinking trying to see various dimensions or even conflict with the surrounding environment into a new product or thought. The creative process flows from: the information process, incubation, illumination to evaluation and application.

Entrepreneurs who have the capital of creative thinking skills, will produce creative works if they have attitudes, motivations, interests, personality, and habits in supportive behavior. Entrepreneurship arises from technological inventions and is then used to market inspiration and inventions into a business and eventually change from offering the benefits of discovery to the benefits of information that occurs in the form of advertising and so on. Then change again by creating an integrated concept to meet the needs, desires and expectations of diverse people.

So entrepreneurship has grown from creating benefits (creator as an Entrepreneur) from something that does not yet exist (creating something from nothing) to increasing something that already exists to be added value (create something new from something) to meet market needs; and change the pattern of competition, trend setter, change driver, and innovator (innovator as an entrepreneur).²⁰ An entrepreneur must have a different personality. According to Thomas L. Harrison and Mary H. Frakes the success of an entrepreneur is influenced by the presence or absence of deoxyribose nucleic acid (DNA) success in an entrepreneur, because even though all efforts start

¹⁸Fadlullah, *Pendidikan Entrepreneurship Berbasis Islam & Kearifan Lokal*, (Jakarta: Diadit Media Press, 2011), hlm. 76.

¹⁹*Ibid*, hlm. 77.

²⁰*Ibid*, hlm. 80

from an opportunity from someone and the existence of an idea, it will stay in place without it. DNA of success.²¹

Rhenald Kassali said that a true entrepreneur is a creator of change who is able to work systematically, full of discipline, willing to work together or fight when needed. Although Kassali agrees with the phrase from Frakes and Harrison in terms of DNA (Deoxyribose Nucleic Acid) that success, according to Kassali, the innate capital is meaningless if without continuous efforts to sharpen it, face various trials and continue to build themselves. In this case, a reliable entrepreneurial community and mentor environment is needed.²² Characteristics of an entrepreneurial behavior is that they dare to take risks and act quickly, as Hendro and Candra put it, to be an entrepreneur first requires courage. Dare to try and do things in an unusual way, then persistently sharpen and train your entrepreneurial skills to the point of finding a totally planned business.²³

According to Robert K. Cooper, entrepreneurial tenacity and determination come from trust, energy, vision of the future, and the guts to achieve hope.²⁴ According to Ciputra, an entrepreneur is an innovator and is able to fight for his creativity. Therefore, an entrepreneur can turn grasslands into urban areas (new cities), throwing garbage into beautiful dream resorts and parks, slums becoming skyscrapers of thousands of people working. Entrepreneurs turn dirt and wreckage into gold. True entrepreneurs are the ability to develop innovation in business while being able to market it well.²⁵

Departing from several definitions of Entrepreneurship from experts, Entrepreneurship has several classifications, as follows:

1. Innovating Entrepreneurship, which is the aggressive collection of information which is then analyzed and always oversees the results achieved from the new combining process of the factors of production.
2. Imitative Entrepreneurship, which is the willingness to imitate the innovations that have been successfully implemented by innovative entrepreneurs
3. Fabian Entrepreneurship, which is a cautious attitude and skepticism, but in the end it still makes imitation. Drone entrepreneurship is in accordance with the meaning of the word Drone, which is lazy, Entrepreneurship is characterized by a reluctance to implement changes in production activities, even though it has the consequences of losses and

²¹Thomas L. Harrison dan Marry H. Frakes, *The DNA of Succes*, (Bandung : Penerbit Kaifa, 2008), hlm. 36.

²²Rhenald Kasali, *Re-Code Your Change DNA*, (Jakarta: Gramedia, 2007), hlm. 65.

²³Hendro dan Candara, *Be A Smart And Good Entrepreneur*, (Jakarta : Universitas Bina Nusantara, t.t), hlm. 95.

²⁴Robert K. Cooper, *The Other 90%: How To Unclock Your Vast Untapped Potential for Leadership and Life*, Elka Ferani, dkk (penj.). (Bandung, Mizan, 2007), hlm.

²⁵ Ciputra, *Quantum Leap Entrepreneur*, (Jakarta: Exelmedia, 2008), hlm. 8

lags behind other productive forces.

