

# Entrepreneurship Education Based on Islamic Work Ethic: Educational Management Review

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## Abstract:

This study aims to understand entrepreneurship education by implementing an Islamic work ethic in the patchwork community in Pringsewu Regency. This research was conducted on the community of patchwork craftsmen in Pekon Sukamulya, Banyumas sub-district, Pringsewu Regency from 2019 to 2021 with a qualitative approach type of research was phenomenological. Data can be obtained using observation and interviews, and documentation. Researchers used data analysis techniques starting from preparing units, data categorization, and data interpretation. The results showed that Islamic work ethic-based entrepreneurship education carried out by the patchwork community in Pringsewu Regency in order to improve social welfare was carried out through; maintaining the quality of the products produced, setting prices that are adjusted to market analysis, carrying out promotions, providing exemplary service to customers. This research has implications for the importance of implementing management and educational values in every organizational activity carried out to be able to provide maximum results according to the expectations of all parties.

**Keywords:** *Entrepreneurship Education, Islamic Work Ethic, Educational Management, Quality*

## Abstrak:

Penelitian ini bertujuan untuk memahami tentang pendidikan entrepreneurship melalui pelaksanaan etos kerja islami pada masyarakat pengrajin kain perca di Kabupaten Pringsewu. Penelitian ini dilakukan kepada masyarakat pengrajin kain perca di Pekon Sukamulya kecamatan Banyumas Kabupaten Pringsewu sejak tahun 2019 sampai 2021 dengan pendekatan kualitatif dan jenis penelitiannya fenomenologis. Data dapat diperoleh dengan cara observasi dan wawancara dan dokumentasi. Peneliti menggunakan teknik analisis data yang dimulai dari penyusunan satuan, kategorisasi data, dan penafsiran data. Hasil penelitian menunjukkan bahwa Pendidikan interpreneurship berbasis etos kerja islami yang dilaksanakan oleh masyarakat pengrajin kain perca di Kabupaten Pringsewu guna meningkatkan kesejahteraan sosial dilakukan melalui; menjaga kualitas produk yang dihasilkan, penetapan harga yang disesuaikan dengan analisis pasar, melakukan promosi, memberikan pelayanan yang baik kepada costumer. Penelitian ini memberikan implikasi tentang pentingnya penerapan nilai-nilai manajemen dan pendidikan dalam setiap kegiatan organisasi yang dilakukan, sehingga mampu memberikan hasil yang maksimal sesuai ekspektasi semua pihak.

**Kata Kunci:** *Pendidikan Entrepreneurship, Etos Kerja Islami, Manajemen Pendidikan, Kualitas*

## INTRODUCTION

The development of development in various sectors of life is rapid and has contributed significantly to the development of scientific and technological progress (Muali et al., 2019; Livingstone, 2019). As is the case, the development system is designed to realize social welfare in people's lives (Arseven et al., 2019). The definition of social welfare in a broad sense includes various actions humans take to achieve a better standard of living (Boonpunth, 2014; Kuswaya & Ma'mun, 2020).

Social welfare is an organized system of various institutions and social welfare efforts designed to help individuals or groups to achieve a more satisfactory standard of living and health (Fadilah, 2020; Tuwu et al., 2021) although it does not explicitly state that Social welfare as an activity can describe social welfare as a service system (activity) designed to improve people's living standards (Rachmawati & Faedlulloh, 2021). Communities participate in the decision-making process, starting from the planning, implementation, and evaluation stages of activities developed by and for them. The existence of this community participation in the core of the community empowerment process. Welfare and understanding of justice and gender equality regarding earning a living need to be made aware of the community in ordinary people (Priesteta et al., 2019; Suhendar, 2020).

To improve the community's social welfare, it is necessary to collaborate with management and academic knowledge into a single unit to run effectively and efficiently. Meanwhile, education science provides direction and guidance on efforts to develop the potential of the community through education and learning activities, both directly and indirectly, to be able to improve competencies, skills, and human standard of living in a better direction and by what is desired.

