

Business Knowledge's Efficacy in Developing Islamic Values for Students in Islamic Institutions of Higher Education

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Abstract

Value creation or extraction is the activity of entrepreneurship. This definition views entrepreneurship as a transformational process encompassing values beyond economic generation. Without question, entrepreneurship plays a significant role in the nation's process of growth and economic progress. There is a microscopic study on the comprehension and efficacy of entrepreneurship knowledge itself, despite higher education institutions equipping their students with it in the hopes that they will launch their careers. Thus, this study's goal is to investigate how well entrepreneurial knowledge contributes to the development of Islamic principles at the Institute of Islamic Higher Studies. 292 students from the Islamic Institute of Higher Education were shown the questionnaire. Out of the total responses, 122 were male and 170 were female. Notably, 71.9% of participants expressed satisfaction with acquiring entrepreneurship knowledge. The survey's findings also revealed that students at Islamic universities are content to study entrepreneurship and comprehend how Islamic principles like *Siddiq*, *Amanah*, *Tabligh* and *Fathonah* are applied in the field. Thus, through entrepreneurship courses in their respective educational institutions, all student groups need to be introduced to Islamic values in entrepreneurship. Additionally, to aid students—especially Muslims—in deepening their grasp of Islamic principles in business, the Ministry of Higher Education can encourage all higher education institutions to provide courses on Islamic Entrepreneurship.

Keywords: Islamic Values, Siddiq, Amanah, Tabligh, Fathonah

Introduction

Entrepreneurship, according to Ackermann (2022), is a type of commercial activity in which people who identify as such are prepared to take on any risks to realize financial gain. Global economic expansion has created cross-border commercial prospects (Lackeus, 2015; Gerba, 2012; Helms et al., 2011). Thus, entrepreneurship plays a major role in a nation's economic

progress, particularly in Malaysia (Fitriati & Hermiati, 2010; Linan, 2008; Matlay, 2006). According to Malaysia's national transformation program, entrepreneurship is the primary driver that can move the nation from a middle-class to a high-class economy (Ooi & Shuhymee, 2012; Berma et al., 2012). Particularly in developing nations like Malaysia, entrepreneurship's primary purpose is to boost national development, create job opportunities, and further increase wealth (Doran et al., 2018; Ahmad & Xavier, 2012; Mu'az et al., 2011).

This is so because entrepreneurship involves the creation or extraction of value. According to this concept, entrepreneurship is viewed as a transformational process that might involve values other than just financial gain. There is no doubting the importance of entrepreneurial endeavours to the nation's process of growth and economic development. According to the previous debate, one of the subjects covered in formal education in the majority of HEIs is entrepreneurship. The government emphasizes encouraging graduates to start their enterprises through various efforts and support, but it's important to note that IPT students are also familiar with the concepts of entrepreneurship. Previous research, such as that conducted by Zambri (2013), Mitra et al. (2011), Henderson and Robertson (2000), Cheng et al. (2009), and Heuer and Kolvereid (2014), has placed a strong emphasis on measuring graduates' perceptions of and intentions to become entrepreneurs. Thus, universities in Malaysia are crucial to maintaining the rapid growth of the entrepreneurial sector in that nation. According to Ariff et al. (2014), graduates' involvement in this field can thereby propel the nation's economic growth while also lowering the graduation rate of unemployment. In addition to imparting a thorough understanding of the topic of entrepreneurship, university-level entrepreneurship education can equip students with a variety of skills, particularly in decision-making (Zamberi; 2013; Ismail, 2011; Edwards & Munir, 2005).

Additionally, according to Packham et al. (2010), one of the primary goals of entrepreneurship education is to advance existing entrepreneurial endeavours, evaluate the process of starting a business, and create knowledge connected to entrepreneurship. Since the mid-1990s, the number of students pursuing entrepreneurship education in Malaysia has increased (Dana, 2014; Mohd Khairuddin & Syed Azizi, 2002; Armanurah et al., 2005; Mahmood et al., 2010; Nor Aishah, 2013). The Economic Planning Unit (2016) released statistics showing that from 2011 (16.7%) to 2013 (34.6%), more students in Malaysian higher education institutions participated in entrepreneurship education. This area of entrepreneurship is one of the core course offerings in most Malaysian higher education institutions.

