QEA 1,1

46

Received 26 February 2024 Revised 24 March 2024 Accepted 24 March 2024

Multicultural values: meeting point of two forces in developing Islamic education

Dwi Mariyono Faculty of Islamic Religion, Universitas Islam Malang, Malang, Indonesia

Abstract

Purpose – The purpose of this study is to investigate the integration of entrepreneurial spirit and multicultural values in Islamic education, particularly within the context of pesantren, and to understand its implications for educational practices and outcomes.

Design/methodology/approach — This study adopts a qualitative research approach, using literature review and analysis of empirical data to explore the intersection of entrepreneurial spirit and multicultural values in Islamic education. It incorporates findings from multiple sources, including scholarly articles, books and empirical studies, to provide a comprehensive understanding of the topic.

Findings – The findings reveal that the integration of entrepreneurial spirit and multicultural values in Islamic education empowers students economically, fosters innovation in teaching methods and promotes character development and business ethics. Moreover, it emphasizes appreciation for diversity, cross-cultural collaboration and social responsibility within the educational context. This integration creates an inclusive learning environment conducive to the development of entrepreneurial skills, innovation and ethical leadership.

Research limitations/implications – Generalizability: the findings of this study may be limited in their generalizability due to the focus on specific multicultural Islamic educational institutions, potentially limiting the applicability of the results to broader educational contexts. Sample size and diversity: the study's sample size and diversity may impact the representativeness of the findings. Future research could aim for larger and more diverse samples to enhance the robustness of the results. Methodological constraints: the reliance on certain research methods, such as surveys and interviews, may introduce biases or limitations in data collection. Researchers should consider using a variety of methodologies to triangulate findings and ensure comprehensive understanding. Time constraints: the study's timeframe may have constrained the depth of analysis and limited the exploration of the long-term effects of entrepreneurship education on student development. Future research could adopt longitudinal approaches to address this limitation, Cultural context: the findings are contextualized within the cultural and educational landscape of multicultural Islamic institutions, which may limit their transferability to other cultural or religious contexts. Researchers should consider examining similar phenomena in diverse cultural settings. Resource constraints; resource limitations may have impacted the scope and depth of the research. Future studies could seek additional resources to conduct more extensive investigations and analyses. Bias and subjectivity: despite efforts to minimize bias, researchers' subjectivity and potential biases in data interpretation and analysis cannot be entirely eliminated. Researchers should acknowledge and address their own biases transparently. Ethical considerations: the study may have encountered ethical challenges related to participant consent, confidentiality and cultural sensitivity. Future research should prioritize ethical guidelines and considerations to ensure the protection and well-being of participants. Addressing these limitations in future research endeavors can contribute to a



Quality Education for All Vol. 1 No. 1, 2024 pp. 46-69 Emerald Publishing Limited 2976-9310 DOI 10.1108/QEA-02-2024-0018 © Dwi Mariyono. Published by Emerald Publishing Limited. This article is published under the Creative Commons Attribution (CC BY 4.0) licence. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this licence may be seen at http://creativecommons.org/licences/by/4.0/legalcode

more comprehensive understanding of the role and impact of entrepreneurship education in multicultural Islamic educational settings.

Practical implications – Practically, the study informs educational institutions, especially pesantren, about the benefits of integrating entrepreneurial spirit and multicultural values into their curriculum and pedagogical approaches. It offers insights into effective strategies for fostering entrepreneurship, innovation and intercultural competence among students.

Social implications – The integration of entrepreneurial spirit and multicultural values in Islamic education has broader societal implications. It cultivates a generation of socially responsible and inclusive leaders capable of addressing global challenges with creativity and empathy. By promoting cultural understanding and collaboration, it contributes to building more harmonious and resilient communities.

Originality/value – This study is original in its comprehensive exploration of the intersection between entrepreneurial spirit and multicultural values in Islamic education, particularly within the context of pesantren. It offers fresh insights into how these dimensions can be integrated synergistically to enhance educational practices and outcomes.

Keywords Entrepreneurial spirit, Multicultural values, Islamic education, Integration, Holistic development

Paper type Case study

1. Introduction

In summary, pesantren, as the oldest Islamic educational institutions, contributes significantly to nurturing religious scholars and fostering social reconstruction through preaching and education (Idris, 2013; Rozaimie, 2019). Over time, they have played a crucial role in transforming regional cultures and shaping a resilient, independent, spiritually rich and globally competitive younger generation.

Entrepreneurship education in Indonesia has gained scholarly attention, evident in its implementation across various universities and the emergence of renowned entrepreneurial schools to meet diverse needs (Soetrisno *et al.*, 2022; Susilaningsih, 2015). Law Number 20 of 2003, focusing on the National Higher Education System, was established to prepare learners for societal roles with academic and/or professional capabilities, aiming to develop knowledge and enhance the quality of life and national culture (Noor, 2018).

Despite the feasibility of entrepreneurship education in Indonesia, questions persist, especially in navigating the complex intersection of entrepreneurial spirit and multicultural education (Walmsley and Wraae, 2022). Thus, illustrating education with an entrepreneurial spirit becomes a crucial meeting point for both researchers and practitioners in the educational and business communities.

This research focuses on exploring the integration of entrepreneurial spirit into Islamic education, emphasizing its importance in the context of pesantren. It aims to clarify the abstract capital domain and its role in developing multicultural Islamic education. The paper also examines the adaptability of pesantren to global social and cultural changes, emphasizing the paradigm of preserving the goodness of the past while embracing the goodness of the new.

Islamic schools (pondok pesantren) must innovate to stay competitive, providing practical business units for students (Anggadwita et al., 2021; Khan and Khalique, 2014). To face global challenges, students need independence, skills and a forward-oriented mindset, capable of initiating social changes in various fields. Pesantren Bahrul Maghfiroh Malang (PPBM) serves as both a missionary and educational institution, instilling virtues like honesty, trustworthiness, courtesy, openness, respect and sincerity in students as exemplified by Prophet Muhammad S.A.W. According to one informant:

The independence of students is clearly evident, but the qualities of the Prophet (shiddiq, amanah, tabligh, fathonah) are genuine role models that should be instilled more frequently in the souls and cultivated to shape the direction of the institution and students. (interview, April 20, 2023)

Honesty, communicativeness and responsibility in interacting with the community (Syakur *et al.*, 2022) are among the integral characters as the foundation for building trust. These qualities are the fundamental basis as an approach to shaping attitudes in the context of self and institutional development in the multicultural dimension. As stated by one informant:

The foundation of entrepreneurial spirit is to prioritize independence, a future-oriented perspective, and readiness in various conditions. A friendly attitude, open-mindedness and respect rooted in sincerity are crucial but must be accompanied by creativity and innovation. Students must be taught the importance of creating innovations and new methods of preaching in various forms (interview, April 20, 2023).

PPBM, with its focus and enthusiasm, establishes business units to provide a new platform for students to train their creativity and innovation in real life (practice). Simultaneously, this reconstructs the spirit of students, instilling an entrepreneurial mindset and encouraging sustainable progress to embrace unpredictable global trends. Human effort, prayers and using all available resources are means used by individuals in every activity:

The entrepreneurial spirit becomes a crucial factor in instilling multicultural values in pesantren, fostering a mindset that encourages creativity, innovation, and the courage to take risks while maintaining a high level of tolerance (interview, May 2023).

As time progresses, PPBM, since its founder Kiai Lukmanul Karim and later continued by Kia Muhammad Bisri, has developed various potentials to equip its students with entrepreneurial skills while simultaneously engaging in preaching. Under the leadership of Kia Muhammad Bisri in the subsequent period, the implementation of an education model based on entrepreneurial spirit aims to equip students and provide a profound understanding that Islam encourages its followers to advance and prosper with the necessary skills to engage in society. Students are expected to innovate, especially in social situations that require creative solutions to meet life's needs. One informant stated:

The entrepreneurial spirit instilled in students at PPBM includes the value of honesty as an integral part of business. Businesses run by students are based on the principles of honesty and transparency to shape ethical leadership. Honesty forms the foundation for a closer understanding, where individuals strive to genuinely know each other, creating a profound intercultural understanding. (interview, May 20, 2023)

Unethical behavior contradicts genuine leadership (Burns, 1978). The cultural diversity within pesantren is a prideful source of innovation, providing solutions for smooth interactions with the community (Irham, 2018). To achieve "pesantrenpreneur," the leadership model of "kiai" must evolve in terms of process and role. Religious and individualistic leadership styles hinder the development of an open and accessible culture (Juhara et al., n.d.). One informant stated:

The multicultural pesantren PPBM, led by the Chairman of the Board of Trustees, embraces diversity in students across social strata, age, ethnicity, culture, language, and customs. Entrepreneurial mentors further enrich this diversity, emphasizing qualities of independence and a spirit of change. Commitment is demonstrated by students leaving their families, engaging with peers from diverse backgrounds to counteract radical ideologies. (interview, April 2023).

