THE SPIRIT OF 45 THE GLOVE PEOPLE
(VALUE OF MULTICULTURAL ISLAMIC EDUCATION AS A STUDENT ENTERPRENEUR SPIRIT AT BAHRUL MAGHFIROH BOARDING SCHOOL, MERJOSARI, LOWOKWARU, MALANG)

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Abstract. This study aims to analyze how to shape the entrepreneurial spirit of students through the values of multicultural Islamic education. The research method uses qualitative research with a descriptive approach. Methods of data collection using interviews, observation and documentation. We use the triangulation method to check the validity of the data. This study uses qualitative descriptive data analysis techniques by reducing data, presenting verification data and drawing conclusions. From the results of the study it was concluded that in forming the entrepreneurial spirit of students at the Bahrul Maghfiroh Islamic Boarding School, it was 1). The values of multicultural Islamic education that are instilled are four values, namely shidiq, amanah, tabligh, fathonah and five values, namely ta'aruf, tasawuth, tawazun, tasamuh, ta'awun which is called the spirit of 45. 2) The implementation process involves all pesantren elements in formal and non-formal education consisting of human elements and non-human elements in pesantren activities, learning activities, pesantren traditions, the involvement of students in running pesantren businesses and the example of kyai, ustadz/teachers. 3). The implementation model that is applied is to integrate the spirit of 45 in every activity and learning in Islamic boarding schools and the role mode of the kyai with a top down strategy to form an entrepreneurial spirit in the form of: passion: having high enthusiasm to pursue their dreams, independent being able to independently realize their dreams, opportunity creation: awareness of existence must pay attention to user or market factors, creative and innovative creative and innovative looking for opportunities and solutions in realizing their dreams

Keywords: islamic education; enterpreneur; boarding school

I. INTRODUCTION

Pesantren is an institution and place for the santri community to gain knowledge of Islamic religious education [1]. KH Abdurrahman Wahid (Gus Dur) said that pesantren is the embodiment of a sub-culture in Indonesia. Boarding school as an educational institution in Indonesia is not only synonymous with Islamic meaning, but also contains the meaning of indigenous [2]. Islamic boarding schools are also a place to develop creations and innovations such as in the field of entrepreneurship or what is now better known as entrepreneurship. The word pesantren means "a dormitory where santri or students study the Koran" whose root word comes from the word "santri" [3]. This term is a nickname for students or students who study religion in traditional educational institutions or dormitories. The word gets the addition of "pe" and the suffix "an" which means a place where students or santri study. If traced back, the era of the development of a religion in Indonesia began in the 4th century AD. The forerunner of the birth of civilization in the archipelago (Indonesia) came from the womb of Hindu kingdoms on the islands of Java, Bali and Sumatra. One proof is that educational institutions in the archipelago were born from the womb of local, regional and classical religious assemblies, both Hindu, Buddhist and Islamic with the oldest

subjects being religious studies. The education model used during this period (Hindu-Buddhist) was called dukuh. The arrival of Islam in the archipelago then colored the education system, which was then changed and renamed as pesantren or also known as pondok pesantren [4].

Pesantren, which is a valuable legacy of the Wali Songo, which historically means Indonesian authenticity that cannot be denied [5], then continued by the kyai Nahdliyin, until now plays an increasingly important role in cultural acculturation and the formation of religious attitudes in a multicultural society [6]. It is not surprising that in the midst of this multicultural pesantren, generations of fighters were born who dedicated their lives to maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI) which consists of various ethnicities, religions, cultures, and languages. Formally, the existence and work of Islamic boarding schools in Indonesia is getting stronger on the national stage with the Presidential Decree (Keppres) Number 22 of 2015 concerning the establishment of October 22 as National Santri Day (HSN) as evidence and a sign that Islamic boarding schools and santri "exist" [7]. Its existence is real and clear that it has been able to give birth to generations who have participated in building progress and maintaining the sovereignty of the nation. The diversity of plurality in Bahrul

Maghfiroh Islamic boarding school as a miniature country can be seen from the diverse social strata brought by the students. Various ethnicities, cultures, languages, customs and tribes provide color as an inclusive sub-culture by breaking through the boundaries of existing differences [8].