The chance to advance their knowledge and abilities in entrepreneurship should not be missed by students at Higher Education Institutions (HEIs). A policy for the establishment of entrepreneurship development institutes in Public Higher Education Institutions (HEIs) has been formally established (Higher Education Action Plan Phase 2, 2011-2015) to demonstrate the government's enthusiasm and seriousness about the development of entrepreneurship among HEI students. The goal of this strategy is to enhance entrepreneurship education and, specifically, to help HEI students develop their entrepreneurship skills (PSPTN, 2007). Knowing the characteristics of entrepreneurship and putting them to use even while working for an employer elevates the significance of entrepreneurial awareness. This benefit can also help

the nation's economy grow. Thus, Islamic values must be ingrained in them to develop successful Islamic entrepreneurs who are also wealthy and skilled in the field of business. The application of Islamic values in business in general is necessary to generate Muslim entrepreneurs with noble character (Othman, 2012; Ghani, 2005). Students' economic knowledge must be applied to Islamic values to generate Islamic businessmen who can strike a balance between the good of this world and the hereafter (*Siddiq, Amanah, Tabligh, Fathonah*). Islam promotes people to work independently and pursue careers as entrepreneurs (Ghani, 2005).

Not only are entrepreneurs regarded as noble people, but if they follow religious principles, they will also receive good benefits in the hereafter. Muin et al. (2014) state that the idea of *Muamalah* in the context of Islamic entrepreneurship centres on the interactions between people and God, other people, and the natural world. Thus, this study's goal is to investigate how well entrepreneurial knowledge contributes to the development of Islamic values in Islamic higher education institutions.

Literature Review

As to the National Entrepreneurship Policy 2030 (Ministry of Entrepreneurship Development & Cooperatives, 2019), the enhancement of entrepreneurship is aimed at enabling Malaysia to emerge as an economically developed nation in the Asian region. The country's economy grows because of entrepreneurship (Ishar & Jabor, 2017; Ministry of Entrepreneurship Development & Cooperatives, 2019; Razuan et al, 2019). Saari (2015) asserts that an entrepreneur's success is determined by the money they make from their ventures. But when it comes to entrepreneurship, Islam emphasizes sharing earnings and benefits with the community, which is why it should be prioritized when creating Islamic business owners.

Islam is a faith that encourages people to become entrepreneurs. Daud @ Fhiri et al. (2018) state that in addition to putting the *Muamalah* concept—which encompasses the economy, environment, social issues, politics, and education—into practice, Islamic youth should investigate this area of entrepreneurship further to produce more innovative young entrepreneurs. According to Ab-Wahid et al. (2016), higher education institutions must thus play a role through the processes of culture, awareness, and strengthening in addition to increasing the effectiveness of the Entrepreneurship Development program, to increase the number of Muslim entrepreneurs, especially the youth. Educational institutions must adopt Islamic entrepreneurial culture by implementing Mind Development programs and cultivating positive traits and attitudes typical of entrepreneurs (Ali et al., 2003; Ab-Wahid et al., 2016). Education in entrepreneurship includes activities that help someone acquire and apply knowledge, attitudes, skills, and comprehension that enable them to identify, evaluate, and resolve a range of issues (Abubakar & Mitra, 2010; Stuart & Sorenson, 2003; Garavan et al, 1995). To foster innovation in higher education institutions (HEIs), Fenton and Barry (2011) contend that entrepreneurship education is the most crucial initial step. Understanding, describing, interpreting, and incorporating new things utilizing innovative techniques are essential actions in entrepreneurship that can be accomplished by someone with an entrepreneurial education (Roxas, 2014). It is also possible to perform informal or formal entrepreneurship education (Jimenez et al., 2015; Nor Aishah Buang, 2005; Hynes, 1996).

