



Model of islamic spiritual entrepreneurship management in managing madrasah

Muhammad Sadri^{*}), Faisar Ananda, Saparuddin Siregar

Faculty of Islamic Economics and Business, Universitas Islam Negeri Sumatera Utara, Indonesia

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ABSTRACT

This study aims to identify and know the madrasa management model in Langkat District based on Islamic Spiritual Entrepreneurship. This model will be used as a madrasah management strategy in Langkat District for the continuation of madrasahs in the future. This research is descriptive quantitative and explanatory research. The research instrument used was a questionnaire that was accompanied by a brief interview to the research respondents. The data used are primary data and secondary data. Then the data is processed using SEM (Structural Equation Modeling) analysis techniques using AMOS. The study population is all employees implementing or managing madrasa management in Langkat District with a sample of 300 respondents selected according to the SEM analysis standard chosen by accidental sampling technique. The results showed that the management of madrasa based on Islamic values (combined with the values of professionalism) was considered capable of supporting madrasah management and sustainability in the future. There are several factors that support the management of madrasa based on Islamic values, its known honest behavior as the most important factor, the concept of worship to Allah SWT, blessing factor from Allah SWT. But Islamic values (siddiq, amanah, tabligh and fathanah), thankful behavior do not have a significant effect because the measurement is difficult to objectively carry out because it is related to the individual character of a nature that not everyone can or does not want to be measured directly and openly. Therefore it is necessary to have character education, the existence of spirituality education for management managers and optimal management supervision.



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Corresponding Author:

Muhammad Sadri,
Universitas Islam Negeri Sumatera Utara
Email: sadri063@fmail.com

Introduction

Madrasa in Langkat Regency have not had a good performance, namely they have not been able to manage the institution well with good leadership from the madrasah leadership. Madrasa do not yet have proper and independent planning, implementation, supervision and funding so that they have not succeeded in becoming effective educational institutions (Mulyasa, 2009). There needs to be a clear vision of madrasa, namely the existence of Islamic character as a Muslim person in various situations and conditions both in schools and in the general public, a holistic orientation that places spiritual and transcendental values to achieve learning goals so that it is easy to develop insights and skills in an integrated manner, and is oriented towards quality, namely the process and results of education.

The management model based on spiritual entrepreneurship is considered the most successful as a strategy to change the management method of management of madrasah educational institutions for the better, especially in facing and adapting to the challenges of globalization facing Indonesia today, especially in Langkat Regency which must quickly adapt to advances in science and technology. accompanying it. In accordance with the basis of the initial development of madrasa, namely Islamic educational institutions that grow and develop from below and are small from the community, so they must have close management and involve the community and management based on spiritual entrepreneurship is the most appropriate (Azra & Azyumardi, 2000).

Management with a spiritual entrepreneurial nuance is a combination of management methods based on an entrepreneurial spirit by prioritizing spiritual values to influence, inspire and enlighten while maximally empowering all human resources who play a role in managing the management of educational institutions. Based on the Islamic perspective, it is certainly associated with the teachings of Allah SWT which are sourced from the Al-Quran and Hadiths, so that all actions and decisions taken must be directly related to the divine reality, namely God Almighty (Tauhid) (Tobroni, 2012).

Madrasa need management with spiritual entrepreneurial nuances because they are considered to be the most capable of facing the challenges of globalization and preventing the negative impact of advances in science and technology on the younger generation of Muslims in Langkat Regency. Management of madrasa institutions requires independence that includes creativity to adapt to changes and technological advances but still puts forward good ways that reflect good Islamic character in influencing all resources and society in managing madrasa. There is an element of good spiritual leadership as exemplified by the Prophet Muhammad as the most ideal and effective character in good management because it contains several main characters, namely siddiq (integrity), amanah (trustworthy), fathanah (work smart), tabligh (open, human relations). Therefore, in influencing others, in managing madrasas, it is by providing good examples, inspiring, without giving doctrine, making people aware without being hurt, awakening without coercion, and giving instructions by inviting without ordering (Sirozi & Muhammad, 2004).

An entrepreneurial person is someone who likes change, tries to find something new that is different from others, creates new added value, benefits himself and others, makes sustainable work, and is institutionalized to work effectively for others (Winarto & Paulus, 2003). A leader who leads a company with an entrepreneurial spirit will be able to carry a far-reaching vision for the institution or company he leads, strive to provide the best for the institution or company, dare to take risks and like challenges and have high resilience to face these risks. Leaders also try to create a good and strong brand or image so that it provides high value for the company / institution, provides satisfaction for stakeholders or users, and creates trust (Tobroni, 2012). This will make the institution survive and excel in competition, not being eroded by the current of globalization and the threat of internationalization of ideas brought from outside Indonesia, especially those that are contrary to Islamic teachings.

Methods in professional madrasah management based on the new paradigm of education management must focus on customers, with methods of improving the quality of learning, quality of graduates, improving the quality and qualifications of educators, and encouraging education to continue education to a higher level of education (Bakhri, 2015). This is in accordance with the objectives and management methods of spiritual entrepreneurship nuances.

Islam is a complete guide in life. Therefore, there is no separation between business or doing business with religion. Islam has a culture of entrepreneurship and guidelines based on the Koran and Hadiths for running its business. Muslims who run businesses must play both the role of worship and caliph well. A Muslim businessman will seek the blessings of Allah SWT above all else. Muslim entrepreneurs do business not only for profit but also to fulfill fardu kifayyah. This research also states that many Muslims who successfully run their businesses based on culture and guidelines based on the Al-Quran and Hadiths but gradually lose their confidence. This is due to forgetting the fact that Islam is definitely related to business, Islam teaches a strong relationship between the Islamic method and its intrinsic value at work, namely providing benefits for others, positive, appreciation, growth and self-satisfaction, therefore in running a business with a soul nuance. Islamic entrepreneurship must continue to build self-confidence by continuing to explore potential strengths and improve weaknesses and continue to seek partners who are honest and have positive character (Yousef & D.A, 2000) (Vargas-Hernandez, 2010).