Entrepreneurship education activities carried out by utilizing management knowledge are making handicrafts (handmade) as a business base that can improve competence and skills and the community's economy, focused on homemakers in Sukamulya Village, Banyumas District, Pringsewu Regency.

Entrepreneurship education is an educational concept that encourages people to be creative and innovative in doing things (Mubarok, 2018; Othman et al., 2020; Afandi, 2021). This form of education requires the community to be productive. Finally, the application of education can be balanced, both religious and general education (Wardani & Nugraha, 2021). Handicrafts as part of entrepreneurship education are carried out in patchwork because they are considered more suitable for women than men. In addition, in Sukamulya village, Banyumas sub-district, Pringsewu district, women have more free time at home than men, who primarily work as laborers and farmers in the fields and fields.

It is hoped that the improvement of community welfare through handicrafts in the form of household-based patchwork can become a home industry to improve the economy, which will have an impact on welfare. In addition to utilizing free time and filling it with valuable activities, of course, what is expected in the next stage is that this patchwork craft can continue until

it can provide additional income for families and communities, with the creation of jobs or entrepreneurial activities for the community it will provide additional income and life. They could be more materially prosperous.

The exciting thing to study is the very high work ethic of the community as patchwork craftsmen. As the essential character of society, ethos becomes the basis of behavior for oneself and the surrounding environment, which is reflected in people's lives. Because ethos is the basis for human life, ethos is also related to evaluative aspects that are judgmental in people's lives. Ethos is a belief that guides a person, group, or institution (guiding beliefs of a person, group, or institution) (Amir, 2019).

So work ethic can be interpreted as a doctrine about work that a person or group of people believes to be good and right and manifests specifically in their work behavior (Ferine et al., 2021). Therefore, ethos cannot be separated from the cultural system (Sheikhalizadeh & Piralaiy, 2017; Harris et al., 2019). As the essential character of a society, ethos is rooted in the culture of the community itself (Mundiri, 2017; Umiarso, 2019). As a system of knowledge of ideas that a society possesses from the learning process, culture is the mother of that ethos (Ehrhart et al., 2013). So every society (with different cultures) has a different ethos, including work ethic (Hariandi et al., 2021)

There are indications of people or groups who have a high work ethic. The work ethic in Islam is the result of a Muslim's belief that work is related to his life goal, which is to gain the approval of Allah SWT (Falah et al., 2021). In this regard, it is essential to emphasize that Islam is a religion of charity or work (praxis) (Mundiri, 2011). The essence of his teaching is that the servant approaches and seeks to gain the pleasure of Allah through work or good deeds and purifying the attitude of worshipping only Him (Muntholib et al., 2018).

Departing from the importance of the Islamic work ethic in improving people's living standards, the researchers are interested in studying the Islamic work ethic implemented by patchwork artisans in the Pringsewu Regency, which indirectly implies the meaning of Islamic education management. Islamic management and education are carried out well by the community. Therefore, the researcher focuses explicitly on implementing the Islamic work ethic in the community of patchwork craftsmen in the Pringsewu Regency?

## RESEARCH METHODS

This study uses a qualitative approach, and the type of research is phenomenological. This research is a type of research that produces findings that cannot be achieved using statistical procedures or other methods of quantitative (measurement). The goal is to explore and break through the symptoms by interpreting the problem of concluding a combination of various meanings of the problem presented by the situation.

This research was conducted on the community of patchwork craftsmen in Pekon Sukamulya, Banyumas sub-district, Pringsewu Regency, from 2019 to 2021. Researchers searched for and collected various data sources related to the studied problem. Primary data can be obtained through observation, interviews, and documentation. Observations were made on the activities or

activities carried out by patchwork artisans in making their handicrafts, in the form of bedding, pillowcases, and doormats, including patchwork artisans and husbands/partners of patchwork artisans. Sources of secondary data in this study are all things related to concepts, theories, references, whether sourced from books, magazines, journals, and other research results related to the social welfare of the community through the Islamic work ethic of patchwork artisans in Sukamulya Village, Banyumas sub-district, Pringsewu district.

