



BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University
VOLUME 15, NUMBER 2 (2022)
ISSN 2029-0454



Cite: *Baltic Journal of Law & Politics* 15:2 (2022): 439-459
DOI: 10.2478/bjlp-2022-001026

THE ROLE OF HISTORICAL PERSPECTIVES IN PROMOTING THE DEVELOPMENT OF ENTREPRENEURSHIP EDUCATION IN ISLAMIC HIGHER EDUCATION

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Received: July 24, 2022; reviews: 2; accepted: October 25, 2022.

Abstract

The relationship between religion and entrepreneurial activity is one of the fastest growing research topics in economics. Secularists who usually view religiosity as only a small part of the many non-economic factors. However, nowadays religiosity can be accepted as an individual characteristic that has a very big influence in daily decision making in entrepreneurship. Changes in thinking about entrepreneurship seen from a historical perspective, uniting the concept of entrepreneurial thinking which includes many things and explaining the concept of entrepreneurship which is integrated in a basic religious concept. Entrepreneurial activity is the oldest profession because it has existed along with the emergence of human civilization. Entrepreneurial thought as a concept existed in the mid-15th century before the birth of Adam Smith's economic theory. Through a conceptual approach, past entrepreneurship theory will be described in accordance with the conditions at that time and identify several areas of conception that can be used as references for the development of entrepreneurship at the present time.

This paper tries to provide a view of the meaning of entrepreneurship in relation to religion in order to be able to interpret the meaning of religion in entrepreneurial activities in accordance with the conditions of the Islamic college of UIN Sjech M. Djamil Djambek

Bukittinggi. The study used qualitative methods with descriptive types and data collection using observation, interviews and documentation techniques.

Keywords:

historical perspective, entrepreneurship, Islamic higher education

1. Introduction

In recent decades, entrepreneurship has become an economic, social subject and a frequent object of research worldwide (Ratten, V., & Jones, 2021). At this time entrepreneurship is no longer seen as a key element for the business environment and those involved in it (European, 2008). This is in line with the OECD report on entrepreneurship in education (Lack´eus, 2015) and within the framework of European entrepreneurial competence or "EntreComp" (Bacigalupo, M., Kamylyis, P., Punie, Y., & Van den Brande, 2016), the development of entrepreneurial mindsets and competencies is currently embedded in policies to encourage the entrepreneurial capacity of all citizens (S´anchez, 2013).

The existence of a view of teaching entrepreneurship that benefits all citizens has contributed to a significant increase in the number of entrepreneurship education programs and programs in universities around the world (Kuratko, 2005); (Yi, S., & Duval-Couetil, 2021) which aims to develop individual entrepreneurial spirit competencies (M., & Ijsselstein, 2010); (Pittaway, 2009a).

How is the form of developing entrepreneurial spirit competence, some opinions from experts try to present competencies that must be taught in entrepreneurship education development programs differently (Okolie, U. C., Igwe, P. A., Ayoola, A. A., Nwosu, H. E., Kanu, C., & Mong, 2021); (Fiet, J. O., Norton, W. I., & Clouse, 2013); (Man, T. W. Y., Lau, T., & Chan, 2002). Many experts provide income that finding opportunities in entrepreneurial development is very important early in the entrepreneurial process (Lans, T., Baggen, Y., & Ploum, 2018) and should be the main topic in entrepreneurial development (Ardichvili, A., Cardozo, R. , & Ray, 2003); (Baggen, Y., Mainert, J., Lans, T., Biemans, H. J. A., Greiff, S., & Mulder, 2015); (Lumpkin, G. T., & Lichtenstein, 2005). The individual's ability to identify ideas and transfer them into potential products, processes, and/or services that have value for customers, end users or society (Baggen, Y., Mainert, J., Lans, T., Biemans, H. J. A., Greiff, S. , & Mulder, 2015); (Lumpkin, G. T., & Lichtenstein, 2005) is the main concept of entrepreneurship today (Cital & Yurdakul, 2020).