The entrepreneurial spirit in PPBM pesantren, encompassing shidiq, amanah, tabligh and fathonah, connects with multicultural values, fostering attitudes shaped by Islamic principles. Understanding and applying these values is key within the entrepreneurial

context. In PPBM pesantren, the entrepreneurial spirit involves active student participation in managing diverse businesses. Foundational values like honesty, trustworthiness, creativity and perseverance are emphasized. Cultivating entrepreneurial habits from an early age is stressed for smoother engagement as young entrepreneurs in the global world after formal education. The core values of shidiq, amanah, tabligh and fathonah are integral in developing multicultural Islamic education, creating an environment valuing cultural differences while holistically integrating Islamic values. One informant stated:

PPBM recognizes the importance of instilling an entrepreneurial spirit as preparation for adulthood and actively involves students in managing various businesses collaboratively. This commitment extends beyond theory, empowering students based on talents and interests in areas like agriculture, fisheries, restaurants, and trade (interview, April 2023). To instill an entrepreneurial spirit effectively, practical application and direct engagement are crucial. Children need to engage in activities related to the entrepreneurial spirit, making it a habit ingrained in their mindset and behavior. If entrepreneurship becomes part of children's habits or culture, they will find it easier to engage as young entrepreneurs after completing formal education. (interview, April 2023)

Initiating responsibility toward customers, balancing worldly and hereafter needs and helping others when profits are good are integral aspects of entrepreneurship (Khaldun, 2001). Multicultural Islamic education aims to foster a friendly environment that appreciates differences, emphasizing qualities for both this world and the hereafter. Entrepreneurial attributes, including honesty, trustworthiness, creativity and perseverance, serve as foundational capital for advancing multicultural Islamic education at PPBM. Research findings indicate that entrepreneurial spirit, as a capital for development, extends beyond tangible forms like money or facilities, aligning with the view that an entrepreneur's main capitals include strong desire, spirit, hard work and courage.

This study further aims to answer three fundamental questions, namely:

- Q1. How to explore the integration of entrepreneurial spirit and multicultural values in Islamic education:
- Q2. How to understand the impact of this integration on educational practices and outcomes; and
- Q3. How to identify the theoretical and practical contributions of this integration to the field of education and society in general.

2. Methodology

This study adopts a qualitative research approach, using literature review and analysis of empirical data to explore the intersection of entrepreneurial spirit and multicultural values in Islamic education. It incorporates findings from multiple sources, including scholarly articles, books and empirical studies, to provide a comprehensive understanding of the topic. Its primary objective is to provide a comprehensive depiction and description of the current state of PPBM based on factual observations. The research aims to uncover the meaning behind all activities at PPBM, emphasizing factual descriptions. To achieve this, the research process focuses on objectively portraying the conditions of students, administrators, ustadz or teachers, caregivers and the pesantren's surrounding environment. The formulation of research questions consistently uses phrases such as "why," "what reasons" and "how did it happen" (Moleong, 2010).

A critical aspect of the research involves gathering primary data from various sources at PPBM, including the board of caregivers, ustadz, teachers, students and pesantren

administrators. This is achieved through in-depth interviews and participatory observations. Secondary data is also sourced from newspapers, magazines, internet news and published research results.

Data validation uses the triangulation model, testing the authenticity of data obtained through interviews, observations and documentation. The researcher uses triangulation to enhance understanding and knowledge regarding the findings from PPBM. This involves assessing the credibility of data collected during field observations and interviews by examining information from various sources.

The research uses the snowball sampling technique for interviewee sourcing, starting with general interviews and then narrowing down to in-depth interviews with key informants based on the initial results. The data is systematically analyzed using the Millers, Hubberman and Saldana method of 2024, encompassing data condensation, data presentation and conclusion drawing. The analytical process follows an eight-step approach, including data collection, transcription, organization based on themes, pattern identification, code development, data reduction, interpretation with theory and report writing with in-depth narration.

3. Results and discussion

3.1 A glance at the understanding of entrepreneurial spirit

According to Ciputra (2011), the entrepreneurial spirit, which needs to be deeply ingrained, is known as the entrepreneurial spirit. The components of this entrepreneurial spirit can be elaborated as follows:

- Passion, meaning having a high spirit to pursue dreams.
- Independent, the ability to realize dreams independently.
- Opportunity creation, meaning that in realizing dreams, one must also consider customer or market factors. A good product or service may not necessarily be perceived as good by customers or the market.
- Creative and innovative, the ability to creatively realize dreams from various
 opportunities as innovative solutions.
- Calculated risk taker, meaning being ready to take risks with careful consideration.
- · Persistence, meaning not easily giving up when facing obstacles.
- High ethical standard, having ethical standards in business to ensure sustainable business.

Dun Steinhoff (1993) outlined six essential characteristics to be a successful entrepreneur, including:

- having a clear vision and business goals;
- (2) willingness to bear risks in terms of time and money;
- (3) having thorough planning and the ability to organize it:
- (4) working hard according to its level of importance;
- (5) developing relationships with customers, suppliers, employees and others; and
- (6) taking responsibility for success and failure.

Intangible capital as the foundation of entrepreneurial spirit in developing multicultural Islamic education at PPBM, based on data from interviews, observations and document reviews, involves creating actors to shape a friendly and inclusive situation through the

application of the shiddiq, amanah, tabligh and fathonah qualities necessary to form a multicultural attitude. This situation was reinforced by another informant who said:

PPBM answers the challenges of multicultural Islamic education by integrating Islamic values with cultural diversity through an innovative approach. Entrepreneurship is promoted through mentoring, counseling and specific multicultural strategies, shaping attitudes, behavior and contributing to economic development. According to Caregiver K.H. Muhammad Bisri, entrepreneurship education instills high ethics, fosters creativity, innovation and the courage to take risks. Multicultural values embody these qualities, encouraging individuals to pursue goals and dreams despite challenges. Changes in educational models and leadership styles to create Islamic boarding school entrepreneurs through instilling attitudes of shiddiq (Truthfulness), amanah (Trustworthiness), tabligh (Conveying the message (missionary)) and fathonah (Intelligence or comprehension) are important in responding to contemporary challenges. (Interview, May 2023)

3.1.1 Shiddig (truthfulness). In entrepreneurship and multicultural Islamic education, the shidig attitude is not just an added value but a fundamental strength, creating a solid foundation for business success and international brotherhood in education. Prioritizing the development of shidiq attitude is crucial for personal growth, both as an entrepreneur and as an individual contributing to multicultural Islamic education. This highly valued principle in Islam is not only relevant in religious contexts but also plays a vital role in entrepreneurship (M, Suud and Abd.Madjid, 2020). The quality of "shiddig" or honesty is significant in life and serves as the cornerstone of successful entrepreneurship (Ahmed et al., 2016). Entrepreneurs demonstrating honesty in interactions with various stakeholders can build trust, a crucial element for long-term relationships and sustainable businesses. In the context of multicultural attitudes, the value of shidig or honesty acts as a unifying force, fostering trust, understanding and respect among individuals with diverse backgrounds. contributing to the formation of an inclusive and harmonious community, workplace and society. One informant emphasized the positive impact of honest practices on customer loyalty and relationship-building in a multicultural context, stating, "When a business is perceived as honest and transparent, customers are more likely to become repeat customers" (interview, April 20, 2023).

In a multicultural workplace, honesty contributes to a positive environment and increased work morale. Trust in leadership and ethical practices fosters an inclusive and productive team, maximizing potential from diverse backgrounds. Another informant highlighted the importance of honesty for students, stating, "One of the determining factors for placement and opportunities for practice and accommodation [...] is the trait of honesty." (interview, May 25, 2023)

Honest communication reduces misunderstandings in multicultural settings by clarifying and fostering openness, crucial for harmony among individuals with diverse backgrounds. In entrepreneurship, honesty, embodied through spiritual activities (Vem et al., 2023), creates transparent and effective communication. Entrepreneurs who prioritize honest communication with stakeholders, maintain equal access to information, prevent misunderstandings and align business goals, particularly beneficial in multicultural environments.

Honest entrepreneurs prioritize legal and ethical considerations, crucial for business sustainability and avoiding legal problems, especially in multicultural societies valuing diverse ethical values (Hannafey, 2003). Upholding honesty is challenging but essential in small-scale entrepreneurship, contributing to risk identification and proactive management (Amesi and Clever, 2020) (see Table 1).