Islamic values do not conflict with the times and modernization, even the spiritual values that are combined in the entrepreneurial spirit of entrepreneurs in Saudi Arabia will further help develop the entrepreneurial culture in Saudi Arabia and help the country's economy get better (Kayed & Hasan, 2010). Spiritual entrepreneurship is used as a way to build internal change initiatives in organizational work culture. The purpose of business is

not just to seek personal financial gain or to socialize, but to create meaningful value for life. In other words, organizational performance is not only intended to provide value to the organization, but also to customers, stakeholders (stake holders), and even for the community, both around the organization's operational area and for wider community groups.

Keep your Introduction to be very concise, well structured, and inclusive of all the information needed to follow the development of your findings. Do not over-burden the reader by making the introduction too long. Get to the key parts other paper sooner rather than later.

Method

Research Approach

This research is a quantitative descriptive study. First of all, a quantitative descriptive research is conducted, which is to analyze the factors that play a role in the management of Islamic Spiritual Entrepreneurship-based management which will later be used as a model that has the most impact on the management and development of madrasas in Langkat Regency. In addition, interviews were also carried out in this study with the intent and purpose of knowing the status, symptoms, determining the similarity of status by comparing with the standards that have been selected and / or determined (Arikunto & Suharsimin, 2010). The nature of this research is explanatory research, which is a research that intends to explain the position of the variables under study and the relationship between one variable and another. The explanation of the position of these variables is carried out through hypothesis testing (Sugiyono, 2008).

Population and Research Sample

The population of this research is all Madrasa school management managers. Langkat Regency has 52 madrasas. This study uses a directly determined target population, namely management leaders, teaching staff, administrative staff at 60 madrasahs in Langkat Regency. The madrasah in Langkat was chosen because the author is one of the administrators of the madrasa institutions in Langkat district, thus supporting the efficiency of time, distance, funds and manpower. Research has never been done before on the concept of management based on Islamic values in managing management, even though madrasa as Islamic religious educational institutions should fully describe Islamic values in the entire institutional process. The sample used for this study was 300 respondents, with the standard for determining the number of samples in accordance with the research needs with SEM analysis techniques (Ferdinand, 2006).

Operational Definition

This study uses eight independent or exogenous variables and one dependent variable or endogenous variable, namely:

Independent Variable (Exogenous)

Islamic values

These are values that come from the behavior of the Prophet Muhammad that humans must imitate in their daily lives; 1) Siddiq; 2) Trust; 3) Tabligh; 4) Fathonah.

The concept of worship to Allah SWT

It is the behavior of madrasa management managers to make all work in managing madrasa management part of worship to Allah SWT; 1) Running a business because it is a form of obedience to Allah SWT; 2) Running a business based on the principles of Allah SWT; 3) Making the spirit of Islamic religious values the basis for running a business; 4) Acting as an entrepreneur who properly performs the role of khalifah in Allah's earth; 5) Understanding human ownership is only a deposit from Allah SWT.

Blessings of Allah

It is a sense of calm with an abundance of goodness from Allah SWT that is felt so that it has an impact on good and useful life activities; 1) Inner peace; 2) Ease of business; 3) Feelings of Allah bless; The effectiveness of assets; 4) Avoid things that are dangerous.

Behavior of gratitude

It is a gratitude to Allah SWT for all the blessings given to us, by involving our hearts, thoughts and actions; 1) Look at other people, God and life in a positive light; 2) Feel satisfied and happy with his life; 3) Doing the best possible activity as a form of gratitude to God; 4) Helping others as a form of gratitude; 5) Never complained with all duties and responsibilities.

Honest behavior

It is the behavior of someone who strives to be trustworthy in both his words and actions in everyday life; 1) Honestly speaking; 2) Be honest; 3) Dare to admit mistakes; 4) Don't take away other people's rights; 5) In accordance with words with deeds.

Dependent Variables (Endogenous)

Management of Madrasah Management. Is a method used to manage or run madrasahs as effective Islamic educational institutions based on the Islamic Spiritual Entrepreneurship model; 1) The production process is based on the principles of Islamic spiritual entrepreneurship; 2) The capital process is based on the principles of Islamic spiritual entrepreneurship; 3) The marketing process is based on the principles of Islamic spiritual entrepreneurship; 4) The process of human resource management is based on the principles of Islamic spiritual entrepreneurship; 5) An environment that applies the principles of Islamic spiritual entrepreneurship.

Data analysis technique

The model used in this study is a model of causality or influence relations. To test the hypothesis that will be proposed in this study, the analysis technique used is SEM (Structural Equation Modeling) which is operated through the AMOS program.

Some reasons for using the SEM program as an analytical tool are that SEM is suitable to be used to confirm the nondimensionalization of various indicators for a construct, test the suitability or appropriateness of a model based on the empirical data studied, test the suitability of the model as well as the causal relationship between factors built or observed in the research model (Usman & Dachlan, 2014).

The steps in making SEM modeling require the following steps:

Evaluation of Goodness Of Fit Criteria

Goodness of Fit is an indication of the comparison between the specified model and the covariance matrix between indicators or observed variables. If the goodness of fit produced by a model is good, then the model can be accepted and vice versa if the goodness of fit produced by a model is bad, then the model must be rejected or model modification is done.

Conformity Test and Statistical Test

There are several suitability indices and cut off values used in testing whether a model can be accepted or rejected, which are as follows: 1) Degree of Freedom Must be Positive; 2) Chi-square statistics (χ^2). The model being tested is considered good or satisfactory if the Chi-square is low. The smaller the χ^2 value, the better the model is and is accepted based on probability with a cut off value of $p > 0.05$ or $p > 0.01$.