Data that has been collected through data collection methods is first clarified systematically. The researcher used data analysis techniques in analyzing the data, namely the preparation of units, data categorization, and data interpretation.

## **RESULTS AND DISCUSSION**

Entrepreneurship education based on the Islamic work ethic carried out by the patchwork community in Pringsewu Regency in order to improve social welfare is carried out through;

### **Maintaining Product Quality**

A product is a unit of goods and services offered by a company to be purchased or consumed by the market to satisfy needs (Andriyani & Ardianto, 2020). A product is an item that plays a significant role in the buying and selling process (Dudin et al., 2017). If no products are being traded, it means that there are no buying and selling transactions (Hadiyati, 2016). A traded product must have high quality because high-quality products significantly affect the increase in sales (Cahyani & Alvianto, 2020). This was expressed by Nova Kurohman, who said that "Even though I sew and sell patchwork, it can be said that the fabric is leftover from the production of companies, but I still maintain the quality of my merchandise. I still choose the best material, the right material, and suitable for making bed sheets, pillowcases, and doormats. Even for sewing and producing motifs, I do not carelessly; I do what is best for my consumers."

To improve the quality of this product, the community is given guidance and training by the government. This training effort is intended to enlighten people's thinking, so they can innovate again with these products so that the products produced can compete with other similar businesses (Roziqin & Rozaq, 2018; Azeem et al., 2021). The Cooperatives and Trade Office conducts skills training and provides periodic assistance to new business actors in Pringsewu Regency. Peni Widayati justifies this as the Head of Cooperatives and Start-up Enterprises saying, "there are training and mentoring programs for novice entrepreneurs. We do this activity 3-4 times a year and involve novice entrepreneurs in Pringsewu Regency. We invited resource persons from outside the city, such as entrepreneurs from Jakarta, where the training was held at the Sukamulya village hall. The content of the coaching is to provide understanding or knowledge such as how to process materials, both in terms of marketing and promoting them."

Based on the interview above, it is known that the government has facilitated novice entrepreneurs to receive training and assistance to provide information and assistance to novice entrepreneurs who are still having

difficulty developing their businesses. It can be understood that business actors' patchwork traders try to maintain the quality of their trade products. High product quality makes consumers believe in the goods they consume to increase customer loyalty (Pratiwi et al., 2019).

This training is intended to enlighten people's thinking to innovate again with these products so that the products produced can compete with other similar businesses. The Cooperatives and Trade Office conducts skills training and provides periodic assistance to new business actors in Pringsewu Regency. In addition, the government also assists the community to help entrepreneurs be better and faster in producing patchwork. With the results of this technology, their products begin to compete in regional and national markets. The assistance provided was not only in the form of support, training, or mentoring but directly in the form of production tools to make patchwork crafts such as sheets, pillowcases, and doormats. The assistance provided is solely to support the community to be more productive and creative.

### **Pricing**

Price is the number of money consumers has to pay to get the product (Adonis & Silintowe, 2021). The price has a vital role in running a business: an agreement between the seller and the buyer (Woen & Santoso, 2021). As stated by Ani Laily, "When it comes to price, I sell according to the market, if the price of raw materials for trading is high, I tell the consumer, and I increase the price, but if the price is average, I sell it at the regular price too. I do not want to increase the price of goods because raising the price of goods at will, is cheating. Islam does not teach that in buying and selling transactions."

This shows that the price is the value of the feasibility of a product to be traded. Pricing also plays a vital role in achieving profits or income obtained in conducting a business (Jalaham et al., 2018). However, if an Islamic work ethic does not accompany it, traders will tend to increase the price of goods and increase the price of goods according to their own will. With the Islamic work ethic, patchwork artisans and traders will realize that playing games and raising the price of goods is a fraud. While cheating is an act that Islam strictly prohibits. If you have cheated, what you will get will not get blessings and benefits that last long.

Islamic community development improves the quality of life through individuals, families, and communities to gain self-power in developing their potential and skills, insights, and available resources to make decisions and take actions regarding their welfare by Islamic guidelines. Sewing patchwork is a job that does not need to require great skill. The materials used are sewing needles, thread, and sewing machines. The artisans buy patchwork from the remnants of textile companies in Jakarta, Bandung, and Tangerang at a price per kilogram of 1.4 million. Moreover, what is produced is in craft mats, pillowcases, and mattress sheets with a selling price of Rp. 5000 up to a price of Rp. 110,000.