52

Entrepreneurial spirit

Foundation of trust

Honesty builds trust with stakeholders, crucial for long-term relationships (building trust through honesty)

Customer lovalty

Honest practices contribute to customer loyalty and positive reviews (customer loyalty and honesty)

Positive reputation

An honest entrepreneur creates a positive reputation, attracting opportunities (positive reputation through honesty)

Long-term success

Sustainable success is built on honesty, aligning with universal ethical standards (long-term success through honesty)

Employee morale and productivity Honest leadership fosters a positive work environment and effective conflict resolution (employee morale through honesty)

Effective communication

Honest communication creates transparency, aligning stakeholders with business goals (effective communication through honesty)

Legal and ethical compliance

Honest entrepreneurs prioritize legal and ethical considerations (legal compliance through honesty)

Risk mitigation

Honest entrepreneurs adeptly identify and mitigate risks for better crisis prevention (risk mitigation through honesty)

Attracting investment

Investors value honesty; honest communication attracts ethical investors (attracting investment through honesty)

Personal integrity

Honest entrepreneurship aligns with personal integrity, contributing to fulfillment (personal integrity through honesty)
In conclusion, honesty is fundamental for entrepreneurial success (explore the importance of honesty)

Source: Processed by researcher

Multicultural spirit

Building cross-cultural trust

Honesty is a cornerstone for building trust across diverse cultures, fostering inclusivity (building cross-cultural trust through honesty)

Cultural sensitivity and respect

Honest communication reflects cultural sensitivity and respect, fostering mutual understanding (cultural sensitivity through honesty)

Reducing misunderstandings

Honest communication minimizes misunderstandings arising from cultural difference

misunderstandings arising from cultural differences (reducing misunderstandings through honesty)

Promoting ethical standards

Honesty becomes a unifying principle promoting ethical standards in multicultural settings (promoting ethical standards through honesty)

Conflict resolution

Honest communication is crucial for resolving conflicts in multicultural contexts (conflict resolution through honesty)

Fostering inclusive environments

Honest leaders contribute to inclusive environments in multicultural settings (inclusive environments through honesty)

Cultivating trustworthy leadership

Leaders embodying honesty inspire trust and teamwork in multicultural teams (trustworthy leadership through honesty)

Global business integrity

Honesty is critical for success in the global business landscape (global business integrity through honesty)

Cultural exchange and learning

Honest communication facilitates meaningful cultural exchange and learning (cultural exchange through honesty)

Respect for diverse perspectives

Honesty promotes respect for diverse perspectives in multicultural contexts (respect for diverse perspectives through honesty)

In summary, honesty as a multicultural value promotes trust and understanding, shaping inclusive communities (explore honesty as a multicultural value)

Table 1. Shiddiq characteristics in the entrepreneurial spirit and multicultural

spirit

Investors value honesty and transparency, and entrepreneurs openly discussing business operations and potential risks attract ethically minded investors, positively impacting business development in multicultural environments (Papadopoulos, 2021). Honest entrepreneurship, an extension of personal integrity, contributes to sustained success and positive social impact in multicultural societies appreciating diverse value frameworks (Angelica Larios, 2020) (Table 1).

Honesty is a foundational pillar in entrepreneurship, gaining customer trust, building a positive reputation and contributing to long-term success (Susan, 2021). The shidiq attitude, embodying honesty, helps entrepreneurs confront challenges, learn from failures and innovate continually (Lee, 2021). In practical training at PPBM, honesty is a crucial factor in mapping students' progress and designating entrepreneurial roles.

In multicultural Islamic education, the shidiq attitude serves as a bridge connecting diverse backgrounds, fostering tolerance and appreciation for differences. Honesty, transcending cultural boundaries, becomes a bonding agent among Muslim brethren, promoting good communication ethics (Nasr, 2001). Students instilled with the shidiq attitude communicate honestly, appreciate diverse opinions and contribute to fair and transparent leadership, aligning with the principles of multicultural Islamic education (Sulaiman et al., 2022).

3.1.2 Amanah (trustworthiness). In entrepreneurship, trust is a fundamental trait crucial for successful business relationships, enabling networks for idea exchange, resource access and creative problem-solving (White et al., 2023). In multicultural contexts, the amanah or responsibility trait enhances trust, understanding and collaboration among individuals from diverse backgrounds, fostering inclusivity and harmony. Trust, established through responsibility, forms the foundation for strong relationships with stakeholders. At PPBM, student trust is emphasized for a positive reputation in multicultural situations, contributing to customer loyalty and steadfast support. The amanah trait also facilitates meaningful cultural exchanges, creating a conducive environment for learning and fostering respect for diverse perspectives. This responsibility enhances social harmony among students, transcending cultural diversity and creating a cohesive community (interview, April 20, 2023).

Trust is pivotal for entrepreneurs, guiding ethical business practices and credibility among stakeholders. Trusted entrepreneurs transparently manage risks, allowing proactive mitigation in dynamic multicultural situations (interview, April 20, 2023). Trust is crucial for partnerships, attracting reputable collaborators and fostering mutually beneficial growth. In international strategic alliances, trust, along with factors like compatibility and cultural distance, plays a vital role (Nielsen, 2005). Islamic entrepreneurship studies confirm trust's positive impact on business performance (Raza et al., 2023).

Trusted entrepreneurs embrace social responsibility, gaining trust from socially conscious consumers and positively impacting society. Beyond business success, trust strengthens relationships in multicultural environments, playing a multidimensional role in collaborative relationships (Nielsen, 2004). Prioritizing trust goes beyond competency, encompassing ethical behavior, transparency and reliability, contributing to a culture of integrity in the broader business ecosystem. (Table 2).

In advancing multicultural Islamic education, the entrepreneurial world's trustworthy attitude is crucial, highlighted by Suehara Vanity M. Barit (2023). This trait contributes to education's success and sustainability, evident in curriculum, teaching and stakeholder relationships. Integrity and trust form a strong business foundation for sustainability. Customer trust is vital for business success, achieved through a trustworthy attitude in delivering quality, fulfilling promises and safeguarding confidentiality (Mahendra and Indriyani, 2018). Trustworthy behavior in collaborations with business partners, meeting

Entrepreneurial spirit

Trustworthiness is fundamental, crucial in building successful business relationships (explore trustworthiness in entrepreneurship)

Foundation of relationships

Trustworthiness builds strong stakeholder relationships, creating a positive reputation (building relationships through trustworthiness)

Customer lovalty

Trust is key for customer loyalty; trustworthy businesses attract repeat customers (customer loyalty and trustworthiness)

Employee engagement and retention Trustworthy leaders foster trust, leading to engaged and motivated employees (employee engagement through trustworthiness)

Effective communication

Trustworthiness enhances communication effectiveness and transparency (effective communication through trustworthiness)

Ethical business practices

Trustworthy entrepreneurs prioritize ethical practices, building credibility (ethical business practices and trustworthiness)

Risk mitigation

Trustworthiness is linked to effective risk management, preventing crises (risk mitigation through trustworthiness)

Investor confidence

Trustworthiness attracts investment; transparent entrepreneurs build confidence (investor confidence through trustworthiness)

Adaptability and resilience

Trustworthy entrepreneurs navigate challenges better, contributing to business resilience (adaptability and resilience through trustworthiness)

Positive reputation

A trustworthy entrepreneur sustains a positive reputation, attracting customers and talent (positive reputation through trustworthiness)

Multicultural spirit

Trustworthiness, synonymous with responsibility, is paramount in multicultural settings, fostering strong relationships and cohesive communities (explore trustworthiness as a multicultural value)

Building cross-cultural trust

Trustworthiness is foundational for building trust across diverse cultures, fostering inclusivity (building cross-cultural trust through trustworthiness)

Cultural sensitivity and adaptability
Trustworthiness reflects cultural sensitivity and
adaptability, fostering a positive environment
(cultural sensitivity and adaptability through
trustworthiness)

Effective cross-cultural communication Trustworthiness enhances communication in multicultural contexts, promoting understanding (effective communication through trustworthiness)

Promoting ethical standards

Trustworthiness aligns with ethical standards, promoting integrity in multicultural settings (promoting ethical standards through trustworthiness)

Conflict resolution

Trustworthiness plays a vital role in conflict resolution in multicultural communities (conflict resolution through trustworthiness)

Fostering inclusive environments

Trustworthy leaders contribute to inclusive environments, ensuring everyone feels valued (inclusive environments through trustworthiness)

Global business integrity

In the global business landscape, trustworthiness contributes to a positive reputation (global business integrity through trustworthiness)

Cultural exchange and learning

Trustworthiness facilitates meaningful cultural exchange, fostering shared knowledge (cultural exchange through trustworthiness)

Respect for diverse perspectives

Trustworthiness promotes respect for diverse perspectives in multicultural contexts (respect for diverse perspectives through trustworthiness)

(continued)

Table 2. Amanah characteristics in the entrepreneurial spirit and multicultural

spirit

Entrepreneurial spirit	Multicultural spirit	Multicultural values
Social responsibility Trustworthy entrepreneurs engage in socially responsible practices, gaining trust and contributing to the community (social responsibility through trustworthiness)	Promoting social harmony Trustworthiness contributes to social harmony in multicultural societies (promoting social harmony through trustworthiness)	
In conclusion, trustworthiness is a linchpin in entrepreneurial success (explore the importance of trustworthiness)	In summary, trustworthiness is instrumental in promoting trust, understanding, and collaboration in multicultural communities (explore trustworthiness as a multicultural value)	55
Source: Processed by researcher		Table 2.

obligations and respecting rights builds mutually beneficial trust vertically and horizontally (Simanjuntak *et al.*, 2020). Horizontally, a trustworthy attitude with employees, providing fair compensation, maintaining ethics and honest communication, fosters loyalty and optimal performance (Setiawan *et al.*, 2020).

Trustworthiness builds a good reputation, attracting opportunities, expanding networks and differentiating businesses in competition. Known for integrity, entrepreneurs are chosen by customers and partners for smooth transactions and collaborations. Consistent trustworthiness fosters long-term customer relationships through prompt responses to complaints and satisfactory solutions. Success in relationships with business partners depends on fulfilling commitments and maintaining confidentiality, leading to mutually beneficial growth. Entrepreneurs with a trustworthy attitude create an inclusive work environment, attend to employee welfare and maintain open communication, increasing job satisfaction and retaining talent.

Ethical adherence predicts trustworthiness, fairness and consideration for others (Djakfar, 2012, p. 29). Prophet Muhammad's business strategies encompass operational, marketing, human resources and financial aspects, guided by the Quran's principles, involving jihad fi sabilillah, optimizing resources in the path of Allah (Suyanto, 2009, p. 29).