Munculnya teori yang berkaitan dengan peluang individu dalam literatur kewirausahaan, maka perhatian terhadap peran individu menjadi meningkat (Shane, S., & Venkataraman, 2000); (Dimov, 2003). Berdasar pada teori ini, agar aktifitas kewirausahaan dapat terlaksana, perlu interaksi antara sumber peluang dengan individu. Selain itu, teori Shane dan Venkataraman menyebabkan terjadi pergeseran model statis yang hanya melihat perilaku kewirausahaan dari sifat-sifat tertentu yang melekat (Fortunato, M. W.-P., & Alter, 2011). Dalam hal ini kemampuan melihat peluang tidak lagi dianggap sebagai kemampuan alami yang

hanya dimiliki oleh individu tertentu (Munoz, ~ C. A., Guerra, M. E., & Mosey, 2020), akan tetapi merupakan kemampuan kognitif yang dapat dikembangkan melalui pengajaran (Baron, R. A., & Ensley, 2006); (Baron, 2004); (Saks, N. T., & Gaglio, 2002). Melalui argumen ini meningkatkan jumlah pendidikan kewirausahaan yang bertujuan untuk mengeksplorasi dan mengembangkan kemampuan mengidentifikasi peluang kewirausahaan (Filser, M., Tiberius, V., Kraus, S., Zeitlhofer, T., Kailer, N., & Müller, 2020).

However, improving entrepreneurship education through finding development opportunities on the other hand has become a concern for some experts because of the fragmented nature of the program (Thrane, C., Blenker, P., Korsgaard, S., & Neergaard, 206 C.E.), this is due to a lack of basic clear theoretical (Byrne, J., Fayolle, A., & Toutain, 2014); (Wu, H., & Gu, 2017). Several reasons put forward by some experts are that entrepreneurship education programs still use different paradigms with different ontological views on the nature of entrepreneurship (B´echard, J.-P., & Gr´ egoire, n.d.); (Blenker, P., Korsgaard, S., Neergaard, H., & Thrane, 2011), different concepts of learning and entrepreneurial pedagogy (H¨agg, O., & Peltonen, 2011), as well as various forms of teaching approaches that even not in accordance with the ontological perspective adopted (Paloniemi, K., & Belt, 2015). In this case entrepreneurship education requires a conceptual framework that is strong, transparent and importantly related to its philosophical nature (Blenker, P., Korsgaard, S., Neergaard, H., & Thrane, 2011); (Jones, B., & Iredale, 2010); (Pittaway, 2009b; Fitriani et al., 2020).

Several researchers have tried to propose several conceptual frameworks based on the translation and reconceptualization of knowledge in entrepreneurship into the field of entrepreneurship education (O'Connor, 2013); (Thrane, C., Blenker, P., Korsgaard, S., & Neergaard, 2016). The important thing is that entrepreneurship education must have a strong conceptual foundation drawn from the integration of knowledge in the field of entrepreneurship and education. This is because entrepreneurship education is a rapidly developing but relatively new field, while education science has a long history that entrepreneurship education can use to support its teaching approach (Bell, 2021). Some experts believe that education and entrepreneurship from the same historical perspective, which has value to bridge the field of entrepreneurship and education by translating relevant aspects of learning theory into teaching approaches in the field of entrepreneurship education (Bell, R., & Bell, 2020); (Hannon, 2006); (Kyro, 2015). Through understanding this historical perspective, it can offer better guidance for entrepreneurship education teachers so as to produce entrepreneurship education programs that are conceptually stronger and based on theory (Ramsgaard, 2018).

The main objective of this paper is to describe the implications of entrepreneurship education from the historical perspective of the field of entrepreneurship through the creation of opportunities in Islamic universities. This is done to explore the historical perspective of entrepreneurship based on its philosophical roots. The result is expected to obtain a conceptual framework that

helps in the most relevant learning and teaching approaches to realize an entrepreneurial Islamic college. The most important of this paper is how individuals learn in authentic, entrepreneurial and educational environments that challenge them to think creatively, experiment and tolerate uncertainty in creating value for others (Baggen, Y., Lans, T., & Gulikers, 2021; Girgin, 2020).

In the view of Islam itself, entrepreneurship is aligned with the Muslim urge to strive for the best sustenance in this world and the hereafter. In seeking profit and wealth there are no obstacles in Islam, this is explained in the letter al-Jum'ah verse 10, which means "When the prayer has been fulfilled, then you are scattered on the earth; and seek the bounty of Allah and remember Allah much so that you may be successful." In this verse Allah explains that Allah does not forbid and prevent someone from seeking as much sustenance as possible from business and entrepreneurship, but a Muslim does not ignore Allah's command to always remember Him.