To cultivate and develop entrepreneurial traits that have the potential and to enable graduates to meet societal demands, higher education institutions provide formal programs in entrepreneurship (Pittaway & Edwards, 2012; Cooney & Murray, 2008). It emphasizes on cultivating individual mindsets and the capacity for entrepreneurial endeavours (Mitra et al.,

2011; Henderson & Robertson, 2000; Syahrina et al., 2012; Gabadeen & Raimi, 2012). Two primary goals of the educational program are to raise students' awareness and understanding of how to start and manage a new business and to show them that small business ownership is a serious career choice. Hills (1988) surveyed 15 of the top entrepreneurship educators in the United States. Islamic entrepreneurship encourages Muslims to become prosperous business owners and is regarded as a kind of prayer. This is so that business owners can cultivate real monotheism, which is the foundation for the development of good morals and ethics, via an awareness of the Qur'an and the Sunnah (Othman, 2012). According to Ghani (2005), entrepreneurship is thought to both accelerate social structure and societal changes and contribute to a nation's per capita growth. A profit-driven enterprise that serves the greater good of society is known as applied Islamic entrepreneurship (Muin et al., 2014). Islamic entrepreneurs that are successful have both general (Islam as a way of life; engage in halal activities; spend wealth in God's path; value moral principles and take responsibility for oneself, family, employees, and society) and specific (creative, manageable, future-oriented, motivated, knowledgeable, self-confident) traits (Abdullah, 2013).

Religious entrepreneurs are unwavering in their pursuit of a balanced and comprehensive approach to entrepreneurship (Uthman, 2012). This is because the qualities used—risk-taking courage, independence, leadership, charity, and strong self-assurance—can assist business owners in overcoming a variety of challenges (Ghani, 2005). Islam forbids entrepreneurs from making money if they carry out their obligations as business owners. While doing business, entrepreneurs must also uphold their relationship with God by abiding by Islam's core principles and refraining from wasteful behaviours like immorality, corruption, and shirk, among other bad deeds (Ali et al., 2021). Thus, in the commercial world, these Islamic principles must be followed.

Methodology

This study employs a quantitative methodology and is conducted using a survey method in which participants are given questionnaires. The quantitative technique is one of the best approaches to apply in research including statistical, objective, or even numerical data (Churchill et al., 2020; Creswell, 2009; Sekaran & Bougie, 2010). This approach is used to interpret behaviours, attitudes, and beliefs as well as to explain specific phenomena. In all, 292 final-year students from an Islamic higher education institution in Peninsular Malaysia's northern region participated in the survey. The outcomes of the pilot test serve as the basis for the reliability test. The urge to launch a business has a Cronbach alpha value of 0.935, while *Siddiq* (0.915), *Amanah* (0.957), *Tabligh* (0.957), and *Fathonah* (0.925) have similar values. To determine the relationship between the practice of pure values in the science of entrepreneurship, which in turn tries to shape entrepreneurs towards entrepreneurs who practice Islamic values characterized by *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*, the findings' results were analysed using descriptive methods, crosstabs, and correlation tests. Three sections make up the questionnaire: i) demographic data; ii) the students' level of entrepreneurship comprehension; and iii) the pure value of entrepreneurship. The goal of the coefficient interval scale, according to Pratiwi (2006), is to ascertain the degree of correlation between variables using the following correlation values: 0 (no correlation), 0-0.25 (very weak correlation), 0.25-0.50 (moderate correlation), 0.5-0.75 (strong correlation), 0.75-0.99 (very strong correlation), and 1 (perfect correlation).

Findings and Discussion

Table 1 shows the demographic information of the respondents. A total of 41.8% (122 respondents) were male while 58.2% (170 respondents) were female. Meanwhile, as many as 0.3% (1 respondent) were under 18 years old, 57.5% (168 respondents) were between 18 and 22 years old, 38.7% (113 respondents) were between 23 and 27 years old while as many as 3.4% (10 respondents) were aged more than 27 years. Most respondents (100%; 292 respondents) were Muslim, while 94.2% (275 respondents) and 5.8% (17 respondents) were Malay and others. As for marital status, as many as 95.2% (278 respondents) are not married while as many as 4.8% (14 respondents) are married.