3.1.3 Tabligh (conveying the message [missionary]). The tabligh attitude, rooted in conveying Islamic messages (Rustandi, 2022), plays a vital role in multicultural Islamic education (Khatimah et al., 2023; Muttaqin et al., 2023). Entrepreneurs embracing this attitude share Islamic knowledge and values to strengthen multicultural Islamic education (Lubis et al., 2022; Mariyono and Ghony, 2023; Nuraedah and Mutawakkil, 2020). This fosters religious awareness, cultural appreciation and inclusive Islamic identity (Randa and Arsyam, 2023).

Concrete examples in teaching, curriculum and stakeholder relationships serve as pillars for multicultural Islamic education development. The tabligh attitude allows entrepreneurs to actively convey universal Islamic teachings, relating them to cultural diversity.

In entrepreneurship, the tabligh attitude significantly shapes strong religious awareness. Educators use it to explain Islam's principles, practices and moral values in multicultural contexts (Ratten *et al.*, 2017), deepening students' religious understanding.

The tabligh attitude in entrepreneurship supports value-based Islamic education, integrating principles into subjects like history and ethics. This approach promotes a profound understanding for applying these values in daily life within a multicultural environment. One informant expressed:

The Tabligh attitude is pivotal in fostering culturally diverse education. It prompts students to respect differences in culture, language, and tradition, emphasizing fundamental similarities. This approach sparks cross-cultural dialogue, fostering inclusivity and harmony in the classroom amid multicultural complexities. Beyond education, the Tabligh attitude significantly influences student character development, instilling ethical values and leadership. Individuals embodying integrity and strong leadership skills are poised for success in building and leading their businesses. (interview, May 25, 2023)

The tabligh attitude helps improve the communication skills of entrepreneurs. In promoting products or services, communicating with employees and building relationships with customers, effective speaking and message delivery skills are crucial. The tabligh attitude, encompassing these communicative aspects, contributes to the development of effective communication skills in a multicultural context.

An individual with the tabligh attitude tends to consider the social and environmental impact of their business. Sustainability, corporate social responsibility and positive contributions to society become primary concerns. This ensures that the business not only succeeds financially but also has a positive impact on its surrounding environment:

Communicative traits, part of the Tabligh attitude, have significant implications in a multicultural context. In an environment where various cultures converge, effective communication becomes key to understanding and respecting differences. Communicative traits create space for diverse voices to be heard, contributing to a wealth of perspectives that celebrate diversity. (interview, May 25, 2023)

This trait also plays a role in resolving conflicts in multicultural environments. With clear communication abilities, active listening and finding common ground, individuals with communicative traits can help prevent misunderstandings and create an inclusive environment.

Additionally, communicative traits support the creation of an inclusive environment. When someone is communicative, they actively involve others, ensuring that everyone's voice is heard. This builds a cohesive community where people from various backgrounds feel valued and accepted.

Thus, the tabligh attitude and its communicative traits not only play a role in shaping individual character and business development but also bring positive impacts in building harmonious relationships in multicultural settings, both in education and the entrepreneurial world. The importance of the tabligh attitude for an entrepreneur depends on the cultural context, values and business goals. While these values can provide a strong moral and ethical foundation, an entrepreneur also needs to understand business dynamics and develop the managerial skills required for long-term success (Table 3).

The entrepreneurial tabligh attitude allows educators to incorporate multicultural perspectives into the curriculum. In multicultural Islamic education, educators can showcase the contributions and achievements of Islamic figures from various cultures, explain different worship practices in various countries and discuss social issues related to cultural diversity (Arwiya et al., 2016). The tabligh attitude can also help reinforce students' understanding of cultural diversity in the curriculum. By combining lessons on cultural diversity with Islamic principles, educators can help students understand the importance of respecting, appreciating and building good relationships with people from different cultural backgrounds.

3.1.4 Fahonah (intelligence or comprehension). Fathonah, an Islamic concept meaning "intelligence" or "wisdom," holds significant importance in entrepreneurial life. This attribute, exemplified by Prophet Muhammad S.A.W., goes beyond profit-seeking strategies. Intelligence, as demonstrated by the Prophet, encompasses trustworthiness,

values

Multicultural

Entrepreneurial spirit

Multicultural spirit

nature, is crucial for entrepreneurship (explore more about the importance of tabligh)

The term "tabligh," associated with a communicative Tabligh," traditionally linked to conveying Islamic teachings, represents a communicative nature crucial in multiculturalism (explore more about the importance of tabligh in a multicultural context)

Effective pitching and presentation

A communicative nature is vital for entrepreneurs when pitching ideas, presenting plans or engaging with clients, facilitating effective communication (pitching, presenting, and engaging)

Bridge building

A communicative nature acts as a bridge between diverse cultures, fostering understanding and connections (building bridges in multicultural settings)

Building and nurturing relationships Entrepreneurs with a communicative nature excel in A communicative nature fosters cultural exchange building relationships through effective networking (building relationships in entrepreneurship)

Cultural exchange and understanding

and understanding, creating an environment where diverse perspectives are shared (fostering cultural exchange and understanding)

Negotiation and deal-making

Successful entrepreneurs negotiate deals effectively with a communicative nature, leading to mutually beneficial collaborations (effective negotiation with a (promoting diversity through communication) communicative nature)

Promotion of diversity

A communicative nature promotes diversity by encouraging dialogue and diverse idea sharing

Customer engagement and marketing Entrepreneurs need a communicative nature for engaging with customers and creating compelling marketing messages (customer engagement and marketing)

Conflict resolution

Effective communication is essential for resolving conflicts in multicultural environments (effective conflict resolution through communication)

Team collaboration and leadership Strong communication fosters effective team collaboration and leadership, contributing to overall venture success (team collaboration and leadership)

Fostering inclusive environments

A communicative nature contributes to creating inclusive environments by actively involving everyone's voice (fostering inclusivity through communication)

Adaptability and crisis communication A communicative nature is crucial during crises, allowing transparent and effective communication with stakeholders (adaptability and crisis communication)

Building trust

Effective communication builds trust, essential in multicultural contexts (building trust through communication)

Innovation and idea sharing

A communicative entrepreneur encourages innovation through idea sharing and open communication (innovation and idea sharing) Educational exchange

A communicative nature facilitates educational exchange, contributing to the growth of individuals from diverse backgrounds (educational exchange through communication)

Market research and feedback gathering A communicative nature aids in conducting market research and gathering feedback for informed decisions (market research and feedback gathering) Cultural sensitivity

Tied to cultural sensitivity, a communicative nature helps navigate communication nuances in diverse settings (cultural sensitivity through communication)

Table 3. **Tabligh** characteristics in the entrepreneurial spirit and multicultural spirit

(continued)

QEA 1,1	Entrepreneurial spirit	Multicultural spirit
	Public relations and reputation management Effective communication in public relations manages and builds a positive business image (public relations and reputation management)	
58	Educating stakeholders A communicative nature helps entrepreneurs educate stakeholders and convey complex information (educating stakeholders)	Facilitating team collaboration Effective communication is essential for team collaboration in multicultural workplaces (facilitating team collaboration)
	Selling the vision Entrepreneurs with a communicative nature effectively sell their vision, inspiring support (selling the vision) In conclusion, a communicative nature is a foundational entrepreneurial value (exploring the significance of a communicative nature)	Promoting cultural harmony A communicative nature promotes cultural harmony by acknowledging and celebrating differences (promoting cultural harmony) In conclusion, a communicative nature is a valuable multicultural value fostering understanding and collaboration (exploring the importance of a communicative nature in multicultural contexts)
Table 3.	Source: Processed by researcher	

honesty and effective communication, balancing various Islamic values. In a broader context, fathonah involves seeking new opportunities and insights while adhering to contemporary principles. An intelligent individual, mirroring Prophet Muhammad's traits, is trustworthy, honest and adept at conveying messages effectively in all activities (Ratten et al., 2017; Veithzal and Veithzal, 2012). One informant stated:

Fathonah, as an entrepreneurial trait, encompasses not only having a broad perspective and adaptability but also involves other crucial aspects. Entrepreneurs with fathonah must continuously learn and adapt to changes in market conditions, technological advancements, and consumer preferences. They must be open to new information, willing to learn, and quickly adjust their strategies to adapt. (interview, May 25, 2023)

Entrepreneurial intelligence, encompassing innovation and creativity, is crucial for remaining competitive. Fathonah, in a multicultural context, involves understanding and appreciating cultural diversity, demonstrating adaptability and fostering effective crosscultural communication. It also includes a global perspective and aligns with cultural intelligence. According to Makhdoom *et al.* (2019), "entrepreneurial personality traits have a direct positive impact on innovation."

Intelligent leaders in a multicultural environment prioritize inclusivity, promoting an atmosphere that fosters innovation and creativity. One informant said:

The Fathonah trait contributes to effective conflict resolution in a multicultural environment. Intelligent individuals can address conflicts arising from cultural differences by approaching issues with empathy, understanding, and a willingness to find mutually beneficial solutions. (interview, April 20, 2023)

Fathonah in entrepreneurship and multicultural settings promotes diversity, cultural empathy and strategic behaviors such as effective decision-making, adaptability and creativity. According to Ramachandaran *et al.* (2017), attributes of spiritual intelligence enhance students' confidence for future leadership roles.