Islam explicitly encourages people to be entrepreneurs without restrictions, this is in accordance with the words of the Prophet Muhammad SAW, "it is better for a Muslim to take a rope to take wood in the forest and then carry it on his back to be sold as a living, than begging from someone else." someone who may be a member or not".

There is still a lack of interest in researchers discussing entrepreneurship theory because there are still a lack of thinkers and academics exploring the potential of entrepreneurship. Most of the researchers consider that the science of entrepreneurship and the entrepreneurship profession is an informal profession and its implementation is difficult for many individuals to duplicate. This thought arises because of the myth that a successful entrepreneur is a talent from birth or only exists in certain ethnicities and certain tribes.

The purpose of this paper is to try to trace the chronological history of the development of entrepreneurship in Islamic universities. This paper is divided into three parts, namely the background of the paper, theory and discussion, and finally conclusions and suggestions. From this paper, it is hoped that there will be a contribution to the development and discovery of new concepts of entrepreneurship in Islamic universities through a historical perspective.

2. Theoretical Framework

Islam and Entrepreneurship

Entrepreneurship in the view of Islam is a form of expression of belief in one God and that the Prophet Muhammad is the messenger of Allah. Where Islam is proving and believing that there is no god but Allah and Muhammad is the messenger of Allah, praying, paying zakat, fasting in the month of Ramadan and performing Hajj for those who can afford it. Faith is belief in Allah, His angels, His Book, the Messenger as His messenger, the Day of Judgment and Fate. Entrepreneurship is clearly regulated in the Qur'an and hadith. For a Muslim, the

Qur'an contains the words (Word) of Allah which contains 14 surahs with more than 6,000 verses which were revealed gradually over 23 years around 600 AD. Sunnah is the deeds, words and approval of the Prophet Muhammad SAW.

About fifteen to twenty years ago, there were very few studies on entrepreneurship in an Islamic perspective based on the Qur'an and hadith. (Davis, 2013) noted the lack of this type of research for various reasons, including: the inaccessibility of western researchers to obtain reliable sources of primary data related to Islamic entrepreneurship. This is because most of it is written in Arabic which is difficult and poorly understood by non-Muslim researchers. In addition, historical statements by some experts from the west that Islam is in accordance with capitalism.

On the other hand, the increasing research related to Islamic entrepreneurship is due to several factors that contribute to the increase (Ghoul, 2011). Among them: currently it is estimated that the growth rate in Muslim countries is around 1.6 billion and this condition is a big target for Muslim companies. Another factor is the revival of the religiosity of Muslims, so that sharia rules and principles are needed in business affairs. As stated by Feldman, (2008), in the Muslim world the reputation of sharia has experienced a tremendous revival in recent years compared to a century ago, where Muslims viewed sharia as outdated. At the present time, sixty-six percent of Egyptians, sixty percent of Pakistanis and fifty-four percent of Jordanians say that sharia should be the only source of legislation in their country."

Islam as a religion strongly encourages its people to become entrepreneurs (Kayed, R., & Hassan, 2013); (Faizal, P.R.M., Ridhwan, A.A.M. and Kalsom, 2013). Entrepreneurship and business have a special place in Islam as a religion. This is explained in the Qur'an, where Allah SWT says "men who are not neglected by commerce and not (also) by buying and selling from the remembrance of Allah, and from establishing prayer, and (from) paying zakat (al-Qur'an). 'an 24:37). Also from the hadith of the Prophet SAW which says that: nine out of ten sources of income come from business activities (Salwa, A. B. U., Shahbudin, A. S., & Jusoff, 2013). From the above it is emphasized that entrepreneurs are people who have a place in Islam. Entrepreneurship and business are treated as part of religious rituals (worship) to Allah SWT if done honestly and for the right reasons (Yaacob & Azmi, 2012); (Vargas-Hernández, G.J., Noruzi, R.M. and Sariolghalam, 2010).

