

The Role of the Entrepreneurial Spirit in Developing Multicultural Islamic Education

Mariyono Dwi¹, Maskuri Maskuri², Muhammad Junaidi Ghony³,
Universitas Islam Malang, Malang, Indonesia, Email:
¹dwimariyono@unisma.ac.id, ²masykuri@unisma.ac.id,
³m.djunaidi.ghony@unisma.ac.id

This research aims to explore the role of entrepreneurial spirit in developing multicultural Islamic education at the Bahrul Maghfiroh Islamic boarding school in Malang. It utilizes a qualitative approach with an ethnographic case study method. The research questions are: 1) What entrepreneurial spirit serves as the foundational capital in developing multicultural Islamic education at the Bahrul Maghfiroh Islamic boarding school in Malang? and 2) How does the entrepreneurial spirit contribute to the development of multicultural Islamic education at the Bahrul Maghfiroh Islamic boarding school in Malang? Data and information sources are gathered through interviews, observations, and document reviews. The collected data is analyzed using the Miles Huberman & Saldana 2014 model, which consists of three steps. The study finds that entrepreneurial spirit plays a crucial role in developing multicultural Islamic education at the boarding school. The entrepreneurial spirit serves as capital in advancing multicultural Islamic education, and this capital is not always synonymous with tangible assets such as money and gold. The contribution of entrepreneurial spirit is tangible and significant as it helps create an inclusive and conducive learning environment, encouraging the growth of creativity and innovation among the students. Furthermore, social entrepreneurship in the surrounding community of the boarding school can also thrive and collaborate towards the common goal of improving the quality of life for the community.

Keywords: *Entrepreneurial Spirit, Multicultural Islamic Education, Islamic Boarding School, Ethnographic Case Study*

1. INTRODUCTION

In general, Islamic boarding schools (pondok pesantren) are clearly and evidently credited with significant contributions as the oldest Islamic educational institutions (Usman, 2013). They play a crucial role in cultivating scholars and contribute to the social reconstruction of communities through preaching and education. Gradually, the role of Islamic boarding schools has had a considerable impact on transforming the culture of regions and shaping the mindset of the society, steering it away from educational backwardness and producing resilient, independent, and spiritually rich younger generations capable of competing in the global era. (Rozaimie, 2019).

The description above is in accordance with what was conveyed by one of the informants that:

"...Father KH Abdullah Fattah bin Daim Tjitronegoro (Mbah Fattah), my father....has hope, of being able to have an Islamic boarding school...., to be able to give birth to a young generation full of talent and spirit, both the spirit of pursuing the end and spirit to reach the world.....to be able to provide for himself and others..." (Interview,/KDP/MLG/20042023)

The progress of globalization has resulted in social and cultural changes on a global scale. (Ernawam, 2017). This development is driven by increasingly advanced technology that influences everything. Islamic boarding schools must be able to promptly respond to all social changes that occur. Said one of the informants by saying:

"the tradition of Islamic boarding schools is clear, that... al-muhafadhotu 'ala qodimis sholih wal akhdzu bil Jadidil ashlah, means preserving the goodness of the past and embracing the goodness of the new...., this is a characteristic , can't be lost, especially in conditions like this. This is very relevant, very appropriate in responding to changing times (interview/UTSD/MLG/28042023).

Islamic boarding schools (pondok pesantren) must innovate to enhance competitiveness (Anggadwita et al., 2021). The provision of business units as practical arenas for students is an unavoidable necessity (Khan & Khalique, 2014). They need to be equipped to independently face the developments and changes occurring outside the boarding school. The challenges of the global era must be met with tangible actions (Report, 2023). The spirit of the students must be cultivated and nurtured. Independence and orientation should be directed towards the future. Students must be proficient in religious knowledge and equipped with skills. They should be capable of initiating social changes in various fields within the community. Their presence is anticipated and awaited by society.

Bahrul Maghfiroh Malang as an Islamic boarding school (Syakur et al., 2022) has a dual function as a missionary institution and educational institution. Cultivating a friendly, open, respectful and sincere attitude is very important in interacting with the community. an informant said that:



“ ... is the basis for a multicultural approach that is based on an entrepreneurial spirit, prioritizing independence, a future-oriented perspective, and readiness in various conditions. A friendly, open-minded and respectful attitude, rooted in sincerity, is very important and must be accompanied by creativity and innovation. Santri are taught ... to create innovations ... new methods in preaching ... (Interview/ KDP/MLG/20042023).

The business units that were established provide a new platform for the students of the Bahrul Maghfiroh Islamic Boarding School to train creativity and innovation. Simultaneously, it reconstructs the student spirit, instills an entrepreneurial mindset and encourages continuous progress to embrace unpredictable global trends. Human effort, prayer, and utilizing all available resources are the means that individuals use in trying and must be prepared to face risks. This was conveyed by one of the informants by saying:

Entrepreneurial spirit ... a crucial factor in developing multicultural Islamic education in Islamic boarding schools, we awaken the spirit of our students, ... we form a mindset encourage creativity, innovation, ... to be ready to face the challenges change....(Interview/ DBHU/MLG/01052023)

This research aims to explore the role of the entrepreneurial spirit in developing multicultural Islamic education in Islamic boarding schools. As time went by, the Bahrul Maghfiroh Malang Islamic Boarding School since the era of its founder KH. Lukmanul Karim (Gus Lukman) has developed various potentials to equip his students with various entrepreneurial skills as well as preaching. Under the leadership of K.H Muhammad Bisri (Gus Bisri), this educational model aims to equip students with the skills necessary to be involved in society. Students are expected to be able to innovate, especially in social situations that require creative solutions to meet life's needs. Clearly and clearly, one of the informants said that:

"The Islamic boarding school education model must immediately be able to find its identity,..... students need to be equipped with... skills... to be involved in society, they..... must innovate..... need creative solutions to fulfill necessities of life..."(interview/USTD/MLG/28042023)

The diversity of cultures around the boarding school is a source of pride and innovation, providing various solutions to ensure smooth interaction with the surrounding community (Irham, 2018). The boarding school strives to meet its needs without relying on external assistance. To realize a 'pesantrenpreneur,' the education and leadership model of the 'kiai' (leader) must change in terms of both process and role. A religious and individualistic leadership style is not conducive to building a culture of openness and public access.