The process of acculturation by breaking through these boundaries also emphasizes that the Bahrul Maghfiroh pesantren is not only concerned with maintaining the Islamic tradition and reproducing scholars, as a mere transmission of Islamic knowledge. Bahrul Maghfiroh instills Islamic education values, which is a set of beliefs or feelings in humans that are in accordance with Islamic norms and teachings to create insan kamil (perfect human) [9]. The value of multicultural Islamic education in the alkulturation process is called the spirit of 45 sarong fighters. The spirit of 45 sarong fighters is a multicultural Islamic education value that has relevance and an important role in fostering the entrepreneurial spirit of santri. Entrepreneurial spirit is the mental attitude and characteristics of a person that reflects the spirit of entrepreneurship or entrepreneurship [10]. The entrepreneurial spirit includes traits such as creativity, innovation, perseverance, courage to take risks, ability to face challenges, and motivation to create business opportunities [11]. People who have an entrepreneurial spirit have the drive to develop new ideas, seek business opportunities, and strive to achieve success in the business world [12]. The spirit of 45 refers to the spirit of struggle of Indonesian freedom fighters who fought with dedication and courage to achieve the country's independence. The sarong, as one of the symbols of Indonesia's cultural identity, is also part of this spirit of struggle, containing the meaning of unity, integrity, and national spirit [13].

The introduction and application of the spirit of the sarong fighters in Islamic education can be an important capital to foster the entrepreneurial spirit of santri. The students are taught to have a spirit of courage and perseverance in achieving goals and facing challenges and obstacles in achieving success. This spirit also teaches the values of independence, creativity, and innovation in facing the changes and challenges of the times. The students are taught to integrate Islamic values that teach about honesty, integrity, and responsibility in business and entrepreneurship [14]. The spirit of the sarong fighters also teaches about fair leadership and is based on the values of truth and justice. This fact confirms that Bahrul Maghfiroh Islamic Boarding School is able to compete well in the midst of changing times. Its existence can be accepted by all levels of society and make a wider contribution in the form and format that remains in the characteristics of pesantren that are thick with Indonesian culture [15]. The implementation of formal and non-formal education, as the original purpose of its establishment, is based on the Ahlus-Sunnah wal-jama'ah belief, referring to the fiqh rule "Al-muhafdhatu 'ala al qadimi as shaleh, wal akhdzu biljadid al aslah".

II. RESEARCH METHODS

The research method uses qualitative research with a descriptive approach. According to Sugiyono, qualitative research methods are research methods based on philosophies used to research on scientific conditions (experiments) where researchers are instruments, data collection techniques and qualitative analysis emphasize more on meaning [16]. The data collection method uses interviews, observation and documentation. The method of checking data validity uses the triangulation method. This research uses qualitative descriptive data analysis techniques by reducing data, presenting verification data and drawing conclusions.

III. RESULTS AND DISCUSSION

Multicultural Islamic values in shaping the entrepreneurial spirit of students

Islamic boarding schools generally aim at da'wah which focuses on Islamic religious learning and produces sincere Muslim individuals who carry out Islamic teachings consistently in everyday life. The strong meghujam roots that Islamic boarding schools have, in their existence, have become one of the forums that has a strong impact on shaping economic independence through programs offered by Islamic boarding schools, both with regard to religious education to entrepreneurship training, this is what motivates several Islamic boarding schools. to try to integrate the system of religious education with entrepreneurship education. With its strengths, Islamic boarding schools have the potential to form the entrepreneurial spirit of students. Over time, Islamic boarding schools now do not only focus on the self-development of students in the religious field, such as the regularity of praying five times in congregation, doing dhikr, learning to read and write the Qur'an, studying the yellow book. Currently, many Islamic boarding schools have developed the potential to equip their students in various skills aimed at providing provisions to students when they have entered the community to be able to innovate, especially in social conditions that require jobs to make ends meet.