In the context of the Islamic community in Indonesia, the desire to be financially independent is usually motivated by the figure of the Prophet Muhammad himself who is a fairly successful trader in his business. The entry of Islam into Indonesia in general related to its business activities had an important influence on the uniqueness of the religious nuances of Muslims in Indonesia, which according to some historians started from the interaction of some local residents with Muslim traders from India and Persia. In Indonesia, the students are a strong Islamic society and have a prominent entrepreneurial spirit. The first indigenous organization and also the largest mass organization in Indonesia which was founded independently by

traditional leaders to fight for the fate of the indigenous people of Indonesia during the Dutch colonial period. Is the Islamic Trade Union (Islamic Trade Association). This Islamic trade union (SDI) is not only a trading center but also as a trade and commercial network for indigenous Muslim traders. This organization has a very large membership and has a strong influence in the Indonesian Muslim community. Until finally this Islamic trade union turned into a strong political party and changed to Syarikat Islam (SI). In addition to this Islamic union organization, there is another Islamic organization which also has a very large number of members in Indonesia, especially in urban areas and among traders and intellectuals, namely the Muhammadiyah organization. This organization was founded by traders in Yogyakarta. Unlike the Sarikat Islam organization, which later turned into a political party, Muhammadiyah remains focused on business charities or socially oriented businesses. For example, to improve the quality of education, Muhammadiyah established many schools and universities and to improve the quality of public health by establishing hospitals in various regions in Indonesia. The colonial history of marginalizing Islam and the Indonesian Islamic community has encouraged the Islamic community in Indonesia to interpret the religious spirit as an independent state.

Entrepreneurship as a History

The beginning of the emergence of human civilization marked the start of entrepreneurial activities (Bikard, M., 2011). Even though the form of entrepreneurial activity is still very simple, namely in the form of exchanging goods for goods, then followed by trade between groups, tribes and between kingdoms. In general, the purpose of trade that occurs is only to meet the necessities of life. The development of entrepreneurship is known to the Babylonians who started trading goods between regions, trade by Arab traders in the form of the slave trade (Mintardjo, 2017). The higher this trading activity, making entrepreneurship a tool for someone to fulfill their wants and needs to become more prosperous. This entrepreneurial spirit became the concept of modern capitalism (Weber, 1930).

Compared to social science and economics, which had developed earlier through economists and social thinkers and experts, although in fact entrepreneurship has already existed and is one of the oldest professions compared to it. Entrepreneurship has only developed in the last five centuries, this is due to the lack of experts and thinkers as well as academics who try to explore the potential of this entrepreneurship science.

The idea of entrepreneurship starts from a long period since the fall of Rome around 476 BC or 1799, when there was no prosperity. In the 1700s, entrepreneurship began to have an impact on people's income, where wealth per capita in the western world increased by 20 percent and continued to increase in the following year in 1800 by 200 percent and increased by 740 percent in 1900 (Drayton, 2004). How this entrepreneurship develops can be broadly divided starting from prehistoric times, the basis of the Austrian economy and market processes and finally the multidisciplinary basis.

In prehistoric times or in the 50th century BC, Hebert and Link, 1988 said that the success of entrepreneurship in the Middle Ages was very dependent on how to overcome institutional risks and obstacles. One form of survival is to trade resources. At this time entrepreneurial activity is still considered as something that can reduce dignity and is considered to raise capital for political and social interests. At this time, accumulating wealth for personal interests is common as long as it does not involve direct participation in industry and trade. So that the form of activity only includes the function of social control, regulations and institutions. At this time, a person's wealth is dominated by the results of: a) usury proceeds from interest on loans; b) money from the confiscation or the share of taxes intended for public finances goes to the private sector; c) land ownership (in the form of a lease that used the feudal system at that time).

Neo Classical Entrepreneurship, Century 1000 – 1500 AD, entrepreneurial activity changed and led to agriculture, engineering and architecture as profitable activities. At this time, entrepreneurial activities began to move towards trading activities. The types of trade that developed at that time were importers and exporters, shop owners and producers. The change in the form of this activity was due to a prohibition from the church forbidding usury. At this time many religious experts became economic actors, helping to keep monopoly, pawning, usury and protecting the community from exploitation.

In 1600 AD, entrepreneurial activity developed through the role of knowledge and experience in helping to overcome inefficiencies in creating goods and services. In the Middle East, entrepreneurship has already existed before in western countries. This development was due to the expansion of the Islamic empire, in which the caliphs gained respectable status for trading within the Islamic ethical system (Russell, 1945). International trade has occurred at this time and has become a tool for people to be able to travel the world and establish brotherhood (Russell, 1945).