4. Winardi's Parasitic Entrepreneurship was seen when he saw a lot in many countries business groups that did it. Business groups in this category are entrepreneurs who are always waiting for opportunities in narrowness, to take advantage of certain conditions in order to get as much profit as possible even though it is against the law and ethics.
5. Winardi's Parasitic Entrepreneurship was seen when he saw a lot in many countries business groups that did it. Business groups in this category are entrepreneurs who are always waiting for opportunities in narrowness, to take advantage of certain conditions in order to get as much profit as possible even though it is against the law and ethics.

Along with the development of the concept of entrepreneurship also developed a discussion of the characteristics of Entrepreneurs. In line with the diversity of entrepreneurship concepts put forward by experts, the discussion about the characteristics of entrepreneurs also varies. Meredith, for example, shows seven characteristics that must be possessed by Entrepreneurs, namely: self-employment, task and outcome oriented, risk takers, leadership, originality, future oriented, honest and persistent.

Studying the entrepreneurship perspective of Islam can first be through the perspective of siroh, by examining the history of the Prophet Muhammad. Rasulullah is the bearer of Islamic treatise even he is a form of the Qur'an which runs as it is said that his character is the Qur'an. We find his life history is very thick in the values and behavior of entrepreneurial activities to be very suitable to be used as guidelines. In fact, at certain points many experts say that Islam is the religion of the traders / entrepreneurs, and spread throughout the world at least until the 13th century AD also by Muslim traders (merchants).²⁶

Syafi'i Antonio said, the spirit of entrepreneurship in the Prophet Muhammad. Not just planted spontaneously, but through the accumulation of a long process from the time he was a child. Before being appointed as a prophet of the Prophet, he was famous as a trader. Since childhood, he has shown his sincerity in the world of business or entrepreneurship. He started his entrepreneurial career at the age of 12 and started his own business when he was 17 years old. The profession as a trader / entrepreneur continues to be involved until he was 37 years (3 years before he was appointed as a messenger). This gives the message that the Prophet Muhammad filled the business world (being an entrepreneur) for approximately 25 years, longer than his apostolic period of 23 years.²⁷

IDEOLOGY OF ENTREPRENEURSHIP EDUCATION IN ISLAM

Ideology is a construction of understanding of something. Ideology is a system of ideas of a phenomenon, especially phenomena in social life.

²⁶ Muhammad Anwar, H, M. *Pengantar kewirausahaan, Teori dari Aplikasi* (Jakarta : Prenada, 2014), hlm. 127

²⁷ Muhammad Syafi'i Antonio, *Muhammad SAW The Super Leader Supermanager* (Jakarta : Tazkia Publishing Dan Prolm (Entre, 2008) hlm. 10.

Ideology is a way of thinking / mindset that is specific to a particular group of people or individuals. In the context of the ideology of Islamic education, the perspective of a phenomenon is always influenced by the broader typology of religious thought that it embraces.

According to Alastair C. MacIntyre, as quoted by William F. O'neil, ideology has key features. First, ideology seeks to describe certain general characteristics about nature, society, or both. Second, ideology is an analysis of what is done with what should be done, namely the relationship between the nature of the world with the nature of morals, politics, and other behavioral guidelines. Third, ideology is believed by members of certain groups, even believed in such a way that it is used as a formula for their social existence.²⁸ Ideology is not the same as certain religious schools.

Correspondingly, Riberu stated that ideology has a derivative of several elements, viz ²⁹: firstly, a comprehensive view of people, the world and the universe in life, secondly social and political plans and structuring based on this understanding, thirdly awareness of making changes and struggles based on these ideological ideas and plans, fourthly directing people to accept the ideology and want to be involved as his followers and kelina mobilized as much as possible the cadres and supporters of the ideology. Ideology is a guide line for a particular institution and then translated into action. In general, O'neil divides the ideology of education into two broad categories, namely conservative ideology and liberal ideology.