In the era of globalization with the support of technology that is so massive as it is now, the orientation of creating a quality workforce must be balanced with the creation of a spirit of entrepreneurship or quality entrepreneurs with high quantity as well [17]. The more qualified entrepreneurs, the number of jobs and people's economic income will increase and have an impact on reducing the number of unemployed. Seeing these conditions, the world of education must be able to play an active role in preparing quality human resources physically and spiritually. Educated souls who are able to face various challenges of life[18]. It is not enough for the world of education to only master theories but also to be willing and able to apply them in social life, for example entrepreneurship education [19]. Departing from the description above, the Bahrul Maghfiroh Islamic Boarding School directs its students to be involved in vocational activities in various fields and business units owned by the pesantren. The education and learning process

is more focused on cultivating an Entrepreneurial spirit with Islamic Education values called the spirit of 45. This is intended so that students do not only fulfill their material needs, but also fulfill their spiritual needs which must be cultivated from an early age. The spiritual needs in question are in the form of blessings from the pleasure of Allah SWT which are very important for life, even more important than material needs. A Muslim entrepreneur with the spirit of shidiq, amanah, tabligh, fathonah and based on the values of Islamic education Multicultural ta'aruf, tawasuth, tasamuh, ta'awun and tawazun will be able to face various kinds of obstacles and influences that exist. The consequences of the actions of entrepreneurs who are not based on the values of Multicultural Islamic Education will cause instability between the values of materialism and spiritualism. The above is in line with Tholchah Hasan's thoughts in "Multicultural Education as an Option to Combat Radicalism", explaining that there are five values of Multicultural Islamic Education, namely 1). Al Ta'aruf (know each other, understand each other), 2). Attawasuth (Moderate), 3). Tasamuh (tolerant), 4). At-ta'awun (please help), 5). At-tawazun (harmony, balance) **[20]**.

The work of the Bahrul Maghfiroh Merjosari Lowokwaru Malang Islamic boarding school, apart from providing religious knowledge, also provides special education, which is to form a student entrepreneurial spirit with a spirit of 45 (four five). The spirit of 45 in question is the four values inherited from the Prophet Muhammad SAW., As standard values that must be possessed, namely 1). Sidiq, 2). Amanah, 3).Tabligh, 4).Fathonah and the five souls of students, namely the five values of Multicultural Islamic Education, including 1). Al Ta'aruf (know each other, understand each other), 2). Attawasuth (Moderate), 3). Tasamuh (tolerant), 4). Atta'awun (please help), 5). At-tawazun (harmony, balance) **[21]**. This spirit of 45 is implemented in the learning and education process by empowering students to become entrepreneurs (entrepreneurship) by utilizing Islamic boarding schools' business units which consist of: Types of AgroFarm include: freshwater fish cultivation, hydroponic vegetable cultivation, quail egg cultivation, sheep farming, orchid cultivation, lovebird cultivation, and mushroom cultivation. Retail & Resto types, including: Bahrul Maghfiroh Mart (BM Mart), BM Kitchens, BM Canteens, then the Processed Industry Sector, including BM Mozzarella Cheese, Yogurt, Gelato, Processed Coffee, Processed Chips, as well as the Service Sector, including: BM Media Creative Agency, BM Transport and Travel, BM Loundry, BM Barber Shop, Software House (ERP).

Implementation of Multicultural Islamic Education Values

In Grindle's Politics and Policies Implementation in the Third World, also cited by Yoyon Bahtiar Irianto, it is explained that the success of the implementation process depends on the activity plan that has been designed and adequate funding. In addition, this is also influenced by two things, namely: (1) Content of policy, which consists of: interest affected; type of benefit; extent of change envisioned;

site of decision making; program implementers; resources committed (2) Context of implementation, which consists of power, interest, and strategies of the actors involved; institutions and regime characteristics; compliance and responsiveness **[22]**. In line with the statement that policy implementation requires many decisions and actions such as guaranteeing and strengthening various directives and regulations, issuing and making discoveries, recruitment and personal development, appreciating and making contracts, creating new organizational units of staff supervision, making the necessary budgets and creating forms of analysis report.

Implementation means the development of specific criteria in practice for decision-making that achieves policy objectives **[23]**. In policy implementation, what needs to be considered is how the preconditions for the successful implementation of the policy, namely communication, resources, disposition or attitude and bureaucratic structure. These four factors work simultaneously, both functioning in facilitating policy implementation and can also influence the implementation process so that it is less successful. It should be emphasized that implementation is a dynamic process that includes these four variables. One form of implementation action formulation will be realized, if there is a meaning of value to be achieved. An implementation will be well formulated if it is based on accurate data and information. In his theory, Kotler said that humans can improve their social living conditions by organizing collective action. Collective action can be carried out by institutions or communities to make changes towards more prosperous conditions.

