

# ECONOMIC KNOWLEDGE AND ENTREPRENEURSHIP IN MADRASA

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## ABSTRACT

*This research about the urgent broader knowledge of economic and entrepreneurship in madrasa education in the digital 4.0 eras is signed. The humans in the world are faced effect Covid 19 the economy problems amongst nations—the age where disturbances occur in various fields of human life. The institutions have to face the development of science and technology that impact negative and positive. Progress in that field can facilitate people to communicate from very far away thousands of kilometres within seconds have been able to communicate via cell phone. Information about an event can be followed via T.V. quickly accessed in people's homes. Humans in this era of life activities are very dependent on digital devices such as gadget. In this era trade competition between countries is still on-going; In this era, it requires alumni madrasa with the broader knowledge economic and entrepreneurial spirit, besides having adequate religious understanding are knowledgeable this is formed through hidden madrasa curriculum.*

**Keywords:** Economic Knowledge, Madrasa, Entrepreneurship, The Hidden Curriculum.

## INTRODUCTION

Madrasa education is currently in a digital era marked by the emergence of Covid 19 residents which causes all nations to face economic problems, and these problems will continue in the future (Altig et al., 2020). This education is an essential pillar for creating a country with a financial perspective and an entrepreneurial mentality to build the nation optimally. This education bases on Islamic teachings and interpretations of the scholars. This education has the number of students in the range of more than 8 million (Pendis, 2014). Institutions that have long been part of the national education system compared to other Islamic education that both study Islam, even since the national education system law in 1989 and getting more robust with the law's emergence No. 20, 2003. This education creates Indonesian people who are godly, intelligent, and knowledgeable and have noble, independent and other morals (Pendis, 2007). As an Islamic educational institution, it is part of educating children to create a nation so that they are ready to compete in this era. In an Islamic perspective, this education wants to produce a human being called al-insan, namely a good human being who is always obedient to Allah. At the same time, al-Basyar is a lowly human who tends to damage or ugliness on the earth's face (Nata, 2011).

This education is now in this digital era continues to compete with other educational products. This era is marked by Covid 19, which has an economic impact on almost all nations in the world. Madrasas are part of building their country, shaping students to have the extensive financial knowledge and form an entrepreneurial spirit to become part of their nation to overcome economic problems (Navarro et al., 2020).

## LITERATURE REVIEW

Madrassa has experienced developments throughout Indonesia. This education aims to teach religious lessons to educated students at the Ibtidaiyah, Tsanawiyah and Aliyah levels. This education has historically originated from the Adabiyah madrasah in West Sumatra, which historically started from the Adabiyah madrasah in West Sumatra (Maksum, 1999; Nata, 2005). The learning has used a modern system in its management, and the learning material consists of studying religious knowledge and studying non-religious knowledge (Azra, 1998). Its founder was acquainted with the modern education system when he studied in the Middle East. They become scholars or Kyai who return to their hometowns, and they devote themselves to the education which he founded as the founder and at the same time as its leader (Hasbullah, 1995).

Initially, students in madrassas only studied religious knowledge such as Fiqh, Tauhid Tafsir and so on (Saleh, 2004). Later, they will become spiritual experts and have the opportunity to engage in various life fields, whether to become professionals and community activists. They need to study non-religious sciences such as mathematics and economics to become business people and study sociology so they can follow community developments and be involved in community activities; likewise, they learn citizenship issues so that they love their homeland. Also, they learn religious knowledge such as Fiqh to know what is allowed and not, learn interpretation to see the process of descending holy book verses and study Tauhid so that they do not fall under to the value of life created and to whom it devotes itself. They learn moral science so that they have good character that they must have, such as how they behave towards their parents, siblings, neighbors, and the teachers who educate them and behave towards the environment other than humans like the animals around them. These morals are the norm in his life to acting towards God, humans and their environment.