IDEOOLOGY ENTREPRENEURSHIP

Studies on the interrelation of religion with economics / entrepreneurship have been carried out by academics, and are generally conducted by foreign academics. The most phenomenal study in this regard was carried out by Max Weber in his book *The Protestant Ethics And The Spirit of Capitalism*. According to Weber that the main factor that drives the growth of the spirit of capitalism in economic activities is religion (Read: Protestant). Religion also becomes ethics and doctrine which is applied in economic activities. Weber concluded that the Protestant work ethic was the force behind the development of capitalism at that time. Capitalism changed drastically when the spirit of Protestant ethics (especially Calvinists) was able to influence a number of people to be actively involved in the economic work of business development as well as trade and capital accumulation to invest.

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But then the conception of the interrelation of religion and economy developed rapidly in the study of sociology and economic anthropology. In the construction of theoretical thinking of the social sciences, in the era after

²⁸William F O`neil, *Ideologi-ideologi Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2008), hlm. 32.

²⁹Riberu, dk, "*Menguak Mitos-mitos Pembangunan: Telaah Etis dan Kritis*" dalam Suyatno, "*Sekolah Islam Terpadu*, hlm. 39.

³⁰Muhammad Muzakki, Pengantar dalam Abdul Jalil, *Spiritual Enterprenuership Transformasi Spiritualitas Kewirausahaan*, (Yogyakarta: LKIS Yogyakarta, 2013), hlm. 7

Weber. Robert Wuthnow, for example, proposes the conception that religion and economic sociology have strong relations and relationships, both in theoretical and empirical reality.³¹ In the next development, Clifford Geertz conducted a study comparing economic activities in Modjokuto Java and in Tabanan Bali. Geertz found that the economic development in Modjokuto and Tabanan was influenced by religious people and had strong religious beliefs. Returning to Weber's thinking, he essentially did not reject the entire tradition of rational thought from conventional economic schools. Weber's study is more likely to converge religious values and the values of western society's capitalism. Weber links religious values with individual rational behavior in the context of economic development in the West. According to Weber the tradition of rational thought that has crystallized for western societies can further motivate individual economic behavior by encouraging the progress of capitalism.³²

Furthermore, in the development of socio-economic studies, new institutional thinking (New Institutionalism) emerged as conceived by Victor Nee. He assumes that human behavior is always influenced by several things interconnected and integrated, namely social, economic, political, cultural and religious institutional interactions. Institution is defined as a party that prepares a set of formal and informal rules that guide individual and collective actions, and facilitates the creation of coordination between individuals.³³

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Meanwhile the development of thought in the scientific tradition of Muslim thinkers experiences inclusive and elastic dynamics. The scientific construction of Muslim scholars never dichotomizes religious life with the social context that shapes the reality of society. Religion is positioned at an idealistic level, while the social context explains empirical phenomena and the real life of society. Even in the economic context, some Muslim scientists position economic activity as an inseparable part of religious life. The conception of scientific thought that developed in the Islamic world

³¹Darwis, Muhammad, 2017. *Entrepreneurship Dalam Perspektif Islam Meneguhkan Paradigma Pertautan Agama dengan Ekonomi*, Dimuat dalam Jurnal Iqtishoduna, Vol. 6, No. 1 April 2017 p-ISSN: 2252-5661, e-ISSN: 2443-0056

³²Anthony Giddens, Pengantar dalam Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (London and New York: Root Letge, 1992).

³³Victor Nee, *The New Institutionalism in Economic and Sociology*: dalam Neil J. Smelser dan Richard, the Hand book of Economic Sociology (New Jerse and New York: Prisenton University Press, 2005)

civilization as above refers to the integrative paradigm. The integrative paradigm assumes that economic problems cannot be separated from other social life contexts including the social religious context. The integrative paradigm also negates the dichotomy between the achievement of material and spiritual goals, because both are perceived to have a similar orientation, namely in the search for and strengthening the virtues (Read: Worship) in the worldly interests *maupum ukhrawi*.³⁴

According to Umar chapra, the paradigm of Islam as contained in the doctrine of rhetoric tends to emphasize the integration of moral values and humanitarian fraternity with socio-economic justice. Thus, this conception indicates that economic activity in the perspective of Islam is not merely work and is not value-free. In fact, the conception of Islamic economics leads to the integration of the values of a country, with the main objective to be achieved is the realization of welfare (Falah) together. In Islam, *falah* is defined as long-term success (world and the hereafter). Thus, *falah* requires that economic activity must not only focus on achieving material success, but also together with a spiritual spiritual frame.³⁵