Table 1

Demographic Profile of Respondents

Category	Item	Number (people)	Percentage (%)
Sex	Male	122	41.8
	Female	170	58.2
Age	Below 18 years old	1	0.3
	18 – 22 years old	168	57.5
	23 – 27 years old	113	38.7
	More than 27 years old	10	3.4
Religion	Islam	292	100
Race	Malay	275	94.2
	Others	17	5.8
Marital Status	Single	278	95.2
	Married	14	4.8

Based on the results of the study analysis from demographic information, a total of 143 student respondents of Islamic Higher Education Institutions have received entrepreneurship education. Table 2 shows the cross-distribution of profiling for students who have participated in entrepreneurship courses/workshops/seminars with the number of entrepreneurship subjects that have been followed. The results of the study found that as many as 18 respondents who had participated in entrepreneurship courses/workshops/seminars had never followed any entrepreneurship subject at Higher Education Institutions. Meanwhile, a total of 112 respondents have followed 1-3 entrepreneurship subjects while 9 respondents and 4 respondents have followed 4-6 and more than 6 entrepreneurship subjects at their respective Institutions of Higher Education.

Table 2

Ever Participated in Entrepreneurship Courses/Workshops/Seminars Vs The Number of Entrepreneurship Subjects that Have Been Followed

	Ever participated in entrepreneurship courses/workshops/seminars	Number of entrepreneurship subjects ever followed			
		0	1-3	4-6	More than 6
in Yes		18	112	9	4

Next, Table 3 shows the number of respondents who followed the subject of entrepreneurship and had participated in an informal out-of-class course/workshop/seminar. A total of 13 respondents have never followed the subject of entrepreneurship at a Higher Education Institution but have participated in an informal out-of-class entrepreneurship course/workshop/seminar. While as many as 5 respondents have never followed the subject of entrepreneurship at a Higher Education Institution and have not participated in an informal out-of-class entrepreneurship course/workshop/seminar. Meanwhile, a total of 65 respondents have followed the subject of entrepreneurship 1 to 3 times and have participated in an informal out-of-class entrepreneurship course/workshop/seminar while a total of 47 respondents have followed the subject of entrepreneurship 1 to 3 times and have never participated in a course/workshop /non-formal entrepreneurship seminar outside the classroom. A total of 7 respondents have followed the subject of entrepreneurship 4 to 6 times and have participated in an informal out-of-class entrepreneurship course/workshop/seminar while a total of 2 respondents have followed the subject of entrepreneurship 4 to 6 times and have never participated in an entrepreneurship course/workshop/seminar informally outside the classroom. Next, as many as 5 respondents have attended the subject of entrepreneurship more than 6 times and have participated in an informal out-of-class entrepreneurship course/workshop/seminar while 2 respondents have attended the subject of entrepreneurship more than 6 times and have never participated in an entrepreneurship course/workshop/seminar informally outside the classroom.

Table 3

The Number of Entrepreneurship Subjects that Have Been Followed Vs Have Participated in an Informal out-of-Class Entrepreneurship Course/Workshop/Seminar

		Number of entrepreneurship subjects that have been followed			
		0	1-3	4-6	More than 6
have participated in an informal out-of-class entrepreneurship course/workshop/seminar	Yes	13	65	7	5
	No	5	47	2	2

Table 4 shows the number of entrepreneurship subjects followed by respondents who have run their businesses. A total of 11 respondents have never followed an entrepreneurship subject from a Higher Education Institution but have run their own business while a total of 7 respondents have never followed an entrepreneurship subject from a Higher Education Institution and have never run their own business. Next, a total of 54 respondents have followed 1 to 3 entrepreneurship subjects from Institutions of Higher Education but have run their businesses while a total of 58 respondents have followed 1 to 3 entrepreneurship subjects from Institutions of Higher Education but have never run their businesses. Next, as many as 6 respondents have followed 4 to 6 entrepreneurship subjects from Institutions of Higher Education but have run their businesses while 3 respondents have followed 4 to 6 entrepreneurship subjects from Institutions of Higher Education but have never run their businesses. A total of 1 respondent had taken more than 6 entrepreneurship subjects from a Higher Education Institution but had run their own business while a total of 3 respondents

had followed more than 6 entrepreneurship subjects from a Higher Education Institution but had never run their own business.