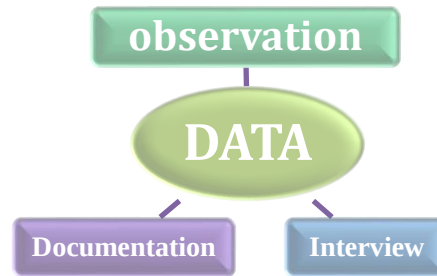
The designation of a multicultural boarding school is evident in the diverse composition of students in terms of social strata, age, ethnicity, tribe, culture, language, and customs, as well as the involvement of several entrepreneurship mentors. The independence and the spirit of change within the students are unique qualities that must be preserved and developed. Students who willingly take risks to leave their families as evidence of this commitment are expected to socialize with peers from various regions, tribes, customs, cultures, and personalities to build self-confidence and counteract radical ideologies.(Supratno, 2019).

2. METHOD

This research employs a qualitative approach with an ethnographic case study method (Creswell, 2008, p. 473). The study aims to describe and depict the current state of the research object based on factual observations. It is an effort to reveal issues, situations, or events as they are, focusing on factual descriptions. The research results emphasize providing an objective overview of the actual conditions of the subjects under investigation. The researcher will consistently ask questions using phrases such as 'why,' 'what reasons,' and 'how did it happen'. (Moleong, L, 2010, p. 6).

Conducted in one of the pesantrens in Indonesia, namely Bahrul Maghfiroh Islamic Boarding School in Malang, this qualitative research aims to describe, understand, and interpret phenomena, events, and social activities (M. Junaidi Ghony & Fauzan Al-Mansur, 2014) occurring in the research location, which is the Bahrul Maghfiroh Merjosari Malang Islamic Boarding School. As stated by Ghony, qualitative research aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions of individuals or groups (M. Junaidi Ghony & Fauzan Al-Mansur, 2014). The research involves interviews (Komariah, Satori, 2014, p. 130) with teachers (ustadz), students (santri), partners, the surrounding community, school administrators, and boarding school caretakers, supported by observation results and document reviews.(Suharsimi, 2006, p. 234) Data collected from interviews, observations, and document reviews are analyzed using the interactive model by Huberman and Saldana (2014) (Miles, M.B, Huberman, A.M, & Saldana, 2014), (Ridder et al., 2014),, which applies three steps in data analysis: data condensation, data display, and conclusion drawing/verification.

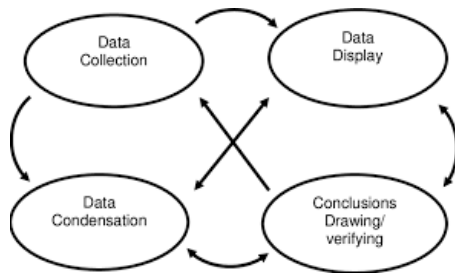
Figure 1.1. Data collection technique



Source: processed by researchers

The data results from various techniques that the researcher chose, then the researcher analyzed them comprehensively to obtain a view of the problems that the researcher raised. In the researcher's view, the Milles Hubberment data analysis model is the right model in this context.

Figure 2. Data Analysis Techniques



Source: (Miles, M.B, Huberman, A.M, & Saldana, 2014)

Data Condensation. Data condensation is the process of selecting, focusing, simplifying, abstracting, and transforming field notes, interview transcripts, documents, and relevant findings directly related to the focus of this research. This is intended to strengthen the research data. Data condensation occurs continuously during the research activities. The researcher assesses this as a form of data analysis aimed at sharpening, sorting, focusing, discarding, and organizing data in such a way that conclusions are obtained. The researcher condenses primary and secondary data through activities such as summarization, coding, theme development, category creation, and others, with the goal of sorting out irrelevant data or information for further verification.

Data Display. The second data analysis activity is data presentation. The researcher carefully organizes the data. It is essential for the researcher to humanize the data in a comprehensive and complete display. This step allows the researcher to draw conclusions and take action. The data is

presented in the form of narrative text, then organized in an easily understandable matrix format, which is later narrated.

Conclusion Drawing/Verification. The third and final data analysis activity is Drawing and Verifying Conclusions. Initially, the interim conclusions made by the researcher may not be clearly meaningful. However, with the addition of research data, the meaning within the data becomes clearer. Subsequently, the accumulated data is verified throughout the research process to draw conclusions and verify them in line with the focus of this research.

3. RESULTS AND DISCUSSION

3.1. Foundational Capitals in Developing Multicultural Islamic Education

This study found that entrepreneurial spirit plays a crucial role in developing multicultural Islamic education at Bahrul Maghfiroh Islamic boarding school in Malang. Entrepreneurial spirit, characterized by creativity, innovation, independence, perseverance, and a refusal to give up, serves as the foundational capital for developing multicultural Islamic education. Based on the research findings at Bahrul Maghfiroh Islamic boarding school, it is evident that entrepreneurial capital as a spirit for developing multicultural Islamic education does not necessarily have to be tangible, such as money, facilities, and other equipment.

Ciputra, as mentioned on <https://entrepreneur.bisnis.com/>, outlines three main capitals that an entrepreneur should possess: strong desire, enthusiasm and hard work, and courage and self-confidence. Basic capital as a spirit in developing multicultural Islamic education at Bahrul Maghfiroh Islamic boarding school, based on interview data, observations, and document reviews, is categorized into six capital groups: 1) Social capital; 2) Human capital; 3) Spiritual capital; 4) Mental capital; 5) Motivational capital; and 6) Customer capital. According to Suryana (Suryana, 2003, p. 73), these abstract capitals, such as social, human, mental/moral, and motivational capital, are crucial. Without values or norms strengthening as a spirit, educational institutions, especially Islamic boarding schools, will lack competitiveness and operate empty.