Hypothesis Testing Process

The trick is to look at the probability number (p) on the AMOS output

If $p > 0.05$ then H_0 is accepted, H_a is rejected

If $p < 0.05$ then H_0 is rejected, H_a is accepted

Under certain conditions, the calculated χ^2 can be greater than χ^2 table, so H_0 is accepted, which means that the model is no longer fit because the sample covariance matrix is very different from the estimation matrix. Therefore, testing with Chi-square only is rarely carried out, so several other test tools are needed if using a large sample and a large number of indicators.

RMSEA (The Root Mean Square Error of Approximation): It is an index used to compensate for chi-square in a large sample. RMSEA value which is small or equal to 0.08 is an index so that the model can be accepted based on the degree of freedom. However, there are other standard assessment criteria that can be taken, namely the RMSEA value ≤ 0.05 indicates a very good model fit, the RMSEA value $\leq 0.06 - 0.08$ indicates the goodness of fit model is quite good and an RMSEA value above 1.00 indicates the model needs to be repaired.

GFI (Goodness of Fit Index): GFI is a non-statistical measure that has a value range between 0 (poor fit) to 1 (perfect fit). The GFI value is said to be good is ≥ 0.90 . High scores on this index indicate a better fit. In addition, there are also those who recommend a value of > 0.95 . But unfortunately, the GFI value tends to be biased, it will overestimate if the sample used is large and it will underestimate if the sample used is small. Due to these reasons, GFI is not recommended for reporting fit models in SEM.

AGFI (Adjusted Goodness Fit Index): This is a development of GFI which is adjusted to the ratio degree of freedom for the proposed model with the degree of freedom for the null model. It is also a criterion that takes into account the weighted proportion of the variance in a sample covariance matrix. The recommended level is

if AGFI has a value equal to or greater than 0.90 (≥ 0.90). If the AGFI value > 1.0 indicates that the model is just-identified and if the value < 0 indicates that the model has a bad fit. AGFI value is also the same as GFI, which depends on the large number of samples used.

CMIN / DF: The Minimum Sample Discrepancy Function (CMIN) divided by the Degree of Freedom, is nothing but the Chi-square statistic (χ^2) divided by the DF so it is called relative χ^2 , with the standard measurement value if the CMIN / DF ≤ 3 and ≥ 2 then the model is acceptable. If the CMIN / DF value is ≤ 2 , then the model can be accepted, and if < 1 then the model is concluded to be very fit.

TLI (Tucker Lewis Index): An incremental index that compares a model being tested against a baseline model, where the recommended value as a reference for acceptance of a model is > 0.90 or > 0.95 and a value close to 1 indicates a very good fit.

CFI (Comparative Fit Index): It is an incremental suitability index that also compares the tested model with the null model. An index indicating that the model being tested has a good fit if the CFI value is > 0.90 or > 0.95

Table 1. Goodness of Fit Indices

<i>Goodness of Fit Index</i>	<i>Cut off Value</i>	
χ^2 Chi-square		Expected Small
Significance Probability	$\geq 0,05$	
RMSEA	$\leq 0,08$	
GFI	$\geq 0,90$	
AGFI	$\geq 0,90$	
CMIN/DF	$\leq 3,00$	
TLI	$\geq 0,95$	
CFI	$\geq 0,95$	

Model Interpretation and Modification

The final step is to interpret the model and modify the model. Researchers can consider modifying the model to improve the theoretical explanation or goodness of fit. If the model is modified, the model must be cross-validated with new data. Model modification can be done with guidance on modification indices.

Results and Discussions

Based on the data from the results of model data processing in Table 1., it is known that the feasibility test of the model using the data in the Goodness of Fit Table shows that the model has entered the fit category and is accepted so that it will be submitted in the next analysis which will be used as the basis for testing the research hypothesis.

Table 2. Feasibility Testing Index for SEM Model After Modification

<i>Cut-off Value</i>	<i>Analysis Results</i>	<i>Model Evaluation</i>
χ^2 Chi-square	325,472	Fit
Significance Probability	0,001	Fit
RMSEA	1,302	Fit
GFI	0,032	Fit
AGFI	0,930	Fit
CMIN/DF	0,886	Fit
TLI	0,985	Fit
CFI	0,990	Fit

Based on the data in Table 2, it can be seen that the test results on the structural model are based on the output of regression weight, so we can present the results to test the hypothesis of this study, which are as follows: 1) The variable of gratitude behavior has a significant negative effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of -2.599, with a probability value (P) of 0.006 where $p > 0.05$; 2) The honest behavior variable has a positive and significant effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of 0.888, with a probability value (P) of 0.006 where $p < 0.05$. 3) The Islamic value variable has a negative and insignificant effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of -0.231, with a probability value (P) of 0.101 where $p > 0.05$; 4) The variable of blessing of Allah SWT has a positive and significant influence on the management of madrasah management. The effect value

can be seen in the estimated relationship parameter of 0.739, with a probability value (P) of 0.035 where $p < 0.05$; 5) The variable concept of worship to Allah SWT has a positive and significant effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of 1.881 with a probability value (P) of 0.018 where $p < 0.05$.

The test results to find out the truth of this research hypothesis can be used the following Weigh Regression Table:

Table 3. Universitas Pattimura

Correlation Between Variable			Estimate	Prob.
Clever to be grateful	→	Management of madrasa	-2,599	0,006
Honest behavior	→	Management of madrasa	0,888	0,006
Islamic values	→	Management of madrasa	-0,231	0,101
God's blessings	→	Management of madrasa	0,739	0,035
The concept of worship	→	Management of madrasa	1,881	0,018

In the following, proving the hypothesis in research based on the results of the structural model test by comparing the regression weight output with the proposed hypothesis can be seen, so that it can be seen whether the hypothesis of this study which is stated as the research objective is proven or otherwise not proven.