Madrassa students as nation cadres have received attention from the government so that they are ready to face the future of their nation. The number of them, amounting to 8 million, is potential for the nation's cadres (pendis, due to its strategic position during the New Order era, a joint decree (S.K.B.) emerged, namely the Minister of Home Affairs, the Minister of National Education and the Minister of Religion of the Republic of Indonesia). This S.K.B. has provided opportunities for Aliyah graduates if any of their students cannot continue their education to a higher level. They can immediately work in any department in this country and even become factory employees, or become soldiers and others. Those with economic abilities can continue their education in any field; can enter the faculties of medicine, economics, informatics engineering and others. Through the ministerial decree, three madrasahs at the Aliyah level have four study programs, namely religion, language, social and exact sciences, the composition of general science lessons in the religious studies program 70 per cent study religion and 30 per cent and other study program students study non-religious sciences 30 per cent, while 70 per cent non-religious subjects (Indra, 2016). They are also given skills that aim to emerge an entrepreneurial spirit in students which is essential for them to become independent people in continuing their lives without depending on other parties (Nasri, 20014).

In general, economics is a science that focuses on issues that appear in tune with human efforts to earn a living and make ends meet with existing resources (Carree & Thurik, 2010). Increased economic performance by firms and regions will positively affect aggregated economic growth at the country level. Economics is concerned with entrepreneurship. Entrepreneurship is the creative and innovative ability of humans to see opportunities and chances to develop business and other activities. Humans can expand their business with an

entrepreneurial spirit to benefit individuals, business groups, companies, and the State (Carree & Thurik, 2010).

Madrasa education now exists during human life that is facing the Covid-19 pandemic which has caused economic problems, madrasa students as part of the nation's potential in the future are expected to form students who have the financial knowledge and an entrepreneurial ethos so that they can play a role in building their nation.

## RESULTS AND DISCUSSION

### Madrasa Education and Its Challenges

Madrasas are currently being challenged as part of national education to produce quality education where graduates have economic insight and have an entrepreneurial spirit. This is important in the midst of a nation facing financial problems due to Covid-19 (Altig et al., 2020). This education also exists in the digital era where science and technology increasingly advanced to make it easier for humans to meet their needs by only ordering from where they live, through the gadget in their hands (Indra, 2020).

This era is also said to be the industrial era at the 4.0 stage. The industry's first stage is industry 1.0, which is marked by mechanization, making human activities time-saving and energy-efficient. The second stage of endeavor involves many people or a mass because the number of industries is increasing and mushrooming in various cities with quality standardization; this stage is called industry 2.0. The third stage, the industry has involved I.T., and robotics which causes less human labour to be employed because the robots are working on it, this is what is called the industrial era 3.0. The fourth stage, the industry is increasingly involving advanced technology that expands cyber collaborating with manufacturing, this era relies on computer data connectivity, intelligence (Mardiyanto, 2018; Mubarak, 2018, Ifadah, 2019). Business occurs. There is a new interaction between humans and machines; machines are very decisive, digital transfer instructions to the physical world appear between robotics and 3D printing, an era called industry 4.0 (Ivanov & Dolgui, 2020).

What happened in the industrial era, 4.0 only wanted to emphasize the importance of efficiency. Efficiency that marks the activities of human life or the ease of life that humans get in this era, they are effortless to fulfill what they want by using their smartphone, as well as communication between themselves to interact and ask for news about family, friends and others, as well as easy access to obtaining any information can be done quickly. Living in this industrial era, people are increasingly dependent on highly sophisticated I.T. tools than the previous generation. This process occurs and cannot be avoided, and humans face various challenges in living their lives.

In the economic sector, free trade has been in effect for decades (Furchan, 2006). It has started since the international trade agreement known as GATT. Then the NAFTA trade agreement between America with Makiko, and Sijori between Singapore, Johor and Riau Indonesia. However, free trade can also lead to harmful excesses of the gap between the rich and the non-rich (Faqih, 2006).

At the regional level, the ASEAN Economic Community (A.E.C.) has been formed. It is indicated by a). The Southeast Asian region will become a unitary area of markets and production bases, such as the flow of goods and services; b). Existence of competition policy, consumer protection, Intellectual Property Rights (I.P.R.), taxation, and e-commerce; equitable economic development, prioritizing Small and Medium Enterprises (SMEs), will be integrated

with the global economy. It is also possible that foreign companies' exploitation can damage Indonesia's ecosystem. Simultaneously, Indonesia's existing investment regulations are not strong enough to protect natural conditions, including the availability of natural resources. Besides, it is an excellent opportunity for entrepreneurs to find the best workers according to the desired criteria. However, from the perspective of education and productivity, Indonesia is still unable to compete with workers from Malaysia, Singapore and Thailand and the industrial foundations that for Indonesia it makes Indonesia ranked fourth in ASEAN (Indra, 2016).