Capital in entrepreneurship does not have to be tangible such as money, facilities and other equipment. The abstract capital implemented at the Bahrul Mahfiroh Malang Islamic boarding school includes shiddiq (honest), amanah (trustworthy), tabligh (polite/communicative), fathonah (intelligent), syaja'ah (courageous), al-ya's (never give up), increasing skills, knowledge, independence, discipline and cooperative attitudes. At length, one of the Islamic boarding school caregivers said that:

“It's called capital, it doesn't last forever and doesn't have to be money or means. The scope of basic capital that we realize at Bahrul Maghfiroh is in the form of enthusiasm to strengthen social relations, power and creative human resource development in abstract

forms such as science, religious knowledge, ethics, manners, skills, attitudes, behavior, culture, all of which are the basis for developing multicultural Islamic education. Why? "Because Islam is multicultural, its history originates from Arabia and is embraced by the world community, so there is no doubt about the multiculturalism of Islam, it just requires a comprehensive explanation and understanding regarding the Islamic values in question" (Interview/KDP/MLG/20042024)

The globalization of information and the ubiquity of technology have also impacted the context of Islamic education. Students now have unprecedented access to diverse perspectives, making it imperative for educational institutions to integrate innovative approaches that leverage technology while maintaining the core values of Islamic teachings. This context sets the stage for exploring how entrepreneurial spirit can serve as a catalyst for innovation, adaptability, and empowerment within the realm of Islamic education in a multicultural era. In summary, the research context acknowledges the evolving nature of Islamic education, influenced by the forces of globalization, cultural diversity, and technological advancements. It recognizes the need for a responsive and inclusive approach to education, providing the foundation for the investigation into the role of entrepreneurial spirit in shaping the future of multicultural Islamic education. Chairman of the Board of Trustees of the Bahrul Maghfiroh Malang Foundation, said that:

.... Islamic boarding schools like Bahrul Maghfiroh, ... cannot be denied are experiencing significant transformation, which is shaped by the dynamic forces of globalization, cultural diversity and technological progress. The paradigm of *tasamuh*, *tawasuth*, *ta'aruf*, *tawazun*, *ta'awun*...., now seems to be being tested,.... to find... opportunities presented by the multicultural era.... (interview/ KDP/MLG/20042023)

The goal of the competitive strategy for Islamic boarding school education is to determine and ensure that the institution can fortify itself to the best of its ability. Effective competitive strategies for educational institutions include the ability to adopt offensive and defensive strategies. Therefore, analyzing all potential sources is done by assessing strengths, weaknesses, and environmental dynamics, comprising opportunities and threats. This is key to developing Islamic boarding school education strategies rich in multicultural Islamic values in the context of service quality, customer satisfaction, and behavioral intentions, as highlighted by Ham and Hayduk (Hayduk, 2003), and Buchari Alma (Alma & Hurriyati, 2008).

1. Social Capital: According to Fukuyama (Fukuyama, 2002, p. 22), social capital comprises norms that shape the interaction between two or more individuals. As per Hanifan (Hanifan, 1916), quoted by Rusydi Syahra (Syahra, 2003), the scope of social capital includes goodwill, friendliness, mutual sympathy, and close social relationships that form a social group. The social capital at Bahrul Maghfiroh Islamic boarding school, based on processed data from

interviews, observations, and documentation, includes traits such as independence, discipline, open-mindedness, cooperation, responsibility, and qualities like shiddiq, amanah, tabligh, fathanah, as well as the attitudes of ta'aruf (Farantika et al., 2022), tawasuth, tasamuh, tawazun, and ta'awun.

One informant commented that:

.... basically for Islamic boarding schools, especially Islamic boarding schools here, yes... it is in the form of social coexistence of Islamic boarding schools, which institutionalize tasks, roles, authority, responsibilities, reward systems and other connections that lead to collective action. from social norms which act as social glue between Islamic boarding schools and the surrounding community, as glue to create togetherness and friendliness between group members among themselves. Social capital is created through the interaction of all Islamic boarding school members... (interview/KDP/MLG/20042023)

Confirming this, one of the informants commented that:

....that the Islamic values that were exemplified by our predecessors....that is our reference that we instill in the students. There are many Muslim figures who are successful while maintaining consistent behavior towards society... (interview/UTSD/MLG/28042023)

2. Human Capital. Leslie Hannah defines human capital as all qualities available within a person, including habits, knowledge, social attributes, and personality traits (including creativity) manifested in the ability to work and create added value (Hannah, 1987). Institutions can invest in human resources through education and training, allowing for improved quality and competitiveness. Human capital, defined as the skills possessed by individuals, is considered an asset, with investments such as education and training enhancing institutional and individual competitiveness. Based on observations, interviews, and document reviews conducted at the research site, human capital as an entrepreneurial spirit in developing multicultural Islamic education includes the leadership role of the kiai, the formation of leadership ethics, the independence of students and the boarding school, human resource development, the creation of an entrepreneurial boarding school culture, building and strengthening partnerships, fostering creativity and innovation, and a progressive attitude among students.

The diversity of students, by displaying polite, friendly, disciplined attitudes by educators and teaching staff at the Bahrul Maghfiroh Islamic Boarding School is an inspiration for students to respond to needs and differences. The values contained in multicultural education, namely democracy, humanity and pluralism, have the potential to be incorporated into the students' personalities and developed in an integrated manner through a culture formed, namely the habit of living a friendly life. This is clear as stated by the Chair of the Caregiver Council by saying:

"It is important... to be aware of the existence of beliefs outside of us that are also believed to be true by other parties..." (Interview/KDP/MLG/20042023)

In another interview session, he also emphasized this by saying:

"...formalism in the interpretation of religious texts which are rigid and normative, actually denies Islam as rahmatan lil `alamin.... ..ukhuwah basyariyah..ukhuwah wathaniyah..ukhuwah Islamiyah, lakum diinukum waliyadain, that is clearly Allah SWT who said..." (Interview/KDP/MLG/20042023)

The goal of the boarding school is to create and develop a Muslim personality loyal and devoted to Allah SWT, noble, beneficial to society or the community by serving as a public servant and following the character of Prophet Muhammad SAW (Abdullah Aly, 2011). Independence of the boarding school has become a focus of the Ministry of Religious Affairs of the Republic of Indonesia, evident in the issuance of the Decree of the Ministry of Religious Affairs of the Republic of Indonesia Number: 1252 Year 2021 concerning the Roadmap for the Independence of Pesantren. The independence program of pesantren has been designated as a priority program by the Ministry of Religious Affairs through the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number: 749 of 2021, with the aim of optimizing pesantren resources and improving the welfare of both the pesantren and the community .(Kemenag RI, 2021).

Strengthening this condition, a similar statement was also made by the secretary at the Bahrul Maghfiroh business unit:

".....the provision of practical work is assigned to us, the tutor for the students is the person responsible for each business unit, the task of the tutor apart from teaching is also to be an assessor of the value of the students' skills..."(Interview/SUU/MLG/18052024)

Responsibility is an attitude and behavior that is willing and able to carry out its duties and obligations. They are all given responsibilities related to their fields and interests in entrepreneurial practice. The levels and task units of the santripreneur's masterpieces are classified into the terms young santripreneur, intermediate santripreneur and expert santripreneur.

with groups of young santripreneurs, main santripreneurs and expert santripreneurs... they each have different tasks, authorities... (Interview/UTDZ/MLG/28042024)

Institutionally, Bahrul Maghfiroh Malang's pesantren has set an example, providing tangible evidence by actualizing the spirit of independence among students through concrete efforts, including the establishment of several independent economic ventures as practical platforms. Overall, the development of various economic initiatives in pesantren aims to strengthen its funding, provide training for students, and empower the local economy (Kahfi, 2016).