Hypothesis Testing 1

Hypothesis 1 states that Islamic values have a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Denied, namely that the Islamic value variable does not have a significant positive effect (but a negative effect is not significant) on the management of madrasah management. The Islamic values exemplified by the Prophet Muhammad SAW are known to have an inversely proportional influence on the management of Islamic entrepreneurship-based madrasah management. The Islamic values exemplified by the Prophet Muhammad SAW even though they are applied but not maximally by management managers. Its application is not completely incompatible with the true meaning so that it does not succeed in managing madrasah management according to Islamic entrepreneurship standards, namely managing management in accordance with Islamic values. This influence is quite strong, meaning that when the Islamic values exemplified by Rasullullah SAW are applied, it is not able to change good management based on Islamic values or teachings, does not have an impact on the management of madrasa management so that it only has an impact on individuals but has no impact. the ummah. This is an indication of the failure of madrasah management that does not provide maximum benefits or sustain the business in the future. The effect value can be seen in the estimated relationship parameter of -2.599, with a probability value (P) of 0.006 where $p < 0.05$. Islamic values consisting of siddiq, fathonah, amanah and tabligh should be able to support the successful management of madrasa management in Langkat Regency, the results of the analysis instead give a different meaning, namely Islamic values consisting of siddiq, fathonah, amanah and tabligh do not give meaning or success in madrasah management. Islamic values, which consist of siddiq, fathonah, amanah and tabligh, are all declared unable to be the values exemplified by the Prophet Muhammad in everyday life so as to help people to manage a madrasa better and responsibly.

Hypothesis Testing 2

Hypothesis 2 states that the concept of worship to Allah SWT has a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Accepted. The variable concept of worship to Allah SWT has a positive and significant influence on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of 1.881, with a probability value (P) of 0.018 where $p < 0.05$. The implementation of duties / mandates and responsibilities which are interpreted as worship to Allah SWT has proven to have a strong influence and has a real impact with a positive relationship to the management of madrasah management. A positive relationship means that someone who performs management works because he considers that the job is worship of Allah so that he will work as well as possible so that it will further support the success of madrasah management. Conversely, if a management manager does not consider the work to be worship of Allah so that he / she does not work well, it will thwart the process and achievement of goals in the management of madrasah management and will not be able to maintain business continuity in the future. These results show that madrasah management actors carry out their duties and responsibilities when carrying out madrasah management as an educational institution including the values of worship, carrying out their duties as a form of worship to Allah SWT so that they can successfully run or manage their business or institution

properly and the sustainability of the institution or madrasah will continue to be able to provide benefits for the ummah.

Hypothesis Testing 3

Hypothesis 3 states that a blessing from Allah SWT has a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Accepted. The variable of Allah SWT's blessing has a significant positive effect on the management of madrasah management. The effect value can be seen in the relationship estimation parameter of 0.739, with a probability value (P) of 0.035 where $p > 0.05$. Blessings from Allah SWT as a proven factor to have a strong influence and have a real impact on the management of madrasah management. A positive relationship means that someone who carries out his / her job in managing management expects blessings from Allah SWT to support the successful management of madrasah management. On the other hand, management executives who work normally without trying to present the blessings of Allah SWT in every job fail to run the organizational management properly. The blessing of Allah SWT must always be the goal in each of our work because it will help us carry out our management duties properly and successfully manage madrasah management well to achieve long-term sustainability of madrasah. The results of hypothesis testing show that the existence of the concept of blessings from Allah SWT helps management managers to run madrasah from planning to evaluation as part of management functions to achieve long-term success and sustainability of the institution. The blessing factor is important and the main goal is to achieve business continuity which is one of the principles of Sharia and must be used as a basis for business orientation so that the business continues to run well and provides good and correct benefits. There are things that can be concluded, namely the failure or management of madrasah that is not optimal, it could be due to efforts that do not contain the blessings of Allah SWT in every work carried out by the madrasah management.

Hypothesis Testing 4

Hypothesis 4 states that the behavior of gratitude has a significant negative effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Rejected. The variable of grateful behavior has a significant negative effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of -2.599, with a probability value (P) of 0.006 where $p < 0.05$. Gratitude behavior is a factor that does not have a strong influence and does not have a real impact on the management of madrasah management. This means that someone who works in the madrasah management process from planning to evaluation cannot directly measure his grateful behavior to Allah SWT when he carries out his job so he cannot directly measure the success of madrasah management. This grateful behavior also cannot be directly proven to have a real and strong impact on success in the sustainability of a business in the future.

Hypothesis Testing 5

Hypothesis 5 states that honest behavior has a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Accepted. The honest behavior variable has a positive and significant effect on madrasah management. The effect value can be seen in the estimated relationship parameter of 0.888, with a probability value (P) of 0.006 where $p < 0.05$. Someone who works honestly will support the success in managing his business, so that madrasah management executives who are assigned or carry out their mandate by prioritizing honesty will support success in madrasah management and achieve beneficial business sustainability in the future. On the other hand, if the executors of madrasah management carry out their duties, from the planning process to the evaluation, do not act or behave honestly, it will make the entire management process run poorly and will not be able to maintain the sustainability of the institution's business in the future.

Hypothesis Testing 6

Hypothesis 6 states that all independent variables are able to maximize and provide success in the management of Islamic Spiritual Entrepreneurship-based madrasah management in Langkat Regency. The results of the regression weight output in Table 2. show that the Hypothesis is Rejected, because it is known that there are two variables that are known to have no significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah, namely Islamic values and grateful behavior. These two variables are not able to be properly applied by the implementers / managers of madrasah management so that the impact is that the madrasah management is not maximal in applying Islamic values in the management of madrasah. will be able to compete with conventional-based schools even though madrasah schools have great potential to produce human resources or the nation's future generation who are able to compete in the times with scientific potential based on Islam.

The analysis of this study provides the results of hypothesis testing, namely that not all independent variables are capable of supporting success and providing maximum processes in implementing or managing Islamic Spiritual Entrepreneurship-based madrasa management in Langkat Regency.