The patchwork produced by women in Sukamulya Village, Banyumas District, Pringsewu Regency, is marketed to several sub-districts in Pringsewu



Regency and has even been marketed reached regencies and provinces around the Pringsewu Regency area, such as Tanggamus Regency and Palembang Province. Patchwork sewing mothers can earn Rp. 2000, the cost of pillowcases is Rp. 1000, and the cost of sewing sheets is Rp. 8500, as stated by Azizah, who said that "The income from the cost of sewing patchwork is good enough to buy snacks for the children. Sometimes when the sewing is crowded, the money for sewing wages can also be used to buy vegetables and buy gas for cooking. This can help the husband's finances as well, so the children's pocket money and the money to buy vegetables do not ask the husband."

What was conveyed by the informant can be understood that the work done seriously and correctly will produce blessings and satisfactory results? As a patchwork craftsman, the income generated is not always a lot, sometimes a little, and sometimes a lot, but it will always be enough if you are grateful. Every time there is a business, there must be a way to earn income. The initial goal is to help the husband meet the needs of daily life, but with diligent effort and always being grateful for the blessings of Allah SWT, the family welfare will increase. With the increase in family welfare, the community's welfare will also increase.

The patchwork artisans still maintain quality and do not play with the selling price when the number of orders increases. As stated by Nova Kurohman, "Working to earn sustenance lawfully, the benefits will be far greater than having to lie to buyers. There are patchwork tailors who sew carelessly not to use the thread too much. For me, I will sew as well as possible so that customers do not give up buying merchandise from me. I do not want to cheat, if you cheat, the quality will also be bad, and customers will move to other traders. The point is to sell lawfully and in a lawful way."

The informant's statement shows that a trader must have an Islamic work ethic. An Islamic work ethic is a work ethic that pays attention to the rules contained in the Qur'an and the Sunnah of the Prophet Muhammad SAW. With that, a patchwork trader does not cheat, will not change the quality, and will not change the price arbitrarily. By applying an Islamic work ethic, patchwork artisans will also prioritize worship and charity to people who need help. We do not always think about worldly profits and savings for the hereafter with an Islamic work ethic. If business actors do not only think about themselves but the welfare of others, then patchwork artisans who apply an Islamic work ethic will also increase the welfare of their families and the welfare of society in general.

An Islamic work ethic by the prophetic mission related to social welfare is also related to the Prophet's personality, activities, and behavior. The Prophet's personality was very respectful towards the underprivileged, the poor, orphans, and the disadvantaged because the Prophet had a gentle personality and cared for them. This personality is the basic foundation of a perfect person (*insan kamil*) because the Prophet has a perfect soul (Arif & Pratama, 2019). Every Muslim strives for goodness both in this world and in the hereafter. This goodness includes the achievement of welfare conditions.

## Doing Promotion

Promotion is one of the ways used by all business actors to attract buyers (Kristanto et al., 2021). The power of promotion is very influential on increasing sales. In this promotional activity, Siti Astari Ambarupi said, "We rarely do promotions, yes the most promotion is from the sales banners that we put up in front of our houses, we are patchwork craftsmen in Sukamulya village and from cellphones or Facebook

Based on the interview above, it can be seen that there are many ways that traders use to attract buyers, starting from promoting through sales banners, promoting from cellphones, and other online media. It depends on the artisans and patchwork traders who maximize their products, such as doormats, bed linen, and pillowcases. Because if it is not promoted optimally, then not many people know about the patchwork products produced. In this era of practicality and increasingly sophisticated technology, it is easier for patchwork business actors to promote and sell their products (Purwowidodo & Yasin, 2021). Of course, you do not need to spend much money on promotions on your social media.