3. **Spiritual Capital.** Spiritual activities are a crucial part of building the mindset of students. These activities are designed to prevent students from feelings of low self-esteem and to instill resilience in the face of challenges (Luthans, Youssef, 2015). Spiritual capital, a variant of social capital according to Bourdieu (Sallaz & Zavisca, 2007), encompasses strength, influence, knowledge, and conditions arising from participation in specific religious traditions. The entire capital is driven and encouraged by the spiritual capital arising from religious teachings (religious capital) that motivate individuals to do good for society. The spiritual capital in Islam covers all aspects of life and is based on a comprehensive belief in oneness (tauheed) and creed (Aqidah). It involves both vertical and horizontal dimensions, with the former focusing on devotion to Allah and the latter emphasizing the development of one's potential for the benefit of others (Tim Multitama Communication, 2006, p. 16)..

Confirming this, one of the informants commented that:

.... spirituality is the basis for every Muslim in acting and doing activities, we here are very confident that with dzikir, sholawat, istighosah, other ubudiyah-ubudiyah are able to strengthen the attitudes and actions of the students.. (Interview/UTSD/MLG/28042023)

4. **Mental Capital.** Mental capital involves developing a person's positive psychological condition, emphasizing beliefs, hope, optimism, and resilience. It relates to happiness, control, and the impact on the environment according to one's desires and abilities (Luthans, Youssef, 2015). In the context of Bahrul Maghfiroh Malang, mental strength is fostered to connect Islam with nationalism from two perspectives. First, from a pluralistic perspective, Islam and nationalism have a positive relationship in unity. Islam has a long history and even played a role in the formation of nationalism, giving birth to the first nation-state, the Madinah State, established by Prophet Muhammad SAW. Second, from a universalistic perspective, nationalism is not in conflict with Islam as a universal religion, as Islam does not limit itself to specific geographic or ethnic regions. Mental and spiritual values, embedded through religious activities and nationalism, serve as the foundation for students to have a love for their homeland. One of the informants said:

“..we here, at this cottage...mental and spiritual values are instilled through various religious and nationalistic activities, such as ceremonies, scout activities, commemoration of heroes' holidays, Islamic holidays, participation in independence events so that this

becomes the basis for students to have a sense of love for their country.(Interview/KDP/MLG/20032023)

5. Motivational Capital: Motivation is a specific need because an action leads to goal achievement. When a goal is achieved, satisfaction ensues, and the action tends to be repeated, making it more motivated. Motivation, a powerful driving force, influences an individual's efforts to achieve organizational goals, affected by the effort's ability to satisfy individual needs (Gemina et al., 2016). Creating a task force for the Masterpiece of Santri Entrepreneur, with various levels such as the Junior Task Force and the Expert Task Force, is a way to stimulate the motivation of students, whether consciously or unconsciously.

Establishment of the Maha Karya Santri Entrepreneur Task Force with various levels within the forum “Satuan Tugas Maha Karya Santri Entrepreneur Muda (STMKSEM), Satuan Tugas Santri Entrepreneur Utama (STMKSEU) and Satuan Tugas Maha Karya Santri Entrepreneur Ahli (STMKSEA)” is one way to stimulate student motivation which is implemented at the Bahrul Maghfiroh Malang Islamic boarding school. one of the informants said:

"The formation of the Maha Karya Santri Entrepreneur Task Force in Bahrul Maghfiroh Malang is not only about producing young entrepreneurs, but also about forming leaders who are visionary, responsible and responsive to Islamic values. By providing practical experience, all santri must be involved in the project entrepreneurship, in instilling Islamic values, STMKE can be a driving force that advances not only the Islamic boarding school itself but also the santri community as a whole"(Interview/USTD/MLG/28042023)

6. Customer Capital: In today's competitive educational landscape, effective quality management is crucial for educational institutions (Umar & Ismail, 2018). If an educational institution is likened to a company, the students' parents or prospective parents, and the community are considered customers; the school principal, educators, and education personnel are the managers; and learning and learning outputs are the products or services produced by the educational institution (Hapsari, 2009, p. 5). Marketing in the education sector is not new, as marketing plays an increasingly important role in student recruitment (Simelton, 2012).. Customer capital, identified as a form of capital in the development of multicultural Islamic education at Bahrul Maghfiroh Malang, includes students, parents, the community, and partners. Offering various services, similar to other educational institutions, requires proactive management to meet the expectations of parents, partners, and the community, focusing on community and environmental benefits. The Director of Public Relations and the Islamic boarding school business unit said that:

"Islamic boarding school students, parents of Islamic boarding schools, Islamic boarding school employees and the surrounding community, these are regular customers, as well as main

partners of Islamic boarding schools. We must make their position as comfortable as possible because of our presence. The surrounding community and parents of our Islamic boarding school get involved in managing the business unit with a profit sharing system.....some of the students' parents become our partners by running the business unit" (Interview/SUU/MLG/18052024)

Table 3.1. *The Entrepreneurial Spirit which is used as Basic Capital in Developing Multicultural Islamic Education at the Bahrul Maghfiroh Islamic Boarding School in Malang*

Intangible Capital	
Shidiq, amanah, tabligh, fathonah, ta'aruf, tawasuth, tasamuh, ta'awun, tawazun, syaja'ah, al-ya'su, iklash, tawakkal, world and end orientation, spirit of change, independence, discipline, open-mindedness, cooperation, responsibility, leadership ethics, nationalist attitude, humanist attitude, self-confidence	The entrepreneurial spirit of students that develops at the Bahrul Maghfiroh Malang Islamic boarding school is used as the spirit of basic capital
Tangible Capital	
a) Mosque	The facilities and infrastructure at the Bahrul Maghfiroh Malang Islamic boarding school function as a vehicle for building and increasing motivation, a forum for innovation and creativity for students.
b) Library (book room and book room)	
c) Formal School Buildings and Rooms	
d) General Laboratory	
e) Orchid Laboratory	
f) Computer Laboratory	
g) Halal Center	
h) Main House	
i) Islamic Boarding School Administration Office	
j) School Administration Office	
k) Joint Office	
l) Multicultural dormitory	
m) Foundation operational vehicles	
n) Buildings and offices of business units	
o) And other supporting facilities and infrastructure	