Indonesia is still a prosperous country, but this wealth is not guaranteed to always exist in the earth's bowels. Indonesia, with a population of more than 250 million while its limited natural resources will be continuously extracted and will run out, is a challenge for madrasa students. Not all students will become thinkers or leaders; generally, they will return to society, which is, of course, an entrepreneurial mentality to build their nation. Otherwise, they will become a burden to the government. In the future, Indonesia needs many entrepreneurs to maintain the existence of Muslims in their country. With the economic insight and entrepreneurial mentality that has been formed for their students, they can respond to the challenges they face.

Therefore, educational institutions are ready to help students with economic and entrepreneurial insight and develop the level of entrepreneurship, such as in Asian countries, Japan, South Korea, Singapore which have minimal natural resources, even though these countries also face economic challenges due to Covid- 19 (Altig et al., 2020).

This era is also an educational product competition for madrasa students to compete with other educational products. Keyword competition, this educational product must shape students to have economic knowledge and an entrepreneurial spirit and mastery of information technology (I.T.) (Nata, 2008). Another thing that needs to be prepared is his confidence in associating with the international world with his language skills.

The teaching staff is instrumental as a motivator to move students to fight in the wide world. Teachers should provide motivation, as is done with the expression *man jadda wajad*. This motivation is essential based on the Koran verses that motivate Muslims, such as the example of the verse that people who know will be elevated (QS.al-Mujadalah, 11). The values that weaken their mentality need to be minimized, because their age is competitive in the middle of life.

Like it or not, madrasa education has to face economic problems that are a problem for the nation. Therefore, this institution should provide positive values to improve the students' quality to meet and prepare them to face the present and future economic problems.

Various problems faced by humans today, madrasah education must take an important role in it. Madrasas must prepare students through their curriculum to prepare them to become religious experts, but they must interact economically. Therefore they need to have economic insight and an entrepreneurial spirit.

### **Madrasah, for Economic Insight and Entrepreneurial Spirit**

Madrasa education needs to provide a portion as part of the hidden curriculum; this means the amount of the substance emphasized in one subject, for example, in Islamic education. The economy issue is widely discussed in the Koran verses and exemplified by the Prophet Muhammad as an entrepreneur (Andi, 2013). Muslims need economic insight because economics is part of their life. Humans from ancient times to industrial era humans 01 to 04 have

illustrated the need for an economy. The economy is to fulfill the basic needs of human life and the needs of culture and civilization. The need to develop science and technology so that humans can make progress so that humans can receive information on television screens of various events from very distant places, through their smartphones can communicate with families or other humans from different continents. Humans can travel very long distances that are thousands of kilometres can be covered in a speedy time. This can be fulfilled by owning wealth or controlling the economy (Acemoglu, 2012).

The economic importance of many verses of the Qur'an encourages this (QS. Al-Jumu'ah: 10), but achieving it must be through hard work or effort to fulfill human instincts because of their love for their sex partners, children, and many assets in the form of gold, silver, domestic horses, livestock, rice fields and fields "(QS. Ali-Imran: 14). This is further emphasized by the teachings of zakat, infaq and sadaqah, in Islam as an encouragement for Muslims to have wealth. They can fulfil his obligation to pay zakat on assets with that wealth, not teaching him to be a zakat recipient.