Table 4

The Number of Entrepreneurship Subjects that have Been Followed Vs Run Your own Business

		Number of entrepreneurship subjects that have been followed			
		0	1-3	4-6	More than 6
Run your own business	Yes	11	54	6	1
	No	7	58	3	3

Next, Table 5 shows the duration of involvement in business with the number of respondents who run their own business. A total of 26 respondents have been involved in business for less than a year and have run their own business while a total of 64 respondents have been involved in business for less than a year but have never run their own business. Meanwhile, as many as 25 respondents had been involved in business between 1 to 2 years and had run their own business while as many as 4 respondents had been involved in business between 1 to 2 years but had never run their own business. Next, as many as 11 respondents had been involved in business between 3 to 4 years and had run their own business while as many as 1 respondent had been involved in business between 3 to 4 years but had never run their own business. A total of 10 respondents have been involved in business for more than 5 years and have run their own business while a total of 2 respondents have been involved in business for more than 5 years but have never run their own business.

Table 5:

Duration of Engagement in Business Vs Run Your own Business

		Duration of Engagement in Business			
		Less than 1 year	1-2	3-4	5 and above
Run your own business	Yes	26	25	11	10
	No	64	4	1	2

Table 6 shows the results of the study for the level of education and respondents who run their businesses. A total of 12 respondents has a diploma education and have run their own business while a total of 19 respondents has a diploma education and have never run their own business. Next, as many as 60 respondents with a bachelor's degree education have ever run their own business while as many as 52 respondents with a bachelor's degree education have never run their own business.

Table 6

Level of Education Vs Running Your own Business

		Level of education	
		Diploma	Degree
Run your own business	Yes	12	60
	No	19	52

Meanwhile, Table 7 shows the number of respondents who have participated in entrepreneurship courses/workshops/seminars and their level of study. A total of 31 respondents with diploma education have participated in entrepreneurship courses/workshops/seminars. While a total of 112 respondents with a bachelor's degree have participated in entrepreneurship courses/workshops/seminars.

Table 7
Have Participated in Entrepreneurship Courses/Workshops/Seminars Vs Level of Education

		Level of education	
		Diploma	Degree
have participated in entrepreneurship courses/workshops/seminars	Yes	31	112

Next, Table 8 shows the number of respondents who run their own business by marital status. A total of 65 respondents are unmarried and have run their own business while a total of 7 respondents are unmarried and have never run their own business. Meanwhile, 68 respondents were married and had run their own business while 3 respondents were married and had never run their own business.

Table 8
Marital Status Vs Running Your own Business

		Marital Status	
		Single	Married
Run your own business	Yes	65	68
	No	7	3

Next, Table 9 shows the number of respondents who run their businesses and the joy of learning entrepreneurship. As many as 2 respondents are not happy to learn entrepreneurship and have run their own business while 1 respondent is not happy to learn entrepreneurship and has never run their own business. Meanwhile, a total of 28 respondents are happy to learn entrepreneurship and have run their own business while 35 respondents are happy to learn entrepreneurship and have never run their own business. A total of 33 respondents are very happy to learn entrepreneurship and have run their own business while 21 respondents are very happy to learn entrepreneurship but have never run their own business. As many as 9 respondents are not sure whether they are happy or not studying entrepreneurship and have run their businesses. While 14 respondents are not sure whether they are happy or not studying entrepreneurship and have never run their own business.

Table 9
Happy to Learn Entrepreneurship Vs Running Your own Business

		Happy to learn entrepreneurship			
		Not agree	Not sure	agree	Very agree
Run your own business	Yes	2	9	28	33
	No	1	14	35	21

Next, Table 10 shows the respondents' joy in learning entrepreneurship and having participated in entrepreneurship courses/workshops/seminars. A total of 3 respondents are not happy to learn entrepreneurship and have participated in entrepreneurship courses/workshops/seminars. Next, a total of 63 respondents are happy to learn entrepreneurship and have participated in entrepreneurship courses/workshops/seminars. A total of 54 respondents are very happy to learn entrepreneurship and have participated in entrepreneurship courses/workshops/seminars. While a total of 23 respondents are not sure whether they are happy or not learning entrepreneurship and have participated in entrepreneurship courses/workshops/seminars.