Positioning students, parents, employees, the community, and partners as collaborators (partners) signifies equity, allowing the pesantren to recognize market needs and desires while maintaining positive relationships. (Atmaja & Purnamawati, 2020). This step is a strategy of Bahrul Maghfiroh Malang's pesantren to empower students and the community, avoiding a monopolistic image. Customer capital at Bahrul Maghfiroh Malang's pesantren comes from both external and internal sources. Both are harmonious relationships that the pesantren has with the community, serving as reliable and high-quality inputs and outputs, loyal and satisfied with

3.2. Contribution of Entrepreneurial Spirit in Developing Multicultural Islamic Education

The significance of the contribution of entrepreneurial spirit in developing multicultural Islamic education at Bahrul Maghfiroh Islamic Boarding School in Malang is beneficial in several aspects, as follows:

The first contribution is that the students of Bahrul Maghfiroh Islamic Boarding School actively develop their potential to possess spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills for themselves and society. This aligns with the Republic of Indonesia Law No. 20 of 2003 on the National Education System, which defines education as a conscious and planned effort to create a learning atmosphere and learning process so that learners actively develop their potential for spiritual strength, religious awareness, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation, and state.

The second contribution raises awareness and provides an understanding that entrepreneurial spirit is a core value exemplified by Prophet Muhammad SAW, manifested in behavior. These values, as resources, driving forces, goals, strategies, processes, and business outcomes, are essential in developing multicultural Islamic education. Following the example of Prophet Muhammad SAW, who reached the pinnacle of his career when trusted by Siti Khadijah, becoming a trusted entrepreneur whom he later married. Prophet Muhammad imparted wisdom to all of humanity on how to live life. Justice and honesty are highly esteemed in Islam in every action and activity. Muhammad SAW set an example by prioritizing honesty and justice, meaning there was nothing hidden in the products he sold, including their composition, quality, and price. With his honesty, he could attract the sympathy of others to emulate him. Honesty and fairness fundamentally generate trust from others.

The third contribution broadens perspectives, asserting that entrepreneurial spirit is an Islamic spirit that constantly urges its followers to work hard to improve their destiny. Islam opens doors for all Muslim individuals to choose a job they like according to their skills. Trusting in Allah (tawakkal) means not neglecting deeds in the form of work. The Islamic understanding goes beyond mere ritual worship; it has been proven to yield results for some Muslims who seem to overlook many primary sources of Islam. Working hard is not only for worldly purposes but also



for the hereafter because, as stated in the Quran (Surah Ar-Ra'd/13:11), "Indeed, Allah will not change the condition of a people until they change what is in themselves."

The fourth contribution is the establishment of the institution's (boarding school) self-sufficiency. Bahrul Maghfiroh Islamic Boarding School in Malang has succeeded in independently financing the operational costs of the boarding school. Profits from business ventures are used for the institution's operations, such as paying electricity bills, salaries for teachers, and education costs for students. Additionally, the boarding school periodically provides assistance to less fortunate residents around the school. Establishing various business units periodically, as an implication of economic self-reliance, serves as a platform for developing multicultural Islamic education and harnessing creativity from the surrounding community by creating social entrepreneurs.

The fifth contribution is the growth of entrepreneurial mindset and spirit among students at the boarding school. This is reflected in students who are entrusted with the freedom to lead and develop business units. Many graduates of the boarding school have successfully become "ustadzpreneurs" (entrepreneurial religious teachers) after completing their education. The spirit of students to become leaders is strong. Senior students with expertise in specific areas are employed as tutors for entrepreneurship education. At the same time, the role of caregivers is to guide and encourage students to become Islamic entrepreneurs.

The sixth contribution is the improvement of the institution's and graduates' quality and competitiveness. Students not only master religious knowledge but also have competencies in education and entrepreneurship.

The seventh contribution is that Bahrul Maghfiroh Islamic Boarding School has demonstrated its role as an educational institution oriented toward the needs of society. This is evident in the profit-sharing principle in the management of various business units owned by the boarding school. These business units are fully managed not only by the boarding school but also by students, alumni, and the community as working partners through a profit-sharing system. This system simultaneously eliminates the notion of the boarding school having a monopoly.

The eighth contribution provides insights that an Islamic entrepreneur is essential in establishing a new business with the goal of not only seeking maximum profit but also obtaining and providing non-material benefits to the internal business and external (community) environment. Someone with an entrepreneurial spirit can commit to any task and responsibility in their profession until they achieve the desired results. A sense of responsibility leaves no room for half-hearted efforts. All actions are carefully calculated. The courage to take risks is also inseparable from strong



support and commitment to continuously strive for business and missionary opportunities until achieving the expected results.

The ninth contribution emphasizes that Bahrul Maghfiroh Malang Islamic Boarding School views an entrepreneurial endeavor not only from the perspective of material value but also from humanitarian, ethical, and spiritual values. Humanitarian value orientation means that business managers (entrepreneurs) can provide humanitarian benefits by creating employment opportunities to reduce unemployment, social assistance, and other forms of assistance. Ethical values imply that the values of noble character must emerge in every business management activity, such as managing products with materials and acquisition methods not prohibited by Sharia, competing healthily, and maintaining good relationships with employees and business partners. Spiritual values mean that the actions or efforts made are intended to seek blessings and the pleasure of Allah SWT (Widjajakusuma, 2002, p. 9)

Entrepreneurship education enables individuals to generate not only positive outcomes for their own interests but also to always strive to provide services honestly, friendly, tolerantly, creatively, and innovatively. Being bold and ready to take risks, this strength becomes a missionary capital to find religious missionary methods that are friendly and effective. Islamic boarding schools should produce young generations experienced in independent business and oriented toward entrepreneurship. The answer for religious education institutions like Islamic boarding schools is to produce entrepreneurs with intellectual, emotional, and spiritual intelligence. When this happens, Islamic boarding schools will once again become instruments for strengthening the national economy and liberating humanity from the shackles of poverty (Kahfi, 2016).

The knowledge acquired at Bahrul Maghfiroh Islamic Boarding School in Malang still needs to be perfected and applied in daily life, especially for graduates. After leaving the boarding school, the clerics advise always using information about the boarding school correctly and not misusing it to contribute to spreading multicultural Islam. The clerics pray every night and provide guidance in the morning. This always happens because the cleric's prayer is considered older and can be easily answered.