There are 25 times in the singular form in Shihab's view and the plural form as many as 61. The words that property is not attributed to an independent owner are very logical because it does not become an object of human activity, even though there is potential for it-also, the word attributed to the orphan's property, the property which is the object of the action. Maal is interpreted as wealth and exchange value for something. Such is the importance of economics from Islamic teachings and is very optimistic about the importance of economy or property (Shihab, 1998). Living humans need wealth in Shihab's perspective; this is God's command because there is a term (fall) which means fadil, which implies excess as in surah al-Jumu'ah, verse 10 mentioned above. It means that humans control excess assets to seek merit through their surplus assets such as helping the poor, orphans and establishing madrasas, Islamic boarding schools, mosques, hospitals, and commemoration of Islamic Holidays other activities. Money or property with qiyaman value, the primary means of life (QS. An-Nissa ': 5). However, the stuff that is owned should not be carried out in an arbitrary place, let alone forbidden to a forbidden area or use it lavishly, (Scan-Nissa ': 5) According to the Qur'an, money can be an essential capital for production as well as the importance of natural resources. The modern economy also holds the same view.

In the Qur'an, there are commands for zakat, infaq and sadaqah, which are encouragement in economics, the urge to seek as much sustenance as possible is not enough to eat but has the advantage to build places of worship and places that are beneficial to humans, maintenance must be understood in its broad-spectrum, as far as human beings have tried. The effect is interpreted in a limited way, resulting in many Muslim countries whose people live in poverty because they understand zakat's concept in a narrow manner. In nature, sources of natural wealth such as energy, gold, silver, gas and others have been found in many countries, such as Indonesia that cannot be explored alone so that there are not many benefits for the people, the people remain low, and the country depends on debt from other countries. Besides, in this country, the people do not have an economic ethos as taught by the verses of the Qur'an.

This economic spirit can also be taken from the Prophet Muhammad's spirit because he was in Mecca's city before he was appointed as a prophet. He became a businessman who brought his goods to a country far away even to Syria became an example of entrepreneurship. He married Khadija, a rich widow, and friends like Abu Bakr, Umar and Usman were rich people in Mecca. It isn't easy to find Muslims like Khadijah, Abu Bakr, Usman who are very rich, even if there are only very few (Nasri, 2014). Most Muslims believe that poverty is God's

destiny, and they have the wrong view that people who have wealth can become a factor in forgetting their God. In fact, with his wealth, he can help the poor and become a charity for him. Due to the misunderstanding of their religious teachings, they do not have a work ethic and an economic ethos, many of which become requesters either to the State or to communities on the roadside or in the middle of the road. Even though the importance of the economy has been described in many verses of the Qur'an, Muslims need to achieve this. They have also been exemplified by the Prophet Muhammad and his companions in their lifetime (Haekal, 1992).

Various factors underlie why they have such wrong views. First, those who study the Qur'an and the Prophet's Hadith do not take the spirit of economic encouragement in the verses of the Qur'an and Hadith. Secondly, these verses' messages do not reach Islamic educational institutions such as pesantren, madrasas, and Diniyah, that these verses contain an economic ethos that Muslims must own. Third, studies of classical scholars such as Imam Hanafi, Maliki, Syafii, and Ahmad who discuss Fiqh in the book is seen to only discuss the terms of the harmonious validity of buying and selling, even though the discussion of Fiqh is an economic discussion that must be developed throughout the ages. Fourth, Muslims' mentality that their fate depends on the State, not on their potential to grow the economy. Fifth, Muslims understand that mahdhah worship such as prayer, Hajj fasting does not contain an impetus to dominate the economy. Sixth, the teachings of zakat are understood only as a recipient of zakat not a giver of zakat; Another factor is that the teachings of the verses of the Qur'an or Hadiths are hijacked to the individual world, not to the social world. Seventh, Muslims no longer have a balanced view of life between the world and the hereafter. Eighth, empower the economy and dominate it. Muslims no longer believe that it will reward them (Indra, 2016).

Mastery of the economy is essential so that Muslims become the best people who are taught by the Koran and so that Muslims can do evil deeds. Mastering the Muslim economy with an economy of wealth can build good buildings and complete educational facilities (Q.S. An-Nissa', 5, 9). Economics must be supported by competence as the Prophet's Hadith's message, which the Hadith states that if a mandate is given to someone who is not an expert, wait for its destruction (Ismail, 1987). Economics is also related to entrepreneurship's spirit; this sign is in the verse that a people cannot change themselves unless they change themselves, the Hadith which also implies that the hand above is better than the arrow below. This soul was owned by Prophet Noah so that he could save his people from the great flood that threatened the lives of his people by building ships. You can also learn from Siti Hajar and her son, Prophet Ismail, whose husband Prophet Ibrahim left at Allah's command to look for water and find a water source (Indra, 2019). In his life, the Prophet Muhammad himself was forged by living through hard work to find sustenance from adolescence to his prophetic time; the Prophet spread Islam. It spread Islam with human resources through an entrepreneurial mentality (Haekal, 1992; Andi, 2013).