The efforts made by the Pringsewu Regency Cooperatives and Trades for the development of small and medium enterprises are the first through training regarding marketing management. In training, entrepreneurs are given knowledge on how to capture potential markets. The second is by participating in exhibitions so that with promotions through exhibition activities they can open access to a broader market which later patchwork products can be known among the wider community, as expressed by Sulistiawaty "So far, the cooperative and trade office of Pringsewu Regency has often held training and exhibitions of the handicrafts of novice entrepreneurs in Pringsewu Regency. Recently, we held an entrepreneurship competition where participants from startups or applied businesses participated. From tens or even hundreds of participants who registered, we selected and categorized them until finally we got 20 groanings and applied business participants."

Based on the information from the informant, it can be seen that the Pringsewu Regency government, through the cooperative and trade office, facilitates business actors to be able to promote and develop it using training held by the Pringsewu district cooperative and trade office and entrepreneurship competitions which are participated by all business actors in Pringsewu Regency.

The role of the Regional Government in Empowering Small and Medium Enterprises in Sukamulya Village, Banyumas District, Pringsewu Regency is quite significant. One of the programs carried out by the Regional Government is to prioritize the empowerment of Small and Medium Enterprises to encourage and develop local economic strength and lead to Small and Medium Enterprises based on the people's economic strength. Therefore, the activities of Small and Medium Enterprises are one of the main driving factors in economic development. The Small and Medium Enterprises sector is one of the best alternatives in creating jobs and increasing economic growth. The Pringsewu

district government coordinates with the Sukamulya village, Banyumas sub-district, to foster small and medium-sized businesses of patchwork.

The data obtained by researchers in the field shows that there are many ways a seller promotes or trades his wares so that they sell well and earn much profit (Hamdi, 2021). However, sometimes traders do not realize that it can be a door of sustenance if you do good deeds and do good to others. Trading is one of the Sunnah of the Prophet Muhammad SAW, and in trading, one should also follow and imitate what the Prophet Muhammad SAW did. In trading, think about big profits and want to share for others.

### **Providing Good Service**

Service is an activity given to buyers to meet the needs or desires of buyers as a form of respect for buyers. Siti Astari Ambarupi said, "There are many characteristics of buyers, but in principle, the buyer is a king who must be served what he wants. I treat buyers, as well as Islam, treats guests. Treating guests and Islam also has to be special, although sometimes it can be annoying because there are too many wishes and too many protests. However, as a trader and as a Muslim, I have to treat my buyers and guests with the best, with hospitality and a smile."

Based on the interview above, it can be seen that if the quality of service provided is good, then the buyers will be satisfied with the services provided so that the buyers will be comfortable. Moreover, as a craftsman and patchwork trader with an Islamic work ethic, the Islamic concept of treating buyers like guests should be treated specially. Hospitality and a smile are always the main things in serving buyers who are a king when viewed from the principle of a merchant. There are many characteristics of buyers; not a few of the artisans and patchwork traders have to accept harsh criticism and unpleasant protests from a buyer. However, it would help if you remained patient and continued to serve the maximum and the best without having to increase the price or reduce the quality of an item or product.

The work ethic in the Islamic perspective is a set of ethical values contained in the teachings of Islam-al-Qur'an and al-Sunnah, regarding the necessity and virtue of working, which are explored and developed thoughtfully by Muslims from time to time (Munawar, 2019), and it dramatically affects their actions and works in various areas of life in achieving the expected better and more productive results. Nova Kurohman said, "I work not only to be rich but also to worship. I sew and sell patchwork to help and lighten my husband's burden. Wife helps relieve a husband as part of worship, right?"

The research data shows that Islamic teachings inspire and motivate Muslims to work their best to achieve the best results, and this is, of course, without neglecting the ethical foundation or basic and general principles that exist in Islamic teachings. The goals of life include alleviating poverty, fulfilling the needs of every human being, and providing opportunities for every human being to live an honorable life and a fair and equitable distribution of income



and wealth. Moreover, to achieve these life goals, there need to be opportunities for people who try according to their abilities and expertise. One of them is establishing a small and medium-sized business, as expressed by Ani Laily "I cannot just stay at home waiting for my husband to come home from work from the fields. The rice fields also have people; my husband is only a farm laborer, so his income is two times a year. While the necessities of life, every day you have to spend money. If I stay silent, I do not help my husband work to make money, then my children will feel what I feel, which is being poor, and I do not want to be like that."