Through the cleric's remembrance and prayer that encourages students to innovate in entrepreneurship, it is hoped that boarding school graduates will be ready to compete globally. This is a spiritual focus that the clerics implement through prayer and spiritual approaches. On the other hand, it can be observed that the younger generation of students has a particular entrepreneurial spirit. According to Haris, as shown by the popularity of researchers seeking careers. This mindset is related to the culture or climate of the region. Therefore, entrepreneurship education at the basic level is needed to increase the motivation of the younger generation by changing paradigms. Spiritual motivation, such as faith, religion, and ethics, as well as guidance

from the boarding school, can influence the financial independence of students. The development of spirit and spirituality is carried out by boarding schools that have.

3.3. Values of Multicultural Islamic Education

The key values of multicultural Islamic education are derived from the Qur'an and Hadith, which emphasize unity, respect, fairness, tolerance, and equality. These values aim to create harmony and prevent intolerant practices between religious communities. Some of the key values of multicultural Islamic education include:

1. Togetherness: Islam teaches its people about the value of togetherness and getting to know each other (ta'aruf) in differences in ethnicity, nation, language, skin color, and type (Farantika et al., 2022)
2. Respect: Multicultural Islamic education emphasizes the principles of mutual understanding, respect, and fairness (Mariyono, 2023b)
3. Tolerance: This value is closely related to respect and fairness, as it encourages the acceptance of differences and the right of others to exist and express their beliefs (Mariyono, 2023a)
4. Equality: Multicultural Islamic education promotes the idea of equality among all individuals, regardless of their background or beliefs (Syakur et al., 2022)
5. Democracy: Multicultural Islamic education encourages democratic values, where individuals are treated with equal respect and have a say in decision-making processes (Aisida, 2021)
6. Humanism: This value emphasizes the importance of human dignity, rights, and the well-being of all individuals (Aisida, 2021)
7. Pluralism: Multicultural Islamic education celebrates diversity and promotes the coexistence of different cultures, beliefs, and practices (Aisida, 2021)
8. Justice: This value encourages the fair and impartial treatment of all individuals, regardless of their background or beliefs (Aisida, 2021) (Irham, 2018)

In summary, multicultural Islamic education is based on the foundations of Islam (Qur'an and Hadith) and aims to explore differences as a necessity. It teaches values such as togetherness, respect, tolerance, equality, democracy, humanism, pluralism, and justice to foster a harmonious and inclusive society.

The research results indicate that entrepreneurial spirit is a crucial factor in developing multicultural Islamic education in pesantren. Entrepreneurial spirit, as intangible capital, is considered the foundational capital for developing multicultural Islamic education. The contribution of entrepreneurial spirit in the development of multicultural Islamic education is significant as it helps create a conducive learning environment, fostering creativity and innovation.

The Islamic understanding goes beyond mere ritual worship and has been proven to yield results for some Muslims who seem to overlook many primary sources of Islam. Working hard is not only for worldly purposes but also for the hereafter, as Allah will not change the condition of a people until they change what is in themselves. Entrepreneurial spirit helps create a conducive learning environment and encourages creativity and innovation, while the values of multicultural Islam contribute to creating an inclusive environment. Entrepreneurial spirit plays a crucial role in developing multicultural Islamic education in pesantren. These values of multicultural Islam are, in essence, the entrepreneurial spirit, and the entrepreneurial spirit itself embodies the values of multicultural Islam.

Pesantren has emerged as an extraordinary example of entrepreneurial spirit in developing a multicultural Islamic education system. Imdrus & Hadi (2022) Multicultural education in pesantren is a topic that is increasingly relevant and important in the context of education in Indonesia. In the field of education, pesantren or traditional Islamic schools have long been an integral part of the education system in Indonesia (Musaddad, 2023). However, pesantren is often perceived as conservative and limited in providing inclusive and innovative education (Rumainur et al., 2022).

In reality, pesantren has the potential to become a multicultural, inclusive, and innovative educational institution. However, to achieve this, strong entrepreneurial spirit and collaborative efforts from all relevant parties are required. In developing multicultural education in pesantren, creative solutions are needed to overcome various limitations. One way to do this is by dengan (Khan & Khalique, 2014) building partnerships with other educational institutions, both domestically and internationally. These partnerships can help pesantren acquire the necessary resources, such as knowledge, technology, and funds, and expand networks and access to various educational opportunities.

Another challenge is changing the public perception of pesantren and proving that pesantren can be an inclusive and innovative educational institution (Zulkarnain & Zubaedi, 2021). One way to do this is by adopting an innovative curriculum relevant to the times. Kymlicka (2020) A curriculum that incorporates multicultural learning can help overcome stereotypes and prejudices against pesantren Abbasi et al., n.d.). Additionally, multicultural education in pesantren can be enriched by teaching (Braun, 2009) social entrepreneurship to students. By fostering entrepreneurial spirit among students, pesantren can create an environment that encourages innovation and the development of new ideas that benefit society.

The implementation of active and creative learning is also key to developing multicultural education in pesantren. Pesantren can adopt teaching methods that actively involve students in the

learning process, such as group discussions, collaborative projects, and experiential learning. These teaching methods can help students develop a deeper understanding of culture, religion, and societal diversity. Furthermore, multicultural education in pesantren can be strengthened through the formation of networks and partnerships with external parties, such as universities, government institutions, and community organizations. By forming partnerships, pesantren can expand access to broader educational resources and opportunities, as well as gain support in developing multicultural education programs.

According to the Center for Curriculum Development Team at the Indonesian Ministry of Education and Culture, character values that need to be internalized in students are divided into five groups: first, values related to God: spiritual and religious. Second, values related to oneself: honesty, responsibility, a healthy lifestyle, discipline, hard work, self-confidence, independence, curiosity, love of reading, entrepreneurial spirit, love of knowledge, and logical, critical, creative, innovative thinking. Third, values related to others: awareness of rights and obligations, social rule compliance, appreciation of others' work and achievements, politeness, democratic values, tolerance, and friendliness. Fourth, values related to the environment: preventing damage, repairing damage, helping others affected by disasters. Fifth, values related to national values: nationalism, love for the homeland, love for peace, appreciation of diversity (Tim Pusat Kurikulum Pengembangan Pendidikan Entrepreneurship, 2010, pp. 16–19).