The Bahrul Maghfiroh Islamic Boarding School in Malang integrates real experiences, habituation and discipline cultivation to shape entrepreneurial character. Guided by

experienced mentors, the continuous methods, including the internalization of fathonah values, serve as a balance among Islamic values. Fathonah, interpreted as intelligence and sharpness of mind, motivates students to seek new opportunities while upholding contemporary principles (Table 4).

4. The intersection of entrepreneurial spirit approach with multicultural values

The entrepreneurial approach in multicultural Islamic education plays a crucial role in addressing the challenges of the modern era and preparing the younger generation to contribute positively to an increasingly complex society. Social adjustments drive Shariah economy managers to play a role in instilling multicultural awareness to achieve an inclusive understanding of Shariah economics (Fathurrahman, 2023).

The intersection point between the entrepreneurial spirit and multiculturalism creates a rich and enriching dynamic in the world of business and innovation. Intelligence and communication serve as powerful tools in mediating and building a brand by leveraging social media (Osei-Frimpong *et al.*, 2020). Shiddiq, amanah, tabligh, fathonah as mutually influencing dimensions, both contribute significantly to the development and sustainability of the complex global business environment. The following provides a broad and in-depth description of the intersection point between the entrepreneurial spirit and multiculturalism:

• Empowerment of economy and self-reliance.

The entrepreneurial approach in multicultural Islamic education promotes economic empowerment and a spirit of self-reliance. Through a curriculum that supports entrepreneurship, students can develop business skills and creativity to create their own job opportunities (Saleh *et al.*, 2023). This is particularly relevant in the context of multicultural societies, where the development of small businesses can enrich the local economy. Entrepreneurship learning occurs due to specific motivational factors driven by personal, social and environmental influences. Entrepreneurship education helps in the development of personal, social, managerial and entrepreneurial competencies. These competencies are crucial for the performance of a business (Lenka and Agarwal, 2017).

• Innovation in learning.

The entrepreneurial approach encourages innovation in teaching methods. Teachers can adopt more dynamic and interactive teaching strategies, enabling students to develop critical thinking, creativity and problem-solving skills. Multicultural Islamic education needs to adapt in ways that accommodate diversity and understand the global context. Vingki (Vingki et al., 2023) implements innovative teaching methods that actively involve students in their learning journey. From project-based learning to collaborative group projects, students are encouraged to think critically, solve problems and express themselves creatively. This approach not only enhances their academic performance but also nurtures entrepreneurial skills such as innovation (Makhdoom et al., 2019), leadership (Raza et al., 2023), teamwork and adaptability (Peracchio et al., 2014).

• Character and business ethics development.

Entrepreneurship education not only imparts business skills but also fosters character and business ethics. Students are taught to communicate effectively, collaborate in teams and take responsibility for their actions. This molds future leaders who are not only successful in business but also possess moral and social integrity (Makhdoom et al., 2019). According to the Curriculum Development Center Team of the Indonesian Ministry of Education and

60

Entrepreneurial spirit

Fathonah, translating to intelligence, is crucial in entrepreneurship. It drives decision-making, innovation and adaptability, key for success

Strategic decision-making Fathonah in entrepreneurship involves intelligent decision-making, crucial for success in dynamic environments (Makhdoom *et al.*, 2019)

Innovative problem solving
Intelligent entrepreneurs excel in innovative
problem-solving, essential for navigating
uncertainties in the entrepreneurial journey

Adaptability to change Fathonah includes adaptability, vital for entrepreneurs to stay relevant and competitive in changing conditions

Market insight and trends analysis Fathonah entails a deep understanding of the market and trends, enabling entrepreneurs to identify opportunities

Financial acumen Fathonah in entrepreneurship involves understanding financial principles, crucial for sustaining and growing a business

Risk management Intelligent entrepreneurs excel at risk management, minimizing the impact of uncertainties on the business

Technological competence Fathonah encompasses technological competence, key for entrepreneurs to remain competitive

Networking and relationship building Intelligent entrepreneurs excel in networking, building connections with customers, suppliers and peers

Strategic planning and vision Intelligent entrepreneurs have a strategic vision, setting long-term goals for sustainable growth

Learning and continuous improvement Fathonah is associated with a commitment to learning and continuous improvement

In conclusion, fathonah is crucial for entrepreneurial success, driving intelligent and strategic behaviors

Source: Processed by researcher

Multicultural spirit

Fathonah, translating to intelligence, is vital in multiculturalism. It fosters cultural sensitivity, effective communication and positive relationships

Cultural sensitivity and understanding Fathonah in a multicultural context involves understanding and appreciating diverse cultures, crucial for effective communication and collaboration

Adaptability to diversity

Intelligent individuals in a multicultural setting are adaptable, fostering a harmonious environment for people from various cultural backgrounds

Global perspective

Fathonah includes having a global perspective, understanding the interconnectedness of the world and the impact of global events

Effective cross-cultural communication Fathonah involves effective cross-cultural communication, navigating language differences and fostering collaboration in multicultural teams

Cultural intelligence

Fathonah aligns with cultural intelligence, enabling individuals to work seamlessly with people from various backgrounds

Inclusive leadership

Intelligent leaders in a multicultural setting prioritize inclusivity, fostering innovation and a sense of belonging

Conflict resolution

Fathonah contributes to effective conflict resolution in multicultural environments, approaching issues with empathy

Promotion of multiculturalism Fathonah extends to the promotion of multiculturalism, contributing to an environment that celebrates diversity

Collaborative problem-solving In multicultural settings, intelligent individuals excel in collaborative problem-solving, leveraging diversity within teams

Promotion of multicultural values in business Fathonah is crucial for entrepreneurs in multicultural markets, adapting products and strategies to diverse cultural preferences In conclusion, fathonah is crucial in a multicultural context, empowering individuals to navigate cultural complexities and contribute to multicultural values

Table 4. Fathonah characteristics in the entrepreneurial spirit and multicultural

spirit

Culture, character values to be internalized in learners are categorized into five groups: first, values related to God: spiritual and religious. Second, values related to oneself: honesty, responsibility, a healthy lifestyle, discipline, hard work, confidence, independence, curiosity, love of reading, entrepreneurial spirit, love of knowledge and logical, critical, creative and innovative thinking. Third, values related to others: awareness of rights and obligations, obedience to social rules, appreciation of others' work and achievements, politeness, democratic values, tolerance and hospitality. Fourth, values related to the environment: preventing damage, repairing damage and assisting those affected by disasters. Fifth, values related to national values: nationalism, love of the homeland, love of peace and of diversity (Tim Pusat Kurikulum Pengembangan Pendidikan Kewirausahaan, 2010, hlm. 16–19). The school takes pride in its multicultural environment, where students from various ethnicities, backgrounds and nationalities live harmoniously side by side. The entrepreneurial spirit is embedded in the school's vision to foster understanding, respect and appreciation for diversity. Through inclusive policies, cultural exchange programs and international collaborations, the school ensures that students develop a global mindset, ready to contribute positively to multicultural society (Sukma et al., 2023).

• Cultivating creative spirit and encouraging innovation.

The entrepreneurial approach stimulates a creative spirit and a culture of innovation. In a rapidly changing world, students need to be capable of thinking creatively, generating new solutions and adapting to change. Multicultural Islamic education should create an environment that supports the development of these skills (Nielsen, 2004). The curriculum is designed not only to focus on religious teachings but also to encompass various skills, emphasizing the importance of subjects such as science, technology and the arts (Fitriastuti et al., 2023). By implementing a holistic approach, schools nurture students not only based on their Islamic beliefs but also with the skills to excel in the modern world (Badawi, 2021; Yulianingsih, 2021).

• Promoting cross-cultural collaboration.

Entrepreneurship often involves cross-cultural collaboration. This approach encourages students to understand and appreciate cultural differences, languages and values. Thus, multicultural Islamic education can serve as a platform for fostering understanding and tolerance among students from diverse backgrounds. Positioning students, parents, staff, the community and partners as collaborators (partners) signifies equality, enabling Islamic boarding schools to identify market needs and desires while maintaining positive relationships (Atmaja and Purnamawati, 2020).

Meeting global challenges.

The entrepreneurial approach creates students ready to face global challenges. They are trained to identify opportunities amidst challenges, develop the courage to take risks and become leaders capable of contributing on a larger scale, including addressing global issues. Another challenge is altering societal perceptions of Islamic boarding schools and proving that they can be inclusive and innovative educational institutions (Zulkarnain and Zubaedi, 2021). One way to achieve this is by adopting an innovative curriculum relevant to the current developments. Kymlicka (2020) suggests that a curriculum incorporating multicultural learning can help overcome stereotypes and prejudices toward Islamic boarding schools (Abbasi *et al.*, 2022). In addition, multicultural education in Islamic boarding schools can be enriched by teaching social entrepreneurship to students

(Braun, 2009). By fostering an entrepreneurial spirit among students, Islamic boarding schools can create an environment that encourages innovation and the development of new ideas beneficial to society.

• Innovation through diversity.

Entrepreneurship often drives innovation and cultural diversity within a multicultural framework provides various perspectives, experiences and creative ideas. This intersection creates opportunities for entrepreneurs to integrate diverse insights into the innovation process, yielding more holistic and relevant solutions (Ayati and Zain, 2013; Irfan *et al.*, 2023; Samsul and Anisah, 2019).