Based on the interview above, it is known that the goal of every human being is to live in abundance and not be in poverty. With their abilities and the opportunity to open their own business, women in Sukamulya village, Banyumas district, Pringsewu district find solutions to improve their standard of living. As the standard of living increases, the welfare also increases. The mothers in Sukamulya village, Banyumas sub-district, are no longer utterly dependent on their daily needs with their husbands. Moreover, with the wife helping her husband work and earn his income, the husband will be significantly helped, and the family's welfare will also increase. If one mother has opened her own business at home, it will inspire other mothers to do the same. With increased family welfare, it is expected to prosper the community.

The work ethic in Islam is closely related to the values contained in the Qur'an and al-Sunnah regarding "work," which is used as a source of inspiration and motivation by every Muslim to carry out work activities in various fields of life. The way they understand, live, and practice the values of the Qur'an and al-Sunnah about the drive to work is what shapes the Islamic work ethic (Hidayat & Najah, 2020). Patchwork artisans in Sukamulya village, Banyumas sub-district, Pringsewu district, predominantly Muslim, initially carried out patchwork buying and selling activities only with the buying and selling process, not seeing the guidance of the Qur'an and Hadith.

The problem of work ethic is quite complicated. It seems that there is no single theory that can explain all aspects of the symptoms and how to grow from the weak to the stronger or better. Sometimes, belief systems, such as religion, influence work ethic. Sometimes it seems like nothing more than the result of a certain level of economic development of society (Wahyuningsih et al., 2019). In the Qur'an and Hadith, it is taught how to do good, and correct muamalah after patchwork artisans experience changes in behavior and income from sales. One theory relevant to observe is that work ethic is related to belief systems obtained due to the observation that certain people with specific belief systems have a better (or worse) work ethic than other people with other belief systems. Talking about work ethic in Islam means using the premise that Islam, as a system of faith, certainly has particular positive views on the issue of work ethic (Sari & Nugraheni, 2019).

The work ethic in Islam is a perspective that a Muslim believes that work is not only to glorify himself, to show his humanity but also as a manifestation of righteous deeds and therefore has a very noble value of worship. People who

have an Islamic work ethic emanate from the system of faith or Islamic *aqidah* regarding work that departs from the teachings of revelation in collaboration with reason. It is a source of motivation and value for the formation of an Islamic work ethic. The Islamic work ethic here is explored and formulated based on faith and righteous deeds (Rozikan & Zakiy, 2019). Without a foundation of faith and good deeds, work ethic cannot be Islamic. There is no good deed without faith, and faith will be sterile if it does not give birth to pious deeds. All of these indicate that faith and good deeds are a series that are closely related, even inseparable.

The work ethic in Islam is closely related to the values contained in the Qur'an and al-Sunnah regarding "work," which is used as a source of inspiration and motivation by every Muslim to carry out work activities in various fields of life (Munandar et al., 2020). The way they understand, live, and practice the values of the Qur'an and al-Sunnah about the urge to work is what shapes the work ethic of Islam. The Islamic Work Ethic mentions several characteristics of the Muslim work ethic, and all of them are based on noble character, one of which is; have a soul, discipline, respect for time, have a leadership spirit, have an entrepreneurial spirit, social care (Abidin & Prananta, 2019).

## CONCLUSION

Improving the social welfare of the families of patchwork craftsmen is the impact of applying Islamic work ethic principles in conducting entrepreneurship education activities by applying Islamic work ethic. Entrepreneurship education based on Islamic work ethic carried out by the patchwork community in Pringsewu Regency to improve social welfare is carried out through; maintaining the quality of the products produced, setting prices that are adjusted to market analysis carrying out promotions, providing exemplary service to customers. Through the implementation of Islamic education management values, maximum results are obtained and expected to provide benefits and increase the standard of human life, as the spirit of the science of education management itself.

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