The results of the study prove that the variables of honest behavior, the blessing of Allah SWT and the concept of worship to Allah SWT are proven to have a significant positive effect on the management of Islamic Spiritual Entrepreneurship-based madrasah management. This means that the factors of honest behavior, blessings from Allah SWT and the concept of worship to Allah SWT are able to have a real and strong impact on the successful management of Islamic Spiritual Entrepreneurship-based madrasahs in Langkat Regency.

Only the behavioral factors of gratitude and Islamic values do not have a strong impact and are actually able to support the successful management of Islamic Spiritual Entrepreneurship-based madrasahs in Langkat Regency. This grateful behavior cannot be a factor that is included in the strategy to build positive behavior or Islamic spiritual values of entrepreneurship when managing madrasah management.

There are several aspects that are very important to be considered in the development of business activities in the Islamic framework so as to achieve business continuity and provide long-term benefits for the people in terms of fulfilling religion-based education (Rivai, 2012) including: 1) Business management must seek, allocate and manage resources into outputs that are beneficial to humans. Islamic values related to this process need to be developed from the three main values of Islamic economics, namely khilafah, fairness and takaful. These Islamic values encapsulate long-term insight, keep promises and contracts, avoid things that are forbidden by Allah SWT; 2) The existence of a marketing process, namely promotion in accordance with Islamic teachings as a strategic discipline starting from the process of creating, offering and changing values, all of which fulfill the contract and principles of business muamalat in Islam; 3) Capital, which is the behavior of the actors to keep away all practices that contain usury. The use of lawful capital is very important and prioritized. One of the ways suggested by Islamic principles is by means of participation, namely encouraging mutual cooperation and solidarity; 4) Human resource management, is the use of humans as a dynamic company resource that requires special treatment. The existence of Islamic spiritual intelligence will provide a new discourse for managing human resources or employees, a behavior that prioritizes the values of conscience as a guide so that HR always strives to follow a straight path in accordance with the principles of Islamic law.

When viewed from an Islamic management point of view, there are four basic abilities that Islamic entrepreneurial entrepreneurs must possess, namely being able to motivate employees well, assign tasks to employees clearly according to their respective abilities in their fields, being able to give prizes or awards so as to motivate employees to work. Better, besides that if something goes wrong, the leader gives punishment or sanctions and the leader is able to be a good role model such as being disciplined to be emulated by his employees (Hafidhuddin, Didin, & Tanjung, 2003).

Management of madrasah management has many obstacles and challenges. Many studies have discussed it, one of which states that madrasahs have inadequate facilities and infrastructure and budget support so that the supporting factors for successful management of madrasah management do not only focus on physical factors but must pay attention to non-physical factors that involve human resources in it (Sayuti, 2003). The impact is that they get very little input from the community, namely that people do not choose madrasah as their educational institutions but rather tend and trust in general or conventional school education institutions than madrasah.

Various efforts were made to improve the quality of madrasahs in addition to policies issued by the government (Ministry of Religion), namely: 1) Establishing a leader who is responsible for the development of madrasah so that it is hoped that this leader will be able to solve problems and conduct evaluations; 2) Choosing skilled and qualified human resources such as appearance, speaking ability, education and experience (Sayuti, 2003).

Certain strategies above must be based on Islamic values so that they reflect quality Islamic religious education institutions. In line with research conducted by Azid et al, it is stated that a company that behaves with a reflection of Islamic values in managing its company has ideal social responsibility, of course, is also idealized in Islam and will be able to dominate, increase economic efficiency while increasing social welfare. society (Azid, Asutay, Burki, & Umar, 2007).

Spirituality values are considered necessary in running and managing an organization. Spirituality in the workplace includes the concept of integrity and solidarity at work and understanding deep values in work Habibollah Javanmard, The Impact of Spirituality on Work Performance, 5 (Indian Journal of Science and Technology, 2015)..

Spirituality in the workplace consists of seeking and finding the ultimate meaning of life for work life, to communicate between individuals and their colleagues, and others who somehow contribute to work, also, the harmony or unity between the fundamental beliefs of individuals and their beliefs and values. -values of the organization. Spirituality in the workplace is an inspiring and motivating energy for a constant quest to find purpose and meaning in work life, a deep understanding of the value of work, life, the vastness of the world, the creatures of the natural environment and personal belief systems.

Management of madrasah management can also adopt changes and innovations to revolutionize thought in a better direction, of course, by applying Islamic values to human resources so that they can create skilled workers physically and spiritually (Vargas-Hernandez, 2010). The beginning of this entrepreneurial concept based commercially which emphasized efforts to achieve personal gain to achieve personal gain. But in its current development, profit is no longer the main focus but must pay attention to the fulfilment of social responsibility, coupled with spiritual intelligence which refers to the concept of spirituality. The concept of spiritual-based entrepreneurship supports the development of global organizations and helps the spiritual development of its members (Shinde & Shinde, 2011)..

Even this based organization will innovatively and adaptively try to recognize the opportunities and needs of its environment even though it has limited resources.

Every action and business activity so that business continuity can be long-term, the values adopted in the principles of Sharia or Islamic values can become a spirit for business continuity (Najamuddin & Muhammad, 2012). This can be applied in maintaining the sustainability of madrasah management. This includes many things including production, marketing, capital, human resources.

Human resource factors are a factor that can support management as actors, are sweet and need special treatment. Human resources need Islamic spiritual intelligence by prioritizing conscientious values. as a guide so as to follow the path in accordance with the principles of Islamic law.

In management that applies the principles of Islamic law, managers are expected to have four basic abilities, namely being able to motivate employees well, assign tasks according to competence, provide appropriate rewards and if something goes wrong it will give fair sanctions. Management leaders who also apply the values of Islamic law must become good role models who can apply Islamic values in management and treat employees well and fairly. This will greatly support the management of madrasah management based on Islamic values.