Entrepreneurship-based education is education that applies principles and methodologies to internalize values in students by optimizing the potential of activities by mobilizing resources to be integrated with the vision and mission. Integrated with developments occurring both in the school environment and in society, using relevant models and learning strategies that (Suryana et al., 2017) directly impact external and internal environments.

Winarno (2016) states that entrepreneurship education must be able to shape entrepreneurship by increasing business knowledge and developing psychological attributes such as self-confidence, self-esteem, and self-excellence. This study asserts that the development of entrepreneurship education also extends to pesantren. Pesantren, as a place of knowledge for students, has also facilitated entrepreneurship education to develop oneself in the entrepreneurial world through the practice of these characteristics. This is also called the psychology and behavior pattern according to Hong (2002) because its characteristics are innovation. The implementation of a curriculum that encompasses Islamic values and multicultural aspects holistically is crucial. The development of teaching materials that accommodate cultural diversity and provide space for local expression is a necessity.

Synergy works hand in hand that education in pesantren must stay on its course leading to the goals of National Education. Samsul Nizar (2002, p. 37) emphasizes that the goals of Islamic education must include two things: First, the horizontal dialectical dimension, namely being able to develop the reality of life, both concerning oneself, society, and the universe along with its contents. Second, the vertical subordination dimension, namely implying that besides being a tool to preserve, utilize, and preserve natural resources, it should also be a bridge to understanding the phenomena and mysteries of life in an effort to achieve a lasting relationship with its Creator.

As time continues to change in accordance with its era, the necessity for pesantren to adapt to global developments and the widespread multicultural culture is essential. One approach that can be used is the entrepreneurial spirit.

Institutional pesantren has become a beacon for students seeking a comprehensive learning experience, with a commitment to providing holistic education that combines religious teachings with modern knowledge. In this journal, we explore various aspects of the entrepreneurial approach taken by Bahrul Maghfiroh Malang pesantren, highlighting the benefits for students and the wider community, including:

- 1) **Holistic Approach to Education At Pesantren Bahrul Maghfiroh Malang**, the entrepreneurial spirit is clearly evident in the way education is delivered. The curriculum is designed not only to focus on religious teachings but also to incorporate various skills, emphasizing the importance of subjects such as science, technology, and the arts (Fitriastuti et al., 2023). By embracing a holistic approach, the school nurtures students based not only on their Islamic faith but also with skills to excel in the modern world.
- 2) **Promoting Multiculturalism** The school takes pride in its multicultural environment, where students from various ethnicities, backgrounds, and nationalities live harmoniously side by side. The entrepreneurial spirit is embedded in the school's vision to foster understanding, respect, and appreciation for diversity. Through inclusive policies, cultural exchange programs, and international collaborations, the school ensures that students develop a global mindset, ready to contribute positively to multicultural society (Sukma et al., 2023).
- 3) **Innovative Teaching Methods** Embracing the entrepreneurial spirit, Pesantren Bahrul Maghfiroh Malang (Vingki et al., 2023) incorporates innovative teaching methods that actively engage students in their learning journey. From project-based learning to collaborative group projects, students are encouraged to think critically, solve problems, and express themselves creatively. This approach not only enhances their academic performance but also fosters entrepreneurial skills such as leadership, teamwork, and adaptability.
- 4) **Empowering the Next Generation of Entrepreneurs** Recognizing the importance of entrepreneurship in the modern world, the school has integrated the development of entrepreneurial skills into its curriculum. Students are encouraged to develop their business

ideas, learn about market demand, and acquire practical skills by establishing small businesses within the school community. This hands-on experience empowers students to become future entrepreneurs contributing to the growth and development of their community.

The definition of the curriculum evolves according to the situation and conditions of the desired development. Below are some definitions of the curriculum by several experts according to Nasution (2006), namely: 1) The Curriculum is the sum total of school's efforts to influence learning, whether in the classroom, on the playground, or out of school (Saylor, J. G., Alexander, W. M., & Lewis, 1981); 2) a sequence of potential experiences set up in the school for the purpose of disciplining children and youth in group ways of thinking and acting; 3) The tendency in recent decades has been to use the term in a broader sense to refer to the whole life and program of the school. The term is used... to include all the experiences of children for which the school accepts responsibility. It denotes the results of efforts on the part of the adults of the community and the nation to bring to the children the finest, most wholesome influences that exist in the culture (Shepherd, G. D., & Ragan, 1982); and 4) A curriculum consists of the means used to achieve or carry out given purposes of schooling (Krug, 1960).

Based on the definitions of the curriculum above, it can be seen that the scope of the curriculum varies, some interpret it as a set of experiences, activities both within and outside the scope of the school. The diversity of understanding of the curriculum is in line with what Henderson, et al. stated that like other terms in education, the curriculum is a complex concept, and when people use the term curriculum, we cannot know it until they explain it.

To facilitate understanding of research findings, the results of data from observations, interviews and document analysis of secondary and primary data, processed using 2014 mileage model data analysis, are presented below by the researchers in table 3.2

Table 3.2 Research Findings

No	Research Focus	Findings
1	Entrepreneurial Basic Capital which is used as Spirit in Developing Multicultural Islamic Education at the Bahrul Maghfiroh Islamic Boarding School in Malang	1. The basic entrepreneurial capital as a spirit in developing multicultural Islamic education is capital in the sense of intangible capital in the form of social capital, human capital, mental capital, motivational capital, spiritual capital and customer capital. a) Social Capital, including elements of independence, discipline, open-mindedness, cooperation, responsibility, shidiq, trust, tabligh, fathonah, ta'aruf, tawasuth, tawazun, tasamuh, ta'awun, national attitude, all of which is wrapped in a spirit called spirit 45 (four five spirit). b) Human capital, including kiai role models, Islamic boarding school independence, education with a double track boarding school model, entrepreneurship education and training, seminar activities, workshops, creation of Islamic boarding school culture, partnerships (cooperation), creativity and innovation with tutors. experts, motivation for creating products using laboratories, independent business of students, providing business capital for expert students, grouping young students, intermediate students and expert students, creating a culture of entrepreneurs to build innovation and creativity, progressive attitude (moving forward), leadership ethics. c) Motivational Capital: STMKSE members experience gradual development of skills and leadership according to their level. The existence of three levels allows diversification of entrepreneurial projects from small to large, creating a greater impact on Islamic boarding schools and society. The group-based mentorship approach allows for more effective transfer of