Table 10

Happy To Learn Entrepreneurship Vs Having Participated in Entrepreneurship Courses/Workshops/Seminars

				Happy to learn entrepreneurship			
				Not agree	Not sure	agree	Very agree
have	participated	in	Yes	3	23	63	54
entrepreneurship courses/workshops/seminars							

Table 11 shows the number of entrepreneurship subjects that respondents have followed and the level of happiness in learning entrepreneurship. As many as 1 respondent is not happy to learn entrepreneurship and has never taken an entrepreneurship subject at an Institution of Higher Education while 2 respondents are not happy to learn entrepreneurship and have taken an entrepreneurship subject at an Institution of Higher Education as many as 1 to 3 times. A total of 5 respondents are happy to study entrepreneurship and have never taken the subject of entrepreneurship at a Higher Education Institution. Meanwhile, a total of 53 respondents are happy to learn entrepreneurship and have taken the subject of entrepreneurship between 1 and 3 times, while each of 3 respondents and 2 respondents are happy to learn entrepreneurship and have taken the subject of entrepreneurship between 4 to 6 times and more than 6 times.

Next, a total of 6 respondents were very happy to study entrepreneurship and had never taken the subject of entrepreneurship at a Higher Education Institution. A total of 41 respondents were very happy to learn entrepreneurship and had taken the subject of entrepreneurship 1 to 3 times while a total of 5 respondents were very happy to learn entrepreneurship and had taken the subject of entrepreneurship 4 to 6 times. Next, as many as 2 respondents are very happy to learn entrepreneurship and have taken the subject of entrepreneurship more than 6 times. Meanwhile, as many as 6 respondents are not sure whether they are happy or not learning entrepreneurship and have never taken the subject of entrepreneurship at a Higher Education Institution. A total of 16 respondents are not sure whether they are happy or not learning entrepreneurship and have taken the subject of entrepreneurship at Institutions of Higher Education between 1 and 3 times. As many as 1 respondent is not sure whether they are happy or not learning entrepreneurship and have taken the subject of entrepreneurship from Higher Education Institutions between 4 to 6 times.

Table 11

Happy To Learn Entrepreneurship Vs Number of Entrepreneurship Subjects Ever Followed

			Happy to learn entrepreneurship			
			Not agree	Not sure	agree	Very agree
number	of	0	1	6	5	6
entrepreneurship	subjects	1-3	2	16	53	41
ever followed		4-6	0	1	3	5
		More than 6	0	0	2	2

Table 12 shows the correlation between the effectiveness of entrepreneurial knowledge in the formation of Islamic values. The results of the study found that there is a moderately strong relationship between the joy of learning entrepreneurship and Islamic values (*Siddiq, Amanah, Tabligh* and *Fathonah*). Meanwhile, there is a very strong relationship between the Islamic values of the respondents, where *Siddiq* has a very strong relationship with *Amanah, Tabligh* and *Fathonah*. Next, there is a very strong relationship between *Amanah* and *Tabligh* and *Fathonah* while there is a very strong relationship between *Tabligh* and *Fathonah*.