The Prophet can be an example in his life; he looked for sustenance tirelessly even early. The Prophet traded to a far country, namely the city of Syria, which was very far from Mecca. The figure of a prophet is an example of his entrepreneurial spirit since he was young. This soul has become essential and in other countries has long received attention. Like Singapore, Japan, and Korea do not have rich natural resources. With this motivation, they form a generation with an entrepreneurial spirit. In the future, this nation is facing a population demographic that is increasing in number; currently around 260 million, the addition will continue from time to time. At the same time, natural resources will run out, the existence of the nation in the future depends very much on the people who must have this entrepreneurial spirit.

Madrasa education is part of Islamic education which involves students studying in the number of millions. They are part of a generation that must have an economic perspective and be formed with an entrepreneurial spirit. This soul formation can be through the Islamic religious education curriculum (P.A.I.) and the economics courses taught. Through the subject of Tafseer-hadith at P.A.I. can be taught and emphasized by teachers to students that a nation that does not have a soul will be unable to compete. The verses of the Qur'an which contain economic messages must be analyzed in depth because they are related to other verses such as the importance of being the best people, how to be the best people if you do not control the economy? In another verse, it can also be said that Muslims are diligent in worship, but it is useless if they let the orphans' fate or the poor around them. Through discussion of moral science, teachers can form a Muslim character that has a life ethos and a work ethic where Muslims are weak in that ethos; Muslims are not disciplined, not diligent, not independent. Through the material on Islam's history, Muslims have experienced a golden age for five centuries because Muslims control the economy. Through the Prophet figure in Islamic history, he must tell his students that he has an entrepreneurial spirit. Whether related to religious or non-religious subjects, all subjects studied by madrasa students must be integrated by the educator or teacher in a multi-perspective approach that views the importance of economy and entrepreneurial spirit for Muslim life. Thus, madrasah education for students must have an economic perspective and have an entrepreneurial spirit, which in this field of society has such a vast opportunity for them to play a role in it (Soemahamidjaya, 2003). They are expected after graduation to create their jobs and not depend on other parties.

This is what needs to be considered in Madrasah education. This institution is no longer sufficient to preserve religious values instilled in students, but they must be more than that. There are 8 million students from the existing data, both government and private (Pendis, 2014) who can become cadres for their nation. They must have economic insight and an entrepreneurial spirit.

From the above description, through the perspective of the Qur'an, the Hadith about the importance of the economy and the spirit of entrepreneurship imitating the figure of the Prophet Muhammad, as well as the demographic picture of Indonesian people illustrates the importance of economic insight and an entrepreneurial spirit in students' lives. Madrasa students who make it their source make it their spirit in life. This is important to emphasize because in Indonesia in the future, the wealth will be depleted from the stomach of the earth while the population is increasing. This is the challenge of the need for madrasah students to have this insight and soul. In the future, Indonesia needs many entrepreneurs from the perspective of building its nation. This can be through Islamic religious lessons and non-religious lessons that can be inserted or the central theme in discussing the lesson's substance to form such quality students through a hidden curriculum with an integrated approach.

## CONCLUSION

Madrasa education has educated millions of students as the nation's potential. Madrasahs are now in the midst of the economic problems felt by their government and nations in the world due to Covid 19, a country with educational products that have an economic and entrepreneurial perspective. This must be owned by madrasa students and this message from the holy book, which means that it must be given attention. In education, this can be a place to prepare students to see that economy is essential and entrepreneurship is important for him or her for life, through

learning both Islamic education and other subjects such as economics, for example, it can be done to instill it in students through a hidden curriculum with an integrative approach in perspective various scientific points of view. This requires teachers who have a broad insight to instill it in their students to build their nation, which is a real contribution by madrasas to their developing country.

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