Implementation of policies and strategies that need to be carried out to maintain the existence of Islamic boarding schools is to increase quality human resources (HR) **[24]**. The need for human resources in educational institutions, including Islamic boarding schools, will determine the existence of these institutions. The community will trust educational institutions that are able to produce quality and quality human resources (HR). Implementation is a process of turning a program into action and how it is possible and how to carry out that change. Masykuri also explained that the implementation of a value can be applied with two models, namely 1). Non Human Element, which consists of Vision, Mission, Orientation, Goals, Objectives, Strategy, Curriculum, Resources, Time and Cost, and 2). Human Element consisting of educators, students, learning organizers, graduates, quality controllers. According to Maskuri, these elements need to be dissected further using the development of existing policy implementation models or variables. Models from these experts can be formulated as a tool to identify factors that can influence the achievement of educational goals in the overall implementation process **[25]**.

The concept offered by Maskuri is in line with what has been done by the Bahrul Maghfiroh Islamic boarding school, that in the view of Islamic teachings, everything must be done in a neat, correct, orderly and orderly manner. The processes must be followed properly with the involvement of all elements. Caregivers, kyai and ustadz/teachers are the role modes of uswatun hasanah. Something should not be done carelessly. This is the main principle in Islamic teachings.

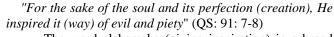Rasulullah saw. said in a hadith narrated by Imam Tabrani [26]:

Amen

"Indeed, Allah really loves those who, if they do something, do it in itqan (precise, directed, clear and thorough). (Narrated by Thabrani)".

The implementation of educational policy at the Bahrul Maghfiroh Islamic Boarding School uses a Top-down model. Implementation of Education Policy According to Hood quoted by Masykuri Bakri that policy implementation is a perfect administration so that it can be classified: (a) implementing organizations must be made to resemble military organizations with only one clear line of command and authority, (b) all norms must be enforced and must be in accordance with the objectives previously set, (c) all employees must be willing to carry out the tasks as instructed, (d) there must be perfect communication, both between the organization/units involved inside and outside, and (e)) no time pressure [27].

The Spirit of 45 As a Spirit Entrepreneur of the Gloves

Spirit is defined as the strength of people to survive and reinforces the meaning that a person has a strong relationship with himself and has an awareness of the reality of human life [28]. Spirit means spirit, life, influence, and enthusiasm. Spirit is often interpreted as spirit or soul. Spirit is the spirit or attitude that underlies human action. Spirit is also often interpreted as an entity, creature or some form of real energy, even though it is invisible to the ordinary eye and does not have a physical body like humans, but spirit exists and lives. Tamami in "Psychology of Sufism", suggests that spirit is always associated as a personality factor. Basically spirit is energy both physically and psychologically. In religion and spirituality literature, the term spirit has two substantial meanings, namely: a). The character and core of human souls are interrelated, as well as the experience of the interrelatedness of these souls which is the main basis of spiritual belief. "Spirit" is the deepest part of the soul, and as a communication tool or means that allows humans to relate to God and 2). "Spirit" refers to the concept that all related "spirits" are part of a larger whole (consciousness and intellect) [28]. Al-Qur'an as a guideline and legal basis, contains several words used to explain the term spirit. The words closest to spirit in the Qur'an are the words al-nafs and al-ruh. Some of the meanings of al-nafs are soul, breath or life, self and human lust [29]. Al-nafs is found 297 times, each in the singular (mufrad) 140 times, while in the plural there are two versions, namely nufus 2 times and anfus 153 times, in fiil form there are two times. The word al-nafs in the Qur'an has various meanings, sentence structure, classification, and verse objects. The word al-nafs refers to many meanings, including referring to God and also to humans [30].