Neoclassical theory was developed around information assumptions (Gowdy, J. M., & Olsen, 1994), meaning that all individuals in the market have complete information about the market conditions of the product to be sold (Fiet, J. O., Norton, W. I., & Clouse, 2013); (DeTienne, D. R., & Chandler, 2004). As well as looking for profitable opportunities in the market to meet goals through deductive reasoning, statistical inference and risk taking (Chang et al., 2019); (Sarasvathy, S. D., Dew, N., Velamuri, S. R., & Venkataraman, 2005). The theory that is consistent with the neo-classical view is the theory of behaviorism. This theory finds its roots in realist ontology and positivist epistemology (Schuh, K. L., & Barab, 2008). With the focus of teaching through external observations of individual behavior in response to external stimuli as well as the causal relationship between them (Boghossian, 2006); (Ertmer, P. A., & Newby, 2013), using a process mechanism and systematic steps (Lobler, 2006). The main assumption is that individuals only need knowledge of objectivity obtained through a didactic approach in doing work efficiently (Bell, 2021).

Entrepreneurship based on economic activity, classical economic theory that emphasizes free trade, specialization and competition that occurred during the industrial revolution in England from 1700 to 1830. At that time economic activity was controlled by landowners (as consumers of luxury goods), capitalists as depositors profits and invest them in other fields and workers who spend their money to meet their daily needs. There were three factors of production that could be managed at that time, namely land, capital and labor in industry. There are several points of view regarding the principles of entrepreneurship at this time: a) industries can be classified according to labor, production and entrepreneurial activity; b) a macro picture of economic activity provides an objective assessment of market phenomena; c) comparison of production specialization at the national level which shows opportunities and d) benefits in the form of wealth over ownership of resources.

In neo-classical economic thinking, entrepreneurs tend to allocate resources rather than accumulate capital (Schumpeter, 1934). Entrepreneurial activities are more inclined to introduce new products, production models, market creation and new organizational forms. To encourage creativity, entrepreneurship tends to involve innovation in finding something new. Several forms of entrepreneurial activity in the neo-classical period: a) resource allocation and other decisions are subjective choices; b) entrepreneurs create environmental change and respond to the environment; c) entrepreneurship includes matters relating to production methods, markets, raw materials and organization.

The Austrian market process period, is a condition in which entrepreneurs concentrate on seeking information with all available knowledge to take advantage of opportunities and make the right decisions. This Austrian market process is part of market-based entrepreneurship (Schumpeter, 1934). Matters related to the Austrian market process include: a) the activities and decisions of entrepreneurs are based on phenomena in the market; b) mistakes and inefficiencies create opportunities for entrepreneurs; c) entrepreneurs face uncertainty and d) information and coordination are the basis of entrepreneurship.

Multi-discipline-based entrepreneurship, namely entrepreneurial activities that are influenced by factors such as: a) environment and people; b) psychological factors which include the desire to excel, accept responsibility in complex situations and the willingness to accept risks (McClelland, 1961), c) marketing factors that influence marketing activities (Hills, 1994), d) new technology factors, level of modernization , ecology and population organization (Reynolds, 1991) and e) environmental factors such as government regulations and policies, public policies (Gnywali, D.R. and Fogel, 1994).

Stream of Thought on Entrepreneurship Development

- French School of Thought, starting with Richard Cantillon who later became known as the father of entrepreneurship. In his book which contains about the nature of commercial trade. French economists are referred to as The