		knowledge and experience among STMKSE members. This structure creates a sustainability model by providing clear roles and career development paths for STMKSE members. Young, Main and Expert STMKSE work together to achieve common goals, creating synergy and cooperation between these levels. d) Spiritual capital, including, the attitude of syaja'ah, al-ya'su, leadership spirit, humanist nationalist attitude, sincerity, tawakal, belief in one's own strength, self-confidence, as well as an orientation towards balance in the world and the hereafter. e) Customer capital, is capital for utilization and empowerment as a process involving students, student guardians, alumni and the surrounding community as well as partners in a cycle of mutually beneficial cooperation (profit sharing). Students, guardians of students, alumni, employees and the community, apart from being customers, also play a role as sustainable business partners.
2	Contribution of the Entrepreneurial Spirit in Developing Multicultural Islamic Education at the Bahrul Maghfiroh Islamic Boarding School, Malang	1. Promote an inclusive institutional model 2. Create a strong feedback loop between process input and output 3. Encouraging acceptance of diversity. Multicultural Islamic education encourages acceptance of diversity in various aspects, such as culture, ethnicity, language and social background. This helps students to understand and appreciate the differences between individuals and groups in Muslim society. Acceptance of diversity also allows students to see the similarities in Islamic values that underlie this diversity. 4. Support training and professional development for educators. Entrepreneurial ventures can focus on providing training and professional development opportunities for teachers and educators working in multicultural Islamic education environments. By

		providing teachers with the skills and knowledge necessary to teach diverse classrooms, entrepreneurs can improve the quality of education and ensure culturally sensitive pedagogy. 5. Develop inclusive curriculum and resources. Entrepreneurial efforts can create curriculum materials, textbooks, and digital resources that reflect the cultural diversity of Islam. This includes the inclusion of content that reflects various Islamic traditions, historical perspectives, and contemporary issues faced by multicultural Muslim communities. In doing so, they build an inclusive learning environment that resonates with learners from various cultural backgrounds. 6. Ability to identify and address educational gaps: Entrepreneurs who well understand the needs and aspirations of multicultural Muslim communities can identify gaps in existing educational offerings. They can develop innovative solutions and educational models that serve the diverse cultural backgrounds, languages, and contexts of learners. 7. As an inspiration in developing inclusive curriculum and resources: Entrepreneurial efforts can create curriculum materials, textbooks, and digital resources that reflect the cultural diversity of Islam. This includes the inclusion of content that reflects various Islamic traditions, historical perspectives, and contemporary issues faced by multicultural Muslim communities. In doing so, they build an inclusive learning environment that resonates with learners from various cultural backgrounds. 8. Foster awareness to promote cross-cultural understanding: Entrepreneurial initiatives can actively promote cross-cultural understanding in Islamic education. They can organize interfaith dialogue, cultural exchange programs, and collaborative projects that encourage interaction between students from
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		different backgrounds. By building an environment of dialogue and mutual respect, entrepreneurial efforts contribute to the development of multicultural Islamic education that values diversity and promotes harmony. 9. Raise awareness of the importance of collaborating with community organizations: Entrepreneurs can collaborate with community organizations, mosques, and Islamic centers to create partnerships that support multicultural Islamic education. This kind of collaboration can help in sharing resources, expertise, and best practices, thereby creating a network of support for educators and learners. 10. Support training and professional development for educators: Entrepreneurial ventures can focus on providing training and professional development opportunities for teachers and educators working in multicultural Islamic education environments. By providing teachers with the skills and knowledge necessary to teach diverse classrooms, entrepreneurs can improve the quality of education and ensure culturally sensitive pedagogy. 11. Providing real Islamic scientific insight, that Islam clearly and clearly wants its ummah to continue to move forward to change for the better. 12. Provide an understanding of the importance of working together with anyone to achieve success regardless of race, likes, religion and culture as an effort to add resources and value to life.. 13. Providing understanding that the existence of differences is His will, you must be able to understand and understand and put them in their place in their behavior. 14. Learning for students that the entrepreneurial spirit is also the basis of multicultural Islamic values. Providing learning that motivation, intention and attitude, honesty, trustworthiness are part of the many values as basic capital in activities and life, especially
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		in entrepreneurship. 15. Provide learning and understanding that capital does not always have to be synonymous with money. 16. Forming the independence of students as well as reducing unemployment among the sarongs by providing opportunities as business partners in entrepreneurship with a high attitude and enthusiasm to continue moving forward, as an effort to achieve meaningfulness and balance in life. 17. Profits obtained from business results are used for Islamic boarding school operations, such as developing business units, paying for electricity, paying the salaries of ustaz and ustazah and also in social awareness actions. 18. Periodic and continuous development is carried out by Islamic boarding schools, as an implication of the vision and mission to build Islamic boarding school economic independence in creating Islamic boarding school entrepreneurs 19. High enthusiasm from the students in running the Islamic boarding school's entrepreneurship unit. Even though the business is actually just a place to practice and learn entrepreneurship, the students still manage it professionally. Proven success in terms of profits.
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4. CONCLUSION

The research results indicate that entrepreneurial spirit is a crucial factor in developing multicultural Islamic education in Islamic boarding schools (pesantren). Entrepreneurial spirit is considered the foundational capital for developing multicultural Islamic education, and it doesn't necessarily have to be tangible. The crucial position of entrepreneurial capital starts from zero capital. Thus, intangible capital, consisting of human capital, social capital, mental capital, motivation capital, spiritual capital, and customer capital, becomes the primary capital for an individual or institution to stand firm.

The contribution of entrepreneurial spirit in the development of multicultural Islamic education broadens perspectives, emphasizing that entrepreneurial spirit is an Islamic spirit that always encourages its followers to work hard to change their destiny for the better. Islam opens the door



for all Muslims to choose a job they like according to their skills. Trusting in Allah (tawakkal) means not neglecting deeds in the form of work.

The Islamic understanding goes beyond mere ritual worship, and it has been proven to yield results for some Muslims who seem to overlook many primary sources of Islam. Working hard is not only for worldly purposes but also for the hereafter because, as stated in the Quran, 'Indeed, Allah will not change the condition of a people until they change what is in themselves.' Entrepreneurial spirit helps create a conducive learning environment, fostering creativity and innovation, while the values of multicultural Islam help create an inclusive environment. Entrepreneurial spirit plays a crucial role in developing multicultural Islamic education in pesantren. These values of multicultural Islam are, in essence, the entrepreneurial spirit, and the entrepreneurial spirit itself embodies the values of multicultural Islam.

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