Table 12

Correlation Test of the Effectiveness of Entrepreneurial Knowledge in the Formation of Islamic Values

	(1)	(2)	(3)	(4)	(5)
(1)	1	0.471** (0.000)	0.413** (0.000)	0.398** (0.000)	0.424** (0.000)
(2)	0.471** (0.000)	1	0.923** (0.000)	0.819** (0.000)	0.837** (0.000)
(3)	0.413** (0.000)	0.923** (0.000)	1	0.886** (0.000)	0.910** (0.000)
(4)	0.398** (0.000)	0.819** (0.000)	0.886** (0.000)	1	0.954** (0.000)
(5)	0.424** (0.000)	0.837** (0.000)	0.910** (0.000)	0.954** (0.000)	1

Note: 1) happy to learn entrepreneurship, (2) *Siddiq*, (3) *Amanah*, (4) *Tabligh*, (5) *Fathonah*; () refers to probability; ** refers to significance at 1%

Next, Table 13 shows the effectiveness of entrepreneurial knowledge in the formation of Islamic values. 5 questions lead to *Siddiq's* Islamic values which are 'I am a person who speaks the truth', 'a good entrepreneur cannot deceive their customers', 'entrepreneurs cannot hide the damage of goods or services to customers for the sake of profit', 'entrepreneurs are required to act fairly' in every business management' and 'telling the truth is a practice demanded in Islam'. For 'I am a person who speaks the truth', most respondents (71 respondents, 49.7%) agree with this statement. A total of 3 respondents (2.1%) disagreed while a total of 12 respondents (8.4%) were not sure whether they were telling the truth or not. Next, for 'good entrepreneurs should not deceive their customers', most respondents (98 respondents, 68.5%) strongly agreed with this statement. A total of 2 respondents (1.4%) do

not agree while a total of 5 respondents (3.5%) are not sure whether good entrepreneurs cannot deceive their customers or not.

Next, 'entrepreneurs cannot hide the damage of goods or services to customers for the sake of profit', most respondents (99 respondents, 69.2%) strongly agreed with this statement. Each of the 1 respondent (0.7%) strongly disagreed and disagreed with this statement. While as many as 6 respondents (4.2%) are not sure whether entrepreneurs cannot hide the damage of goods or services to customers for profit or can. For the question 'entrepreneurs are required to act fairly in every business management', a total of 98 respondents (68.5%) strongly agreed with this statement. Each 1 respondent (0.7%) strongly disagrees and disagrees while 4 respondents (2.8%) are not sure whether entrepreneurs are required to act fairly in every business management or not. Next is 'speaking the truth is a practice demanded in Islam'. A total of 105 respondents (73.4%) strongly agreed with this statement while 1 respondent (0.7%) strongly disagreed. However, as many as 5 respondents (3.5%) are not sure whether telling the truth is a practice demanded in Islam or not.

As for *Amanah's* Islamic values, 5 questions lead to *Amanah*, namely 'Entrepreneurs need to be honest in doing business', 'I believe being honest in business will be blessed', 'a good entrepreneur will not give or accept bribes to gain a profit', 'an attitude of trust is a commendable attitude', and 'an attitude of manipulating a business matter is untrustworthy in business'. Most respondents (104 respondents, 72.7%) strongly agreed that 'entrepreneurs need to be honest in doing business'. Meanwhile, as many as 3 respondents (2.1%) disagree with this statement while as many as 5 respondents (3.5%) are not sure whether entrepreneurs need to be honest in doing business or not.

Next is the question 'I believe being honest in business will get you right'. Most respondents (105 respondents, 73.4%) strongly agreed with this statement. Each 1 respondent (0.7%) strongly disagrees and disagrees with this statement while 3 respondents (2.1%) are not sure whether I believe being honest in business will get permission or not. For the question 'a good entrepreneur will not give or accept bribes to gain a profit', a total of 105 respondents (73.4%) strongly agreed while 1 respondent (0.7%) strongly disagreed with this statement. However, as many as 5 respondents (3.5%) are not sure whether a good entrepreneur will not give or accept bribes to gain a profit or not.

For the question '*Amanah's* attitude is a commendable attitude', most respondents (107 respondents, 74.8%) strongly agreed with this statement. Each 1 respondent (0.7%) disagreed and strongly disagreed while 2 respondents (1.4%) were not sure whether *Amanah's* attitude was a commendable one or not. Meanwhile. A total of 98 respondents (68.5%) strongly agreed with the statement 'the attitude of manipulating a business matter is untrustworthy in business' while a total of 1 respondent (0.7%) strongly disagreed with this statement. However, as many as 7 respondents (4.9%) are not sure whether the attitude of manipulating a business matter is untrustworthy in business or is trust.