- French School or the French school of thought and are classified in the Physicist group. The Cantilon concept is less exposed so that it gets less attention. The physicorate groups include: Chell, 2008; Herbert and Link, 2007; Abbe Nicolas Baudeau; Jean baptise Say. Baudeau's thinking that instills entrepreneurship as an innovator.
- The British School of Thought (The British School), where this school views entrepreneurship as a provider of financial capital. Adam Smith's view that entrepreneurship is a person who is careful and frugal in accumulating capital (Nagarajan, 2011). The figures of this British school include: Adam Smith, Jeremy Bentham and David Ricardo.
 - The German School of Thought, was born because of a big question about entrepreneurship, namely how entrepreneurs can get compensation from their activities (Chell, 2008). In this case, entrepreneurial talent is a scarce resource, so profit becomes something of a reward. Johann Von Thunen distinguishes between entrepreneurial returns from financiers by emphasizing residual returns, which are returns on entrepreneurial risk. An entrepreneur is an innovator and decision maker for his business. Thinkers who support this school are Johann Von Thunen, Roscher, Hildebrand and Knies.
 - Austrian School of Thought, views the role of entrepreneurship from an economic perspective (Wasif, 2018). Economic activities include obtaining information on the economic situation. An entrepreneur must take calculations to ensure the level of efficiency of the production process. How to turn raw goods into goods that have value (Chell, 2008). The characters in this school are Leon Walras, Ludwiq Von Mises.
 - American School of Thought, entrepreneurship as a creator of wealth. One of the characters is Francis A. Walker, an entrepreneur must be able to see far ahead, organizational and administrative facilities, leadership qualities. Profit is the return from entrepreneurship for skills, abilities. The figures who support this school include: John Bates Clark, Joseph Alois Schumpeter, T.W. Schultz and Peter Drucker.
 - The flow of Capitalism, where in this flow entrepreneurship is seen as the main driver and agent of the economy. As well as the urge to accumulate a frugal lifestyle (Weber, 1930). This thinking gave birth to entrepreneurial thinking and capitalism. According to Schumpeter, entrepreneurship plays a role as a destabilizer of the economy through innovation. Furthermore, Shumpeter argues that innovation can be as diverse as: the creation of new products, improving product quality, developing new methods of production, opening new markets, finding new resources or new organizations from the industry (Chell, 2008).
 - The flow of technology-based entrepreneurship is commonly called teknoprenurship. This flow is driven by disruptions in technology, especially the development of the digital world (Case, 2017), through industry 4.0

(Schwab, 2016). In this technology, technology can guarantee that technology can function according to customer needs and can be sold for profit. Through this yekhnoprenur will create a new business model known as a startup.

- This startup was originally defined as a start-up that was pinned to technology-based young entrepreneurs. The first time it was given to a young entrepreneur in San Francisco who created interesting applications and became the founder of a large technology company (Robehmed, 2013). But nowadays startups are termed as the largest group of people who can convince people to build a different future (Thiel, 2014).

3. Discussion

Education and entrepreneurship in Islamic Universities

In Indonesia entrepreneurship is implemented into higher education spearheaded by the Ministry of Cultural Education and Technology Research through several programs of entrepreneurial culture development activities that have been implemented, including (Wiratno, 2012):

- a. Entrepreneurship student program, is an entrepreneurial student program that has been initiated since 2009 and is integrated with the Student Creativity Program (PKM) and Business Work Course (KKU).
- b. Entrepreneurship lecture program, the purpose of this program is to introduce the world of entrepreneurship to students to cultivate an entrepreneurial spirit
- c. Entrepreneurship internship program, an activity in the form of apprenticeship carried out by students by working in small and medium enterprises, which aims to foster entrepreneurial interest
- d. The business work course program is a form of activity that is implemented in order to equip students in developing technological innovations and science and technology skills as well as business management.
- e. The new entrepreneurial incubator, is a physical facility that offers a package for college graduates who have an interest in becoming an entrepreneur at an affordable cost for a certain period of time, usually 2 to 3 years.
- f. Indonesian student entrepreneurship program, a form of entrepreneurial activity for students and being part of the campus, which consists of entrepreneurial activities for Indonesian students and accelerated startups for Indonesian students.

The term education is an effort process that consciously advances the growth of all individual human potentials in order to realize a prosperous life physically and mentally with a full sense of responsibility. In the general view, education is an experiential process that produces individual well-being, both outwardly and inwardly. The experience is in the form of knowledge, skills, attitudes

and values. National education aims to improve the quality of Indonesian people who believe and fear God, have noble character, personality, are independent, advanced, tough, intelligent, creative, skilled, disciplined, work ethic, professional, responsible, productive, and physically and mentally healthy.

Higher education is an educational institution organized by universities in the form of academies, polytechnics, high schools, institutes or universities. Academics and polytechnics are higher education institutions that provide professional education, namely education that prioritizes the ability to apply knowledge. while high schools, institutes and universities provide professional and academic education that prioritizes improving quality and expanding knowledge. The academic administration system in higher education is in the form of faculties, departments, study programs or laboratories. Where the Faculty implements part or a set of branches of science. The department carries out several branches of science consisting of several study programs. The study program is a guideline for the implementation of academic and professional education which is carried out on the basis of a curriculum and is intended so that students have competence in knowledge, special skills and general skills as well as attitudes that are in accordance with the learning outcomes of graduates and the competencies of the study program. The laboratory is a supporting facility in the implementation of education in the Faculty and study programs. The direction of Islamic higher education in Indonesia needs to be fostered and developed in order to prepare prospective undergraduates who have academic and professional abilities, and have a leadership spirit that is responsive to development needs and the development of science and technology. and country. To achieve this, Islamic universities must have a curriculum that can answer market challenges. The curriculum is a course plan regarding the expertise of a particular field. The curriculum for each faculty is different, this is in accordance with the vision, mission and educational goals of each faculty.