In the meaning of one of the elements in human beings, functionally, al-nafs is prepared (by Allah) to be able to accommodate and encourage humans to be able to do good or bad deeds. In QS Al-Shams Verse 7-8:

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8)

"For the sake of the soul and its perfection (creation), He inspired it (way) of evil and piety" (QS: 91: 7-8)

The word alahamaha (giving inspiration) in a broad sense means giving potential. M. Quraish Shihab explained that in essence the positive potential is stronger than the negative potential. It's just that the attraction of evil is stronger than goodness to al-nafs. For this reason, humans are always required to maintain the purity of their nafs and never pollute it [31]. The Al-Qur'an also indicates that al-nafs is a container that can accommodate ideas and wills. This gesture can be understood from the word of Allah in the letter Al-Ra'du verse 11:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللهِ ۗ إِنَّ اللهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَآ أَرَادَ اللهُ بِقَوْمٍ سُوْءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهِ مِنْ وَّالٍ – ١١

Meaning: *For humans there are angels who always follow him in turn, in front of him and behind him, they guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. and if Allah wills bad for a people, then no one can refuse it; and there is no protector for them besides Him"* (Qur'an 13:11)

From this verse, a people will not change their status until they first change what is in their soul. What is contained in the nafs can be in the form of ideas, thoughts, wills, determination and enthusiasm to change. A good idea comes with the will and determination to change destiny, it will certainly be able to change destiny, but a simple idea without will or without will, high determination cannot create change. Thus, the nafs can be understood as the embodiment of ideas, thoughts, will (iradah) and determination ('azm). The next word in the Qur'an that is closest to the soul is the word alruh. The word is mentioned 24 times, each time it is found in 19 surahs spanning more than 21 verses. Alruh means human inner strength. This is the spiritual dimension of man which comes directly from God. Alruh bears the properties and powers that belong to its origin, namely Allah.

The word Alruh is the activating dimension that causes the human soul to have and need a relationship with spiritual things. The human soul also has psychic powers or powers that other creatures don't have. All of this is because humans have dimensions that come from God. This dimension makes people get up and excited. Likewise, the term entrepreneurship in the Qur'an is explained by several terms including tijarah, albai' and alaqd which mean business or management of wealth for profit, in a way that is skilled and speaks with a strong vision. This term is mentioned nine times in the Qur'an [32]. The word tijarah also has a trading meaning in general, for example QS. AlBaqarah: 282, and commerce in a broad sense, includes commerce of quantitative material and immaterial quality (services). QS. AtTaubah: 24; AnNur: 37, and al Jumah: 11, refers to material trading. While QS. AlFathir: 29, AsShaf: 1011 and al Baqarah: 16 refer to commerce in both material and immaterial contexts. From these two understandings, business in the Koran thus has a broad scope, that is, it is not solely material, but at the same time immaterial, even uniting the two [33].

Other terminology in the Qur'an is Al-bai, isytara, aqd. Albai' is understood as selling, the opposite of isytara, namely buying or giving something of value by setting a price and profit. In al-Baqarah: 254 and Ibrahim: 31 buying and selling implies a medium for the utilization and development of assets to gain profits as a provision for the life of the world and the hereafter. In QS. Al-Jumah: 9 and an-Nur: 37, when the call to prayer comes, buying and selling and other businesses must be abandoned. All forms of commerce should not make one neglect to remember Allah. Islam encourages its people to be independent, as in the hadith of the Prophet which means the following:

عَنْ رِفَاعَةَ بْنِ رَافِعٍ – رضي الله عنه – أَنَّ اَلنَّبِيَّ – صلى الله عليه وسلم – سُئِلَ: أَيُّ اَلْكَسْبِ أَ فَقَالَ: – عَمَلُ اَلرَّجُلِ بِيَدِهِ, وَكُلُّ بَيْعٍ مَبْرُورٍ – رَوَاهُ اَلْبَزَّارُ، وَصَحَّحَ ٰ اَحَهُ اَوْلُحْ.

From Rifa'ah bin Raafi' radhiyallahu 'anhu, the Prophet shallallahu 'alaihi wa sallam was asked about halal livelihoods? The Prophet sallallaahu 'alaihi wa sallam replied, "A person's deeds with his hands and every trade is blessed.". (Narrated by Ahmad). This was the answer of the Prophet when asked about the best profession (al-kasb). Namely, work done independently and good trading (fair trading). The Prophet's choice must be understood contextually. In the sense that everyone must work according to their respective competencies. In principle, every profession is good because someone has defended his honor, or someone has become independent. If the two terminologies above are combined based on the Qur'an, then the understanding is obtained that "spirit entrepreneur" is "the spirit (ghirah), ideas, thoughts, will (iradah), and determination ('azm) possessed by a person or group (community) to do business in commerce (materials or services) based on the values of belief in Allah taught by the Qur'an. Seeing the meaning of spirit above, it can be defined that what is meant by the entrepreneurial spirit of students in this paper is an entrepreneurial spirit or spirit of independence for students to achieve a better life based on multicultural Islamic values.