Discussing the integrative concept in Islamic economic thought Islamic economic experts also refer to the theory conveyed by Ibn Khaldun (1332-1400). Ibn Khaldun examined economic problems on two principles, namely macro and micro. On the macro principle Ibn Khaldun links the socio-economic context with Islamic law, political power, the active role of the community, the wealth of natural resources, and justice. According to Ibn Khaldun all these elements are in the formation of interlocking circles as to the pattern of "cause-effect".

In other words, all the elements that are hand in hand and are in a circle because they influence and depend on each other. This concept is what Umar chapra calls "functional relations" which establish work patterns as a cause-effect relationship. For example, religious sharia as a reference to moral values that shape political power, economic development and behavior, social welfare, distribution and consumption justice.³⁶ While on the micro principle, Khaldun conceptualizes the importance of "please help" or work together to realize the economic prosperity of the community. According to him social solidarity has an important role in creating prosperity and mutual prosperity. He refers to the Qur'an which means "and please help you in virtue and piety, and do not help in sinning and violating (Q. 5;: 2).

³⁴Nor Huda, *Islam Nusantara, Sejarah Sosial Intelektual Islam di Indonesia* (Yogyakarta: Arruzz Media, 2007) hlm. 207

³⁵Pusat pengkajian dan pengembangan ekonomi Islam (P3EI), *Ekonomi Islam* (Jakarta: PT. Raja Grafindo Persada, 2008) hlm. 42-44

³⁶Umer Chapna, *The Future of Economic: and Islamic Perspective* (Jakarta: Syari'ah Economic and Banking Institute, 2001) hlm. 154-155

Furthermore, to actualize social ties and cooperation, according to Khaldun, social solidarity (ashhabiyah) which is more functional is needed. The concept of ashhabiyah which has a substantive meaning "Brotherhood of Islam" according to Khaldun, must be maximized in its role to build cooperation for the achievement of common goals. Thus, Khaldun asserted that economic behavior is not mechanistic or atomistic, but is influenced by various factors such as political, cultural, and religious. In addition, the concept of Ashhabiyah implies a strong integration between religious moral-ethical value systems and human rationality. For Muslims, the basis of morality which is meant refers to the teachings of the Qur'an and the Sunnah and the example of the Prophet Muhammad in carrying out life in society. While in terms of rationality that is based on the quality of individuals in using the potential of reason expressed in the form of critical thinking skills, analytical, creative and innovative.

An important point that can be drawn from the framework of Max Weber and Ibn Khaldun as described above is the linkage between the cultural traditions of society (Purposive Rationality) and the values of religious teachings (Protestant ethics or Islamic morality) that trigger community economic development. Thus the economic spirit can emerge from any cultural and religious value system. Furthermore, the thing that is no less important is understanding how the interaction and interconnection between religious values and economic behavior work. How the religious values that exist in the community provide a driving influence for the growth of the economic spirit for them. In the Indonesian context, the question could be directed more towards the values of the Islamic religion, given the majority of Indonesia's population is Muslim. To answer such questions, the answer that has been able to be given by experts is to refer to the theory of religious social transformation.

CONCLUSION

The ideology of entrepreneurship education in Islam is an Islamic view of the vision of Islamic education as a caliph on earth, as a manager and guardian of nature, and functionally optimizing all human and natural potential for prosperity so as to create rahmatan lil alamin. Entrepreneurship education as a medium to grow the character of the caliph to lead and manage it requires mental entrepreneurship in students. If you use Oneil's glasses, it can be said that the ideology orientation of entrepreneurship education is progressive fundamentalist. Where the ultimate goal of education is to obey God's will as revealed in the religious scriptures. An ideological orientation in entrepreneurship education, wants to bring the "past" to the future while still opening up to contemporary views. Here, the fundamentalist attitude is evident from his efforts to take the concept of ethical muamalah including the foundations of entrepreneurship on what has been revealed in the scriptures.

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