To be able to provide a strong personality development that individual entrepreneurs need is lifelong education. The conception of lifelong education starts from the belief that education is a conscious process of effort that lasts throughout life. Entrepreneurship education in the past was known as *wiswasta* which in Indonesia has been pioneered since 1971 by Suparman Sumahamijaya according to which entrepreneurship education is defined as education that aims to forge the Indonesian nation in accordance with the nation's personality based on Pancasila. which focuses on the forging of personality values by using the repetition method through training on mental attitudes, ways of thinking and acting.

This higher education institution also plays a role in organizing entrepreneurship training, publishing entrepreneurship magazines and compiling entrepreneurship education curriculum for schools (Soemanto, 199). In general, the purpose of Islamic higher education in Indonesia is to prepare prospective graduates to become fully Indonesian human beings who have the spirit of Pancasila and the 1945 Constitution, and to prepare students to become members

of society who have faith and piety to Allah SWT, have high morals, are physically and mentally healthy, have academic and professional abilities that can apply, develop and create knowledge. Related to entrepreneurship education, Islamic universities also support the formation of entrepreneurial people. The notion of entrepreneurship education in Islamic tertiary institutions includes efforts to form students' mental attitudes and business independence in working, creating, increasing abilities and skills in mastering science and technology, as well as the ability and skills to anticipate, deal with and take advantage of business opportunities in accordance with norms and regulations. Islamic ethics.

The purpose of entrepreneurship education in Islamic tertiary institutions is to shape students by determining future alternatives, providing comprehensive entrepreneurial scientific insight related to the realities of the business world, providing analytical tools to deal with as part of self-actualization of environmental developments and providing economic and business-based skills. Al-Quran and Hadith.

Entrepreneurship Development at Islamic Higher Education UIN Sjech M. Djamil Djambek Bukittinggi

The majority of the curriculum in Islamic tertiary institutions at UIN Sjech M. Djamil Djambek Bukittinggi is not directly related to the business world. The courses taught at the Faculty of Sharia and Ushuluddin, adab and da'wah revolve more around strengthening critical understanding of the classical to modern Islamic philosophical traditions, debates in the interpretation of the Qur'an, hadith and world religions, focusing on studying Islamic culture in the modern era. classic to modern. In addition, studies at this Faculty have a specialization in Arabic analytical studies and historical studies.

The Sharia Faculty is taught sciences related to the differences and similarities of schools of thought related to law, economics and politics. Certain subjects such as fiqh muamalah are courses that are directly related to the development of modern Islamic economic thought and practice.

The tarbiyah faculty is a direct-based faculty with social change efforts, both through pedagogy within the school environment and andragogy efforts outside the school institution. This faculty contains a strong tendency to educate students to become agents of community empowerment. This faculty has a mission to strengthen human resources and social institutions in society, such as communication and interpersonal relationships. In general, none of the curricula in the three faculties are directly oriented to the entrepreneurial world.

Unlike other faculties, the Faculty of Islamic Economics and Business is the only Faculty that focuses on business and economics. Faculty of Economics which consists of seven Study Programs: Islamic Economics Study Program, Sharia Banking Study Program, Sharia Accounting Study Program, Sharia Business Management Study Program, Sharia Tourism Study Program, Hajj and Umrah Management Study Program, D,3 Sharia Banking Study Program, and the Sharia Economics Masters Program. The D.3 Islamic Banking Study Program since 2019

has no longer accepted students. The curriculum content in all courses at this Faculty leads to the concept of sharia-based economics by integrating general economics with Islamic economics. Although the main competencies of each study program are different, for additional competencies, all study programs in this faculty produce graduates who are ready to create jobs (muslimpreneurs). For the Sharia Business Management Study Program, it is a study program that focuses on studying Islamic entrepreneurship in all aspects of its courses.