The spirit of the values of multicultural Islamic education that is implemented in the Bahrul Maghfiroh Islamic boarding school is called the spirit of the 45 Sarong people (the four characters of the Prophet Muhammad SAW namely shidiq, amanah, tabligh, fathonah and the five principles of Ahlus-sunnah wal Jama'ah, as the main ideology in the Bahrul Maghfiroh Islamic boarding school , based on 5 (five) ideal characters that are widely open to us as transformative, creative and innovative discourses of Islamic thought, so that they can accommodate the nuances of development of human progress in response to the challenges of the times. The principle in question is principle 1). Ta'aruf' (know each other), 2). tawassuth (moderate), 3). tawazun (balance), 4). tasamuh (tolerant), 5). Ta'awun (help). Consistent determination played by Rasulullah SAW. always istiqomah in carrying out Islamic business values (FAST) to be able to maintain trust in relationships and business with others.

If business people always adhere to ethics, it can be predicted that they will be honest, trustworthy, fair, always look at the interests of others and so on. Rasulullah's business strategy includes operations strategy, marketing strategy, human resource strategy and financial strategy. The Qur'an gives guidance that running a business should use jihad fi sabilillah with wealth and soul or in management language use a strategy in the way of Allah by optimizing resources. The reality of the diversity of the Indonesian people with various ethnicities, tribes, languages, cultures, customs and other social strata is a wealth and blessing bestowed by the creator. This fact is the will of Allah SWT. *"If your Lord had willed, surely Allah would have made human beings one nation, but they always differ in opinions...* (Hud: 118). The principles demonstrated by Rasulullah SAW in running his business that never loses are very interesting to study. Especially with capital, the Prophet Muhammad was not an entrepreneur with large capital (wealth). His main capital in doing business is these four characteristics. Rosulullah's personal branding must be a spirit to be imparted to all business people. His competence as a business person is also not in doubt. This can be seen from how well he knows the markets or trading places in the Arabian Peninsula, knows various trade and economic activities. The Prophet also emphasized the prohibition of usury because he was aware of the dangers of usury and advocated a profitable buying and selling system. Khadijah ra described the character of the Prophet that his people had to follow, that is, they had to keep in touch with each other, like to help weak people and people who need help, shelter poor people, entertain guests well and help people who are stricken by misfortune. With these qualities a person can instill a good impression on the hearts of other people, these qualities equip a person to be involved in the community and be able to bring the owner closer to other people and create bonds of love between people **[34]**. Some of the data exposure and explanations that have been described by the researchers above emphasize that the entrepreneurial spirit of the Sarong people is formed by the spirit of 45. The spirit of 45 referred to is the values of multicultural Islamic education that grow and develop and are implemented in forming the entrepreneurial spirit of students at the Bahrul Maghfiroh Islamic boarding school.

IV. CONCLUSION

Rasulullah SAW. was a very successful entrepreneur in his time. Egalitarianism, helping each other, loving and respecting each other indiscriminately and social status is not an obligation, but has become a necessity as a spirit. A powerful spirit in expanding and strengthening networks (networking) as well as increasing credibility in terms of entrepreneurship. The reality of the diversity of the Indonesian people with various ethnicities, tribes, languages, cultures, customs and other social strata is a wealth and blessing bestowed by the creator. This fact is the will of Allah SWT. *"If your Lord had willed, surely Allah would have made human beings one nation, but they always differ in opinions...*

(Hud: 118). A Muslim entrepreneur must be moderate (tawasuth), straight towards a better life. Positioning oneself to remain tolerant (tasamuh) in order to create an atmosphere of harmony (tawazun) by continuing to promote mutual assistance (ta'awun) while acknowledging differences in order to know and understand each other (ta'aruf). The four exemplary characteristics of Rosululloh in running entrepreneurship are urgent things to become ethical in Islamic business behavior. A successful entrepreneur, according to Islam, is to carry out the commands of Allah SWT in all aspects, including entrepreneurship, upholding what is lawful and staying away from what is unlawful. Then all the effort he gets solely is to uphold his servitude to Allah SWT alone.

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