Building a broader market

Multicultural spirit opens doors to a broader and more diverse market. Entrepreneurs who understand and appreciate cultural diversity can more effectively reach and serve a global audience. This is not just about understanding language but also the values, preferences and needs that may differ in each market (Gudykunst and Ge, 1988; Peracchio *et al.*, 2014; Thomas, 1994).

• Establishing partnerships and networks.

Entrepreneurship and multicultural spirit mutually reinforce each other in forming strong partnerships and networks. The ability to collaborate with individuals from diverse backgrounds can open doors to mutually beneficial strategic partnerships. A diverse network also expands access to resources, opportunities and global markets (Kincheloe and Steinberg, 1997; Wetherly *et al.*, 2012).

• Creating social entrepreneurship and responsibility.

The intersection between the spirit of entrepreneurship and multiculturalism is often evident in efforts toward social entrepreneurship and corporate social responsibility. These initiatives tend to be more successful when understanding and responding to community needs, taking into account cultural and contextual aspects. According to Ahmed (2016), business ethics consist of business principles, while, as outlined in (Great Schools Partnership, 2014; Supriani *et al.*, 2022), multicultural ethics comprise socially friendly attitudes.

Conflict management and communication.

Multicultural spirit poses challenges such as language differences, cultural norms and perceptions. Entrepreneurs who can manage conflicts and communicate effectively in a multicultural environment demonstrate an entrepreneurial spirit in overcoming barriers and creating harmony through friendly communication styles. Trust built through effective communication significantly eliminates and dispels misinformation. Moreover, persuasion knowledge about misinformation should be neutralized with friendly communication to mediate the effects of self-efficacy on misinformation diagnosis and brand trust (Chen and Cheng, 2020).

Inclusive leadership.

Successful entrepreneurs who integrate the spirit of entrepreneurship with multiculturalism often become inclusive leaders. They motivate teams by understanding and appreciating the contributions of each team member, creating a work environment that celebrates

diversity. Ethics is a branch of philosophy that deals with correct behavior. It is a higher science or knowledge that determines the outcome of a particular action and whether that action is "right or wrong." It is a subject of moral and good behavior. Gardener and Burns have emphasized the centrality and importance of the moral dimension of leadership. Mckenna (2007) states that leaders must ultimately be evaluated based on a value framework, not just on their effectiveness. Burns (1978) takes a more extreme view of the moral dimension of leadership, stating that leaders who do not behave ethically do not exhibit true leadership.

The entrepreneurial approach in multicultural Islamic education brings significant positive impacts. By integrating entrepreneurial values with the principles of inclusive and multicultural Islamic education, we can shape a generation that not only possesses the skills to thrive in the business world but also emerges as caring, innovative and ethical leaders. Multicultural Islamic education celebrates diversity and encourages the coexistence of different cultural, religious and practice backgrounds (Aisida, 2021).

This establishes a robust foundation for education in its contribution to building a more just and harmonious society. It is pivotal in developing educational strategies rich in multicultural Islamic values concerning service quality, customer satisfaction and behavioral intentions, as highlighted by Ham and Hayduk (2003) and Alma and Hurriyati (2008).

5. Conclusion

The entrepreneurial spirit approach in multicultural Islamic education, particularly in pesantrens, significantly impacts the development of business skills, character and social responsibility in the younger generation. Research findings highlight the importance of integrating entrepreneurial values with the principles of multicultural Islamic education to cultivate future leaders who are innovative, ethical and inclusive. Its theoretical contribution underscores the importance of strengthening the foundation of Islamic values within culturally diverse educational contexts. Meanwhile, its practical contribution emphasizes the relevance of educational practices that support the development of entrepreneurial skills and social competence among students. Socially, this research emphasizes the importance of inclusive education that respects cultural, religious and societal diversity. The novelty of these findings lies in the integration of entrepreneurial approaches with multicultural Islamic values, offering a holistic and inclusive perspective on Islamic education in pesantrens. Recommendations for future research include further exploration of the impact of entrepreneurial education on the development of character, innovation and social responsibility in multicultural Islamic educational institutions.

6. Acknowledge

I would like to express my deepest thanks to Prof. Maskuri, regarding the systematic writing of this manuscript, also prof. Djunaidi Ghony who provided insight into the context of research methodology placement. Likewise the entire Editorial team of this Journal for the extraordinary work and commitment you have invested in making this journal possible. Your dedication to quality and excellence has truly had a significant impact on this publication. The journey from initial idea to final publication was an incredible experience, and it would not have been possible without your invaluable guidance and expertise. Your thoughtful editorial skills, insightful suggestions and ongoing support have turned our work into a masterpiece.

The journal's aesthetic presentation, coupled with inspiring content, reflects both of your high standards and enthusiasm for your roles. Your commitment to advancing knowledge,

driving innovation, and disseminating valuable information is evident on every page. Please accept our deepest appreciation for providing a platform that not only showcases our research but also inspires readers with its holistic approach to education and multiculturalism. Your efforts in fostering the entrepreneurial spirit and empowering the future generation of thinkers and doers are truly commendable.

In a world that prioritizes the pursuit of knowledge, your role as a custodian of quality publications is critical. Thank you for being a champion in the academic world and contributing to the intellectual growth of our community. We are proud to be part of the Indonesian Education Journal team and look forward to more opportunities to collaborate and share insights in the future.

6.1 Theoretical contribution

The research contributes to educational theory by advancing the understanding of how the integration of entrepreneurial spirit and multicultural values shapes educational practices and outcomes. It highlights the synergistic relationship between these dimensions and their role in promoting holistic development among students.

6.2 Practical contribution

Practically, the study informs educational institutions, especially pesantren, about the benefits of integrating entrepreneurial spirit and multicultural values into their curriculum and pedagogical approaches. It offers insights into effective strategies for fostering entrepreneurship, innovation and intercultural competence among students.

6.3 Social contribution

The integration of entrepreneurial spirit and multicultural values in Islamic education has broader societal implications. It cultivates a generation of socially responsible and inclusive leaders capable of addressing global challenges with creativity and empathy. By promoting cultural understanding and collaboration, it contributes to building more harmonious and resilient communities.

6.4 Recommendations for future research

- Conduct advanced studies on the impact of entrepreneurship education: further
 research can delve deeper into the impact of entrepreneurship education on
 character development, innovation and social responsibility in multicultural Islamic
 educational institutions. This could involve longitudinal surveys to track the
 progress of students from various backgrounds through entrepreneurship education
 programs.
- Conduct comparative analyses among educational institutions: comparative studies
 among various multicultural Islamic educational institutions can be conducted to
 compare the effectiveness of entrepreneurship education practices and their impact
 on student development. This could provide valuable insights for improving
 education programs in different contexts.
- Apply qualitative approaches to understand student experiences: in-depth qualitative research can be conducted to understand students' experiences in participating in entrepreneurship education programs. Deep interviews and case studies can provide insights into how students interpret and apply entrepreneurship concepts in their daily lives.

- Evaluate curriculum implementation: further research can focus on evaluating the
 implementation of entrepreneurship curricula in multicultural Islamic educational
 institutions. This could involve analyzing the success in implementing innovative
 teaching strategies and students' responses to the learning approaches used.
- Study supporting and hindering factors: studies on the factors supporting and hindering the implementation of entrepreneurship education can provide a better understanding of the challenges and opportunities in integrating this approach into multicultural Islamic educational curricula.

Through further in-depth and diverse research, it is hoped that understanding of the importance of entrepreneurship education in the context of multicultural Islamic education will continue to grow, and the effectiveness of existing education programs will be enhanced.