Integration of Entrepreneurship into Study Program Curriculum

To be able to become a Muslimpreneur at Uin Sjech M. Djamil Djambek Bukittinggi, one of the strategies carried out is to include entrepreneurship in the curriculum as one of the mandatory institutional courses and place it at the level of general basic courses and for the Syariah Business Management Study Program as a subject of expertise. For basic level courses, students are expected to gain insight into analytical frameworks related to other courses. Meanwhile, as an expertise course, students need to pass several prerequisite courses to be able to take entrepreneurship courses.

Entrepreneurship educators who have been taught at UIN Sjech M. Djamil Djambek Bukittinggi so far have made efforts to transfer knowledge and skills. Along with the demands of market needs and globalization, entrepreneurship education adapts to existing conditions and demands. It is not only directed at the mastery of knowledge and skills, but also to the formation of mental attitudes. So that this entrepreneurship education will later give birth to humans who are ready to use and form humans who are ready to create jobs in the sense of being able to produce something useful for themselves and others (Hanipudin, 2020). So that entrepreneurship education has been accepted at UIN Sjech M. Djamil Djambek as a strategic need to encourage social and economic development.

In this case, higher education management defines entrepreneurship education as progress-oriented, positive behavior and character and can have a large social and economic impact, therefore entrepreneurship education is built. By UIN it is not limited to the personal preparation process to build creativity and innovation, but how through entrepreneurship education can prepare the foundations of creativity, innovation, self-confidence and leadership that are useful in community development.

To achieve this, UIN Sjech M. Djamil Djambek has made entrepreneurship education courses a compulsory institute course in all study programs. Through entrepreneurship education, it is expected to be able to make new breakthroughs from a number of existing opportunities and resources. Therefore, the meaning of entrepreneurship is useful to be applied in the context of business, education, da'wah and efforts to reform Islamic thought and culture. Based on observations in the field, entrepreneurship education has various variations in its placement. In general, the weight of credits has the same weight of 2 credits, for placement in the semester it depends on each study program.

Institutional Management Role

The campus environment, student interactions with lecturers and education staff are one of the factors that foster an entrepreneurial spirit in the campus environment. Through the entrepreneurial culture that grows in the campus environment, it will be a form of scientific application of the entrepreneurship education they have received in learning. This is where the role of institutional management is crucial in making it happen. This is in accordance with the opinion of the Kauffman Foundation (2009), "the more students are exposed to entrepreneurial concepts and behaviors on campus, the greater their chances of adopting these behaviors. So it is important to apply entrepreneurship in the overall practice of leadership, administration and teaching on campus.

The form of attention that has been carried out by the management of the institution is through the provision of supporting facilities and infrastructure: integrated labor consisting of computer labor, accounting labor, statistical labor and entrepreneurial labor. the development of this practicum room facility is continuously developed by the campus. In addition to infrastructure facilities, it is also carried out through the implementation of entrepreneurial competencies, namely student creativity week which is held at all levels, both study programs, faculties and universities. Improving student soft skills through seminars, training at local, national and international levels. Providing incentives for lecturers, students and education staff and awards for the entrepreneurial dimension.

The campus institution as a whole is involved in creating a conducive environment for entrepreneurship, for example by supporting student extra-curricular activities and facilitating students, lecturers and education staff who have business ideas.

4. Conclusion

Apart from the conversation about the role of entrepreneurship in the development of business spirit in Islamic universities, there is still little consensus on what teaching approach is most appropriate for certain learning objectives in entrepreneurship. selected to develop specific entrepreneurial knowledge and competencies (Hagg, G., & Kurczewska, 2020); (Hannon, 2006); (Barnard, A., Pittz, T., & Vanevenhoven, 2019); (Pittaway, 2009a); (Sirelkhatim, F., Gangi, Y., & Nisar, 2015). This paper has linked these two historical perspectives with the most relevant learning theories in the field of entrepreneurship education showing which learning theories better underpin and support each perspective. This is in line with the notion of constructive alignment, as introduced by (Biggs, 1996) and further developed for the field of entrepreneurship by (Fayolle, A., Verzat, C., & Wapshott, 2016) within the framework of their teaching model, in which they emphasizes the importance of aligning the ontological level with the educational level. That is where the proposed framework can play a key role, as it bridges the

fields of entrepreneurship and education. This framework is also supported by empirical studies that show how entrepreneurship education can use the teaching approach associated with each learning theory in practice.

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