Entrepreneurial values contain the meaning of independence, so that if it is based on Islamic values, the organization or business and management will be built globally and contain spiritual values which will later bring more innovative and adaptive management to be able to recognize opportunities and environmental needs even with sources limited power.

All madrasah management managers who carry out organizational management by applying Islamic spiritual entrepreneurship values, follow the characteristics of the Prophet Muhammad, namely: (1) there is an honest principle in working in all activities carried out in fact (2) there is trustworthy behaviour that is trustworthy, professional, credibility and responsibility in all duties and responsibilities so that this mandate is the most important characteristic of its position when managing an organization / business / business (3) tabligh, namely the existence of communicative and transparent traits and behaviours so that in line with each executor is able to communicate honestly without hurting others (4) there is a fathonah attitude, that is, the management manager has intelligence and intellectuality in completing work and fulfilling their responsibilities based on knowledge, skills, honesty, truthfulness and credibility at work. Islamic spiritual values of entrepreneurship are Islamic values that humans must emulate from the characteristics of the Prophet Muhammad.

Management of management based on Islamic values must be able to be an effort to improve the quality of madrasahs so that later it will become an integral part of quality national education in accordance with the needs and desires of the community for quality education. The concept of Islamic values can be in line with mandrasa organizations because organizationally madrasahs are organizations that manage themselves to grow and develop according to their characteristics. And this self-management is carried out by madrasah leaders through an operative management mechanism. Behavioural factors of gratitude and Islamic values (siddiq, amanah, tabligh and fathonah) do not have a strong impact or do not affect the management of madrasah management because these factors can only affect individual management managers but are not included in their application in activities or completing their tasks when managing. madrasa management.

Islamic values are known not to have a strong and significant influence on the management of madrasah based on the concept of Islamic Spiritual Entrepreneurship. The results of the descriptive analysis of the respondents show that it is true that more than 50% of the research respondents do not know the concept of Islamic sharia-based management. And stated that they do not apply Islamic values in carrying out their duties

in managing madrasah management. However, this does not give an idea that managers and employees do not practice Islamic law, it's just that it is more dominant in personal life and less reflective of behaviour at work. Rasulullah SAW is an example of their role model in behaviour, they also try to carry out all the commands of Allah SWT and stay away from His prohibitions but they find it difficult to be totally in work because of several conditions and factors that hinder them from working properly such as a lack of attention and communication by the leadership to employees and all madrasah management.

This is one of the reasons for the weak management of madrasahs because the managers do not have the totality in managing management using Islamic sharia principles. In fact, many studies have stated that the application of Islamic values in business management is very supportive of business continuity and even has an impact on the welfare of the Muslim community. In fact, it is known that these Islamic values are not against modernization and are not anti-progress. This means that these Islamic values are universally applicable to all human beings in this world without distinction. These values can be applied by anyone, anywhere. Even these Islamic values are able to adapt to the local culture of the community anywhere and can provide good market value for the development of the business world (Kayed & Hasan, 2010) Trude Fonneland, 'Spiritual Entrepreneurship in a Northern Landscape: Spirituality, Tourism and Politics', *Temenos*, 48 (2012)..

Another factor that is considered to have no significant impact on management based on Islamic Spiritual entrepreneurship is the behaviour of gratitude. Gratitude, which is deemed not able to be assessed objectively and cannot be measured with certainty, causes this factor to be unable to support the management of Islamic-based madrasah management. Gratitude is one part of positive behaviour in motivating employees to work well, not complaining, being tolerant of accepting various conditions and forms of work that are entrusted to them can only have an impact on themselves. This positive feeling will make employees work well and remain positive about themselves and their work but not provide effectiveness to management because of the assumption that this gratitude will take different forms for each individual employee. In addition, this gratitude requires motivation and active action from management leaders in paying attention to employees so that employee needs and difficulties are answered.

Another factor that is considered very significant and proven to be able to have a positive and strong impact on the success of Islamic-based management of madrasah is honest behaviour, but what gives a bigger influence even though it is not strong is the understanding that work is worship of Allah SWT and the factor of Allah's blessing is the next factor. which follows the concept of working as a form of worship to Allah SWT to get the blessings and pleasure of Allah SWT. This is an indication that the management of Islamic Spiritual entrepreneurship-based madrasah in Langkat is strongly supported by all employees if they have behaviours that describe the concept of Islamic law.

Employees who are honest in their work will certainly put forward their mandate at work as a form of their words to Allah SWT. Being honest is a guide as a Muslim who obeys Allah SWT, does a good job, says and does the right thing, there is an agreement between words and deeds so that he works well and obeys the rules. In this case there is fear because he feels that he is always being watched by Allah SWT, he is controlled by obeying the rules of Allah SWT and staying away from all prohibitions from Allah SWT. Then, the concept of worship is also a form of faith in employees in Allah SWT. This means that employees who work in running madrasah management consider all their work to be a form of worship to Allah SWT. The various difficulties and shortcomings that he feels do not become an obstacle to work properly because as a human being who acts as a caliph on this earth, he realizes that his role created by Allah SWT is to worship and serve Allah SWT. The end goal is of course the pleasure and blessings of Allah SWT. This is the main focus of a believer.

Spiritual values can build a good business, even spiritual values can be collaborated with professional values that can bring business benefits in the future Nafis and Abdul Wadud, 'Spiritual Entrepreneur', *Jurnal Kajian Hukum Dan Sosial*, 8 (2011).. The findings show that the success of the business of physical and spiritual factors is needed, especially spiritual factors such as expertise, care, honesty, trust, goodwill will help an entrepreneur achieve success and business continuity longer in the future. Spiritual values have a positive impact on the mental capacity and health of practitioners Safara and others, 'Spiritual Intelligence', *Delhi Psyciatri Journal*, 16 (2013)..Practitioners who apply spiritual values are able to develop and be wiser and able to help personality and character development so that they make a big contribution to the progress of the organization / institution.