References

- Abbasi, H., Shahriari, J.E. and Ghadimb, M.R.K. (2022), "Designing an effective entrepreneurial attitude model on students' entrepreneurial intention (Case study: Islamic Azad University-Central Tehran Branch)", *Journal of Nonlinear*, Vol. 14, pp. 169-186, available at: www.ijnaa.semnan.ac.ir/article_7230.html%0Awww.ijnaa.semnan.ac.ir/article_7230_a73729fdb68bd0a0f3413a8bb760bbe6.pdf
- Ahmed, G., Agnihotri, M., Salam, M.A. and Mehmood, T. (2016), "Honesty is the best business policy: the ethics of international business", *The Journal of Global Business Management*, Vol. 12 No. 1, pp. 101-108, available at: www.researchgate.net/publication/319334049_Honesty_is_the_Best_Business_Policy_The_Ethics_of_International_Businessf
- Aisida, S. (2021), "Values of multicultural Islamic Education In Islamic studies at high school", EDUTEC: Journal of Education and Technology, Vol. 4 No. 4, pp. 691-707. www.ejournal.ijshs.org/index.php/edu/article/download/279/222
- Alma, B. and Hurriyati, R. (2008), Manajemen Corporate Dan Strategi Pemasaran Jasa Pendidikan Fokus Pada Mutu Dan Layanan Prima, Alfabeta.
- Amesi, J. and Clever, I.O. (2020), "Perceived influence of honesty and integrity on small scale entrepreneurship businesses in university campuses in Delta and Rivers states", *Rivers State University Journal of Education*, Vol. 23 Nos 1/2, pp. 109-119. www.rsujoe.com/
- Angelica Larios (2020), "Honesty as the basis of ethics in an organization: Why ethics are", PM World Journal, Vol. IX No. Vi, pp. 1-7.
- Anggadwita, G., Dana, L.P., Ramadani, V. and Ramadan, R.Y. (2021), "Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia", *International Journal of Entrepreneurial Behavior and Research*, Vol. 27 No. 6, pp. 1580-1604, doi: 10.1108/IJEBR-11-2020-0797.
- Arwiya, E.F.F., Sangadji, S. and Arief, M. (2016), "Building entrepreneurial spirit of Islamic boarding school students in mojokerto Indonesia", *International Journal of Learning and Development*, Vol. 6 No. 1, p. 76, doi: 10.5296/ijld.v6i1.9127.
- Atmaja, I.K.E. and Purnamawati, I.G.A. (2020), "Pengaruh modal sosial, modal manusia, biaya transaksi terhadap kesuksesan UMKM industri seni lukisan di kabupaten buleleng", *JIMAT* (Jurnal Ilmiah Mahasiswa Akuntansi) Undiksha, Vol. 11 No. 3, pp. 374-384, available at: www.ejournal.undiksha.ac.id/index.php/Slak/article/view/26036
- Ayati, N. and Zain, H. (2013), "Pengembangan pendidikan Islam multikultural berbasis manajemen sumber daya manusia", *Tadrîs*, Vol. 8 No. 1, p. 123.
- Badawi, A. (2021), "Entrepreneurial education strategy at islamic boarding school in empowering students with entrepreneurship skills", *Budapest International Research and Critics Institute* (BIRCI-Journal): Humanities and Social Sciences, Vol. 4 No. 4, pp. 13933-13944.

- Braun, K. (2009), "Social entrepreneurship: Perspectives on an academic discipline", Theory In Action, Vol. 2 No. 2, pp. 74-79, doi: 10.3798/tia.1937-0237.09006.
- Burns, J.M. (1978), Leadership, Harper and Row.
- Chen, Z.F. and Cheng, Y. (2020), "Consumer response to fake news about brands on social media: the effects of self-efficacy, media trust, and persuasion knowledge on brand trust", *Journal of Product and Brand Management*, Vol. 29 No. 2, pp. 188-198, doi: 10.1108/JPBM-12-2018-2145.
- Ciputra (2011), Ciputra Quantum Leap 2, Elex Media Komputindo.
- Djakfar, M. (2012), Etika Bisnis: Menangkap Spirit Ajaran Langit Dan Pesan Moral Ajaran Bumi, Penebar Plus.
- Dun Steinhoff, J.F.B. (1993), Small Business Management Fundamentals 6th, McGraw-Hill Inc.
- Fathurrahman, A. (2023), "The development studies on Islamic economic education based on local wisdom in Indonesia: a multicultural approach", Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies, Vol. 19 No. 1, doi: 10.18196/afkaruna.y19i1.16624.
- Fitriastuti, D.A., Sudarmiatin, S. and Wardana, L. (2023), "The influence OF entrepreneurship education AND government policy ON entrepreneurial intentions WITH attitude AS AN intervening variable (study ON islamic boarding school students IN banyuwangi)", International Journal of Business, Law, and Education, Vol. 4 No. 2, available at: www.api. semanticscholar.org/CorpusID:265288931
- Great Schools Partnership (2014), "Multicultural education definition", available at: www.Edglossary. Org/Multicultural-Education/.www.edglossary.org/multicultural-education/
- Gudykunst, W.B. and Ge, G. (1988), "Communication and cross-cultural adaptation: an integrative theory", *International Journal of Intercultural Relations*, Vol. 12 No. 3, doi: 10.1016/0147-1767(88) 90020-x.
- Idris, U.M. (2013), "Pesantren sebagai lembaga pendidikan islam", Al Hikmah, Vol. XIV No. 1, pp. 101-119.
- Irfan, M., Khalid, R.A., Kaka Khel, S.S.U.H., Maqsoom, A. and Sherani, I.K. (2023), "Impact of work–life balance with the role of organizational support and job burnout on project performance", *Engineering, Construction and Architectural Management*, Vol. 30 No. 1, pp. 154-171, doi: 10.1108/ECAM-04-2021-0316.
- Irham, I. (2018), "Islamic education at multicultural schools", Jurnal Pendidikan Islam, Vol. 3 No. 2, p. 141, doi: 10.15575/jpi.v3i2.1448.
- Juhara, J., Sauri, S., Rostini, D. and Fatkhullah, F.K. (n.d), "Strategic management of kiai leadership in the empowerment of pondok pesantren through community work training center program as An effort to increase santri independence", pp. 62-72.
- Khaldun, I. (2001), "Judul asli: Muqqadimah ibnu khaldun, dar Al-Kitab Al'Arabi Beirut, mukaddimah lbnu khaldun/Al-Allamah abdunahman bin muhammad bin khaldun. penerjemah: Masturi lrham, lc. Malik supar lc, abidun zuhri", *Khazanah Intelektual Islam*, Pustaka Al-kautsar.
- Khan, M.W.J. and Khalique, M. (2014), "Strategic planning and reality of external environment of organizations in contemporary business environments", *Business Management and Strategy*, Vol. 5 No. 2, p. 165, doi: 10.5296/bms.v5i2.6794.
- Khatimah, H., Trisnawati, D., Rimayani, D. and Nassila, A. (2023), Effective Communication Methods in Entrepreneurship Case Study of Qism Maqsof Banat STIBA Ar Raayah Sukabumi, Vol. 4 No. 2, pp. 96-105, doi: 10.30984/KIJMS.v4i1.627.
- Kincheloe, J.L. and Steinberg, S.R. (1997), "Changing multiculturalism: New times, new curriculum", Open University Press, available at: www.amazon.com/Changing-Multiculturalism-Times-Curriculum-Education/dp/0335194834
- Kymlicka, W. (2020), "Multicultural citizenship", The New Social Theory Reader, available at: www. api.semanticscholar.org/CorpusID:144482228

- Lee, C. (2021), "Business to consumer (B2C) relationships: should local businesses have to be honest with their customers all the time?", Current Issues in Tourism, Vol. 24 No. 17, pp. 2386-2391, available at: www.tandfonline.com/doi/full/10.1080/13683500.2020.1839026
- Lenka, U. and Agarwal, S. (2017), "Role of women entrepreneurs and NGOs in promoting entrepreneurship: case studies from uttarakhand, India", *Journal of Asia Business Studies*, Vol. 11 No. 4, pp. 451-465, doi: 10.1108/JABS-07-2015-0088.
- Lubis, M.S.I., Nst, A. and Sabaruddin, S.S.S. (2022), "Moderation in islamic communication perspectives of tadabbur alquran", *Dharmawangsa: International Journal of the Social Sciences, Education and Humanitis*, Vol. 3 No. 1, pp. 16-22, doi: 10.46576/ijsseh.v3i1.2974.
- Mckenna, S. (2007), "On leadership", *Personnel Review*, Vol. 37 No. 1, doi: 10.1108/00483480810840011.

 Free Press.
- M.Suud, F. and Abd.Madjid, S. (2020), "Honesty: a multidimensional study as motivation for national character building", *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, Vol. 4 No. 1, pp. 99-116. doi: 10.21009/004.01.06.
- Mahendra, K.P. and Indriyani, R. (2018), "Pengaruh kepercayaan pelanggan terhadap kepuasan pelanggan", Agora, Vol. 7 No. 1, p. 6.
- Makhdoom, H.U.R., Li, C. and Asim, S. (2019), "Diffusion of innovation through individual and collective entrepreneurship", *Asia Pacific Journal of Innovation and Entrepreneurship*, Vol. 13 No. 1, pp. 89-107, doi: 10.1108/APJIE-06-2018-0040.
- Mariyono, D. and Ghony, M.D. (2023), "The spirit of 45 the glove people (value of multicultural Islamic education as a student enterpreneur spirit At bahrul maghfiroh boarding school)", *Merjosari*, Vol. 07 No. 2, pp. 490-496.
- Moleong, L.J. (2010), "Metodologi penelitian kualitatif. In metodologi penelitian kualitatif", In Rake Sarasin. PT Remaja Rosdakarya, available at: www.scholar.google.com/citations?user=O-B3eJYAAAAJ&hl=en
- Muttaqin, M.I., Rifa'i, A.S., Rosyidah, A.N., Prisma, A.A., Kanitatun, S. and Maskanah, U. (2023), "Internalization of morals form the character of muslim Islamic entrepreneurship in the era of society 5.0", Mudir: Jurnal Manajemen Pendidikan, Vol. 5 No. 2, pp. 314-327.
- Nasr, S.V.R. (2001), "Islamic leviathan: Islam and the making of state power", 246.
- Nielsen, B.B. (2004), "The role of trust in collaborative relationships: a multi-dimensional approach", M@n@gement, Vol. 7 No. 3, pp. 239-256, doi: 10.3917/mana.073.0239.
- Nielsen, B.B. (2005), "The role of knowledge embeddedness in the creation of synergies in strategic alliances", *Journal of Business Research*, Vol. 58 No. 9, pp. 1194-1204, doi: 10.1016/j. jbusres.2004.05.001.
- Noor, T. (2018), "Rumusan tujuan pendidikan nasional sistem pendidikan no 20 tahun 2003", *Jurnal Ilmiah Pendidikan*, Vol. 2 No. 1.
- Nuraedah, N. and Mutawakkil, M. (2020), "The da'wah communication strategy of jamaah tabligh in sub-district of tondo, palu city", *Ilmu Dakwah: Academic Journal for Homiletic Studies*, Vol. 14 No. 2, pp. 297-316, doi: 10.15575/idaihs.v14i2.10220.
- Osei-Frimpong, K., McLean, G. and Famiyeh, S. (2020), "Social media brand engagement practices", Information Technology and People, Vol. 33 No. 4, pp. 1235-1254, doi: 10.1108/TTP-05-2018-0220.
- Papadopoulos, G.-M. (2021), "Upright entrepreneurship-the positive effects of honesty on brand trust and brand performance", February, available at: www.repository.ihu.edu.gr/xmlui/bitstream/handle/11544/29856/Uprightentrepreneurship-Thepositiveeffectofhonestyonbrandtrustandbrandperformance %28MainArticle%29.pdf?sequence=1
- Peracchio, L.A., Bublitz, M.G. and Luna, D. (2014). Cultural diversity and marketing: the multicultural consumer, in Benet-Martínez, V. and Hong, Y. (Eds), *The Oxford handbook of multicultural identity*, Oxford University Press, pp. 438-461, doi: 10.1093/oxfordhb/9780199796694.013.023.

- Ramachandaran, S.D., Krauss, S.E., Hamzah, A. and Idris, K. (2017), "Effectiveness of the use of spiritual intelligence in women academic leadership practice", *International Journal of Educational Management*, Vol. 31 No. 2, pp. 160-178, doi: 10.1108/IJEM-09-2015-0123.
- Randa, M. and Arsyam, M. (2023), "Transformation of Islamic religious education in the revolution 4.0 era", *International Journal of Science and Society*, Vol. 4 No. 4, pp. 676-686, doi: 10.54783/ijsoc. v4i4.616.
- Ratten, V., Alamanda, D.T., Ramadani, V., Hashani, M. and Anggadwita, G. (2017), "Entrepreneurial intentions from an Islamic perspective: a study of muslim entrepreneurs in Indonesia", International Journal of Entrepreneurship and Small Business, Vol. 31 No. 2, p. 165, doi: 10.1504/ijesb.2017.10004845.
- Raza, M., Khalique, M., Khalid, R., Kasuma, J., Ali, W. and Selem, K.M. (2023), "Achieving SMEs' excellence: scale development of Islamic entrepreneurship from business and spiritual perspectives", *Journal of Islamic Accounting and Business Research*, doi: 10.1108/JIABR-02-2023-0060.
- Rozaimie, A. (2019), "Cultural variations and socio-ecocultural understanding on cross-cultural adaptation", The Qualitative Report, Vol. 23 No. 10, pp. 2538-2551, doi: 10.46743/2160-3715/ 2018.2900.
- Rustandi, R. (2022), "The Tabligh language of the millenial generation in social media: analysis of popular Islamic account framing", *Jurnal Ilmu Dakwah*, Vol. 42 No. 1, pp. 1-21, doi: 10.21580/jid. v42.1.10731.
- Saleh, M., Sinaga, A. and Mahmudiyah, S.-J. (2023), "JEKSya jurnal ekonomi dan keuangan syariah", Vol. 2 No. 1, pp. 285-297.
- Samsul, A. and Anisah, A. (2019), "Dinamika pendidikan pesantren", Fikrotuna, Vol. 10 No. 2, pp. 1271-1291, available at: www.ejournal.kopertais4.or.id/madura/index.php/fikrotuna/article/view/3764
- Setiawan, A.B., Ayu, A. and Bela, A. (2020), "Pengaruh kepercayaan karyawan terhadap atasan dan kepuasan kerja terhadap kepercayaan karyawan kepada organisasi", Business and Enterpreneurship Journal (BEJ), Vol. 1 No. 2, pp. 130-136, doi: 10.57084/bej.v1i2.507.
- Simanjuntak, D.C.Y., Salimi, V.A., Louis, V. and Johanes, T. (2020), "Pengaruh kepuasan pelanggan, kepercayaan pelanggan dan saluran distribusi terhadap keputusan pembelian baja pada pt suminsuryamesindolestari", E-Jurnal Manajemen Universitas Udayana, Vol. 9 No. 7, p. 2872, doi: 10.24843/ejmunud.2020.v09.i07.p20.
- Soetrisno, F.D., Khatimah, I.A. and Putra, A.P. (2022), "Development of edupreneurship for elementary school students through assignments at home", *Journal of Teaching and Learning in Elementary Education (Itlee)*, Vol. 5 No. 1, p. 56, doi: 10.33578/jtlee.v5i1.7901.
- Suehara Vanity M. Barit (2023), "Entrepreneurial abilities and attitude of business students as determinants of their interest in starting a business", *International Journal of Engineering and Management Research*, Vol. 13 No. 1, pp. 12-34, doi: 10.31033/ijemr.13.1.3.
- Sulaiman, S., Imran, A., Hidayat, B.A., Mashuri, S., Reslawati, R. and Fakhrurrazi, F. (2022), "Moderation religion in the era society 5.0 and multicultural society: studies based on legal, religious, and social reviews", *Linguistics and Culture Review*, Vol. 6 No. S5, pp. 180-193.
- Supriani, Y., Prasetyo, E.B., Ruswandi, U. and Erihadiana, M. (2022), "Strategi pengembangan pendidikan multikultural pada institusi pendidikan islam", *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, Vol. 3 No. 3, pp. 589-598, available at: www.jurnaledukasia.org
- Susan (2021), "The importance of being honest with your customers", Customcat.Com, available at: www.customcat.com/go-getter-blog/the-importance-of-being-honest-with-your-customers/
- Susilaningsih, S. (2015), "Pendidikan kewirausahaan di perguruan tinggi: Pentingkah untuk semua profesi?", *Jurnal Economia*, Vol. 11 No. 1, p. 1, doi: 10.21831/economia.v11i1.7748.
- Suyanto, M. (2009), "Muhammad business, strategy and ethnics. Andi".

values

Multicultural

- Syakur, A., Muid, A., Hakim, L. and Mubarok, M.K. (2022), "The concept of multicultural islamic educational values in higher education (phenomenology study on MKDU at STKIP PGRI sidoarjo", Dirosat: Journal of Islamic Studies, Vol. 7 No. 2, pp. 123-130.
- Thomas, D.R. (1994), "Understanding cross-cultural communication", South Pacific Journal of Psychology, Vol. 7, pp. 2-8, doi: 10.1017/s0257543400001346.
- Veithzal, R. and Veithzal, R. (2012), Islamic Business and Economic Ethics (Et. al), PT Bumi Aksara.
- Vem, L.J., Ng, I.S., Sambasivan, M. and Kok, T.K. (2023), "Spiritual intelligence and teachers' intention to quit: the mechanism roles of sanctification of work and job satisfaction", *International Journal* of Educational Management, (Ahead-of-Print), doi: 10.1108/IJEM-07-2022-0281.
- Vingki, S.J., Wahyu, D. and Ranto, P. (2023), "The influence of entrepreneurship education, self efficacy and locus of control on students' entrepreneurial intentions in Yogyakarta", *Asian Journal of Management Analytics*, available at: www.api.semanticscholar.org/CorpusID:265371550
- Walmsley, A. and Wraae, B. (2022), "Entrepreneurship education but not as we know it: reflections on the relationship between critical pedagogy and entrepreneurship education", *The International Journal of Management Education*, Vol. 20 No. 3, p. 100726, doi: 10.1016/j.ijme.2022.100726.
- Wetherly, P., Max, F., Robinson, S. and Valli, Y. (2012), "In introduction: 'Islam', 'the West' and 'multiculturalism", in Farrar, M., Robinson, S., Valli, Y., and Wetherly, P. (Eds), *Islam in the West: Key Issues in Multiculturalism*, Palgrave Macmillan.
- White, A., Faulkner, J.W., Niles, M.T., Conner, D. and Mendez, V.E. (2023), "The role of farmer networks in supporting adaptive capacity: opening the door for innovation and transformation in the northeastern United States", *Elem Sci Anth*, Vol. 11 No. 1, doi: 10.1525/elementa.2022.00039.
- Yulianingsih, E. (2021), "Implementation And standards of national education management: How To implement education In Indonesia", *Jurnal Mantik*, Vol. 5 No. 3, pp. 1550-1556, available at: www.iocscience.org/ejournal/index.php/mantik/article/view/1648%0Awww.iocscience.org/ejournal/index.php/mantik/article/download/1648/1197

Further reading

- Creswell, J.W. and Poth, C.N. (2018), *Ualitative Inquiry and Research Design, Hoosing Among Five Approaches*, 4th ed., SAGE Publication Inc.
- Teguh Purwanto (2012), "CIPUTRA:Tiga modal utama yang harus dimiliki untuk jadi pengusaha", Entrepreneur.Bisnis.Com, available at: www.entrepreneur.bisnis.com/read/20121113/88/104345/ciputra-tiga-modal-utama-yang-harus-dimiliki-untuk-jadi-pengusaha

Corresponding author

Dwi Mariyono can be contacted at: dwimariyono@unisma.ac.id