The concept of management of a business / business based on spiritual values is different and has a greater psychological opportunity, because it has a great value of accountability to be a great force to be applied in madrasah management (Shinde & Shinde, 2011). The results can be sustainable solutions in the long term and are tangible and have a low failure rate. This is because the perpetrators put forward the values of good morals and morals, the existence of a sense of Allah SWT's oversight to control behaviour at work, trying to work well because it makes work as worship to Allah SWT and the goal is to expect the Almighty Allah SWT.

Madrasahs as Islamic religious educational institutions must be able to compete with other general or conventional educational institutions. Madrasah must build quality as an educational institution that has advantages that are believed to be based on Islamic sharia values. The existence of madrasahs that are very close to society and have been in society for a long time, even as educational institutions that were initially closer to the community as religious-based educational institutions, are urgently needed by the Muslim community. Its existence must be managed professionally with a systematic management system even though it will face challenges and competitive competition with other educational institutions. Normative Islamic principles do not conflict with the concept of management. The existence of spiritual values, especially in this case, is that Islamic spirituality values are able to support employee performance as well as organizational / institutional performance.

The values of spirituality give meaning in a person's personal "inner life" a significant impact on their individual performance as members of the organization (Javanmard, 2012). The spiritual values they believe are based on the religious guidelines they adhere to can increase their self-confidence at work, a sense of responsibility, and even make them better at communicating with others. These positive things have a very strong impact on changing their performance for the better and supporting the performance and success of an organization in the long term.

The management of an organization is included in managing a madrasah because of the spiritual values believed by an employee which can have an impact on his behaviour and responsibility for completing his work (Javanmard, 2012). In his research, it is stated that spirituality in the workplace refers to a kind of organizational culture obtained from the organization's mission, leadership, and business statements, and has social values that make the organization develop and employees develop spiritually. From an individual perspective, spirituality states that employees must have meaningful jobs and lives, and there must be a way for them to achieve their highest values, and use their creativity, feelings and intelligence along with their physical and logical abilities, and experience these aspects of other aspects of life.

The attitude of employees who must have a meaningful job and life can be in line with the concept of worship to God, namely that Allah SWT made humans on this earth to worship and spread benefits to the universe. Therefore, the management of madrasah management as executors and in charge of Islamic religious education institutions should maintain the sustainability of madrasahs, improve the quality of madrasahs through the application of the spiritual values of Islam that are embraced by all activities or jobs as fulfilment of their responsibilities as servants of Allah SWT.

Quality Islamic education is an obligation for a madrasah educational institution so that madrasah is obliged to become a quality educational institution so that it is able to maintain its existence and can survive the very tough competition at this time. Quality institutions that can be realized by optimizing all the functions and roles of resources owned by Madrasahs must certainly become sources of Islamic education that have a vision to create human beings who are pious and knowledgeable, have real Islamic charity and morals (Chotimah & Fathurrohman, 2014). Madrasahs should not only provide Islamic education that is trapped in formality with only a focus on theoretical knowledge transfer, which only produces students who are good at memorizing Islamic teachings but are unable to apply them in various aspects of life. Education is only a process of transformation and internalization of Islamic knowledge and values of students through the growth and development of the potential of nature in order to achieve balance and perfection of life in the world.

These Islamic values must be contained in every practice of madrasah education management. These Islamic values contain human and divine values. The point is that Human values are values based on the attributes of Allah Asmaul Husna, which are human ideals which are natural and must be developed. Then divine values which are values derived from Allah's laws will be juxtaposed with human values. These Islamic values are the concept of fostering and managing an Islamic educational institution that prioritizes the basic principles of success in achieving quality excellence through optimization of various management functions and achieving excellence based on Islamic teachings, namely Al-Quran and Al-Hadith. These principles must go hand in hand, be comprehensive, integrated and not partial H.J Sada, *Pendidik Dalam Perspektif Al-Qur'an.*, Jurnal Pendidikan Islam, 6 (Al-Tadzkiyyah, 2015).

Management based on Islamic values will be able to support management to carry out education and learning that runs properly and produce madrasahs that have high integrity, are advanced, superior and competitive and are able to produce graduates who are beneficial to people everywhere. There are many challenges and obstacles that currently threaten the existence of Islamic educational institutions from outside, so if this Islamic education institution is unable to manage its management properly and adhere to the teachings and principles of Islamic sharia, it will unwittingly destroy Muslims.

The development of technology as a blessing from Allah SWT to support changes in the culture of society is also a threat to the human generation, especially Muslims if it is not properly utilized. Such changes will affect changes in the behaviour patterns of Muslims so that if they are not strong in cultivating and implementing Islamic Sharia values, it will easily destroy all aspects of education for Muslims. Madrasas as Islamic educational institutions must be gatekeepers for moral spiritual values in society (Rusmaini, 2014).

The management pattern of Islamic education or management of madrasah management requires planning that does not conflict with Islamic values. The goal is of course to get the pleasure and blessings of Allah SWT. As one of the strategies for managing Islamic education management is in implementing Islamic education management, an institution must implement management functions consistently and comprehensively including planning, organizing, implementing / directing, and supervising with the basic foundation of spiritual values established in religion. or Islamic Sharia.

The management that underlies madrasahs in implementing the entire education system is the existence of Islamic values in the management process of madrasah institutions. For example, there is an emphasis on respect, benefit, quality, progress and empowerment that relies on the messages of the Koran and hadiths so that they can maintain Islamic character. Madrasahs are also run in line with the elements of da'wah, socialization efforts and inculcation of Islamic teachings in society. If the entire management process can be fully implemented with the totality of the application of Islamic values or principles, the management of madrasahs as management of Islamic education will not be careless management without goals but able to keep up with the times, can be well organized and neat and have a control system that is good and appropriate Messi and Edi Harapan, *Menanamkan Nilai Nilai Kejujuran Di Dalam Kegiatan Madrasah Berasrama (Boarding School)*, 1 (Jurnal Manajemen, Kepemimpinan Dan Supervisi Pendidikan, 2017)..

A quality madrasah can certainly create a quality education. This quality is not only seen from the quality of the graduates, but also from the strategies in improving the quality of these graduates. This quality is related to the service process provided by all madrasah education management implementers for the community, both to students as the main customers who receive educational services, parents and the community as users of educational outcomes. Efforts to produce quality start from providing educational services that direct all supporting resources, ranging from material resources to non-material resources. All of these efforts must be carried out with the four principles that become the pillars of the implementation of Islamic Education Institutions to achieve the natural blessings of doing business. There are principles of faith, principles of trust, principles of balance, and principles of ihsan Choirul Huda, *Model Pengelolaan Bisnis Syari'ah: Studi Kasus Lembaga Pengembangan Usaha Yayasan Badan Wakaf Sultan Agung Semarang*, 24 (Walisongo: Jurnal Penelitian Sosial Keagamaan, 2016). (Huda, 2016).

Amanah is the principle of working optimally, professionally and honestly. Faith that underlies behaviour is reflected in the devotion of a person in worship, all his work is carried out with full responsibility and willingness because it is considered to be part of worship to Allah SWT and to hope for the blessing of Allah SWT. The principle of balance of justice received is related to the provision of equal rewards and punishments for employees. Ihsan is a principle that describes Islamic values because of its implementation to encourage all parties involved to provide the best for management.

Madrasahs need to apply these principles in order to produce quality management and quality of Islamic religious education. There are two concepts that form the basis of the importance of prioritizing quality in service for the business orientation managed by madrasah. The concept of *maslahah* is that the business is run not only for profit but also for other benefits. These other benefits will support sustainable (long-term) organizational growth. There is also the concept of blessing, which is this concept to be the highest goal to be achieved. All work activities are carried out in a good manner in accordance with Islamic teachings and do not violate the values of Islamic law. The management leadership must of course continue to oversee and supervise every activity so that it does not conflict with Islamic Sharia laws (Huda, 2016).

The concept of management based on Islamic law must be consistently implemented because it requires guidance and management and strict control so that management continues to bring goodness and as a whole brings benefits not only to management, but also to employees, students and society. The concept of Islamic education originates from the concept of divinity (theocentric), which means that Islamic education must be able to develop and be developed based on Islam, the concept of humanity means that this concept can also be developed in the anthropology and sociology of Islamic education, and the concept of nature can be developed for society.

Islamic management principles are universal principles and can be applied to all environments and conditions of society regardless of differences. Islamic management is also a scientific discipline based on the Al-Quran and Hadith. It is well known that the Al-Quran and hadiths are certainly applicable to all ages and

mankind. The whole concept of Islamic management is extracted from the sources of the texts of the Al-Quran and as-Sunnah, as the concept of science and art that manages or manages it is certainly inseparable from the functions and provisions stipulated by Allah SWT in the Al-Quran.

The implementation of Islamic values is a form of spirituality capable of influencing the culture that the organization believes in, is felt and understood by all employees. This spiritual nuance must be believed by the founders, owners and leaders of the company to establish the organizational culture and apply it in employee activities. Many studies state that Islamic religious values can affect organizational performance. These shared beliefs, core values and behaviour patterns will affect organizational performance through interactions that occur in the company's organizational culture. Islamic values that are well implemented in the company's organizational culture affect employee performance because they can create an extraordinary level of encouragement in employees. Common values and behaviours make employees feel comfortable working for the organization. A sense of commitment or loyalty makes company employees work harder to produce their best performance. The implementation of Islamic values in madrasah organizational culture is able to support the creation of a strong and adaptive madrasah organizational culture, then a strong and adaptive organizational culture will support increased performance and the ability of companies to adapt to environmental changes and competition in the current and existing education world. will come.

Simpulan

Islamic values such as *siddiq*, *amanah*, *tabligh* and *fathanah*, gratitude behavior has no significant relationship to the management of Islamic Spiritual Entrepreneurship-based madrasah. Blessings from Allah SWT, the concept of worship to Allah SWT, honest behavior has a significant relationship to the management of madrasah management based on Islamic Spiritual Entrepreneurship. Madrasah management must apply Islamic values consistently in the entire madrasah management process without exception to all parties involved in the management process. The management through the introduction of spirituality to all parties puts on the emphasis involved in the management process so that there is a common perception of the application of Islamic values to Islamic Sharia principles. Madrasah management needs to take a holistic approach to all actors or members of management so that professional communication and participatory forms are built so that they voluntarily apply Islamic values in running madrasah management. Gratitude behavior is not optimal or does not have a strong impact on the management process because grateful behavior is subjective, so madrasah management needs to take a wiser approach, helping the personalities of all management members and their characters to develop so that they voluntarily and happily participate in develop and advance the institution where he works. Management leaders must motivate and explore the deep feelings of management executives (implementing employees) so that they are enthusiastic in practicing Islamic values that guide work and fulfill management responsibilities. Inadequate understanding of the values of Islamic Spiritual Entrepreneurship in supporting madrasah management can be done by taking a spiritual education approach, holding workshops on management based on Islamic spiritual values and evaluating learning outcomes for all madrasah management executives. It is necessary to carry out character education and strict and maximum supervision carried out by the management or leadership to support the development of Islamic values in the management of madrasah management but cannot be applied in every job. Management of Islamic Spiritual Entrepreneurship-based madrasah management will succeed in achieving business continuity and provide maximum benefit for the community if it applies Islamic values, the concept of worship to Allah SWT, honest behavior and prioritizes the hope of blessing Allah SWT. It is necessary to carry out management trainings based on Islamic Spiritual Entrepreneurship such as ESQ to build a good personality or character to increase strong spiritual values, build high faith and devotion to Allah SWT.

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