The following is a statement related to *Tabligh*, which is 'entrepreneurs need to be sincere in making sales and purchases to gain the pleasure of Allah swt', 'Entrepreneurs need to convey information about their goods and services transparently', 'Islam demands an attitude of piety among entrepreneurs in conducting business', 'entrepreneurs need to achieve the concept of *al-falah* in managing business to increase piety to Allah swt', and good entrepreneurs will not cheat in their business activities'. Most respondents (108 respondents, 75.5%) strongly agreed with the statement 'entrepreneurs need to be sincere in making sales and purchases to gain the pleasure of Allah swt' while as many as 1 respondent (0.7%) disagreed with this statement.

However, as many as 4 respondents (2.8%) are not sure whether entrepreneurs need to be honest in making sales transactions to gain the pleasure of Allah SWT or not.

Next for 'entrepreneurs need to convey information about their goods and services transparently', a total of 103 respondents strongly agreed with this statement. A total of 2 respondents (1.4%) do not agree while a total of 4 respondents (2.8%) are not sure whether entrepreneurs need to convey information about their goods and services transparently or not. As for the statement 'Islam demands an attitude of piety among entrepreneurs in doing business', a total of 107 respondents (74.8%) strongly agreed while a total of 1 respondent (0.7%) strongly disagreed with this statement. While as many as 5 respondents (3.5%) are not sure whether Islam demands an attitude of piety among entrepreneurs in doing business or not.

For the statement 'entrepreneurs need to achieve the concept of *al-falah* in managing business to increase piety to Allah swt', as many as 102 respondents (71.3%) strongly agreed while as many as 2 respondents (1.4%) strongly disagreed with this statement. However, as many as 5 respondents (3.5%) are not sure whether entrepreneurs need to achieve the concept of *al-falah* in managing business to increase piety to Allah SWT or not. Next is the statement 'good entrepreneurs will not cheat in their business activities'. A total of 103 respondents (72%) strongly agreed while 1 respondent (0.7%) strongly disagreed with this statement. while as many as 5 respondents (3.5%) are not sure whether good entrepreneurs will not cheat in their business activities or vice versa.

Next, there are 5 questions related to *Fathonah's* statement that 'Islam requires entrepreneurs who are wise in managing business activities', 'entrepreneurs need to be wise in deciding a decision in business so that there is no tyranny', 'entrepreneurs need to constantly improve their knowledge of entrepreneurship based on the Al-Quran and Sunnah', 'Islam requires its people to always strive to improve the economy', and 'successful entrepreneurs are wise to plan the development of business activities'. For the statement 'Islam demands entrepreneurs who are wise in managing business activities', most respondents (100 respondents, 69.9%) strongly agreed while 1 respondent (0.7%) strongly disagreed with this statement. However, as many as 2 respondents (1.4%) are not sure whether Islam demands entrepreneurs who are wise in managing business activities or vice versa.

Meanwhile, for the statement 'entrepreneurs need to be wise in determining a decision in business so that there is no tyranny', most respondents (105 respondents, 73.4%) strongly agree while 1 respondent (0.7%) strongly disagrees with this statement. however, as many as 5 respondents (3.5%) are not sure whether entrepreneurs need to be wise in determining a decision in business so that there is no injustice or not. Next for the statement 'entrepreneurs need to constantly improve entrepreneurial knowledge based on Al-Quran and Sunnah', a total of 104 respondents (72.7%) strongly agreed with this statement. However, 1 respondent (0.7%) disagreed with this statement.

For the statement 'Islam requires its followers to always strive to improve the economy', most respondents (99 respondents, 69.2%) strongly agreed while each 1 respondent (0.7%) strongly disagreed and disagreed with this statement. However, as many as 5 respondents (3.5%) are not sure whether Islam demands its people to always try to improve the economy or vice versa. Next, a total of 101 respondents (70.6%) strongly agreed with the statement 'successful entrepreneurs wisely plan the development of business activities' while each 1 respondent (0.7%) strongly disagreed and disagreed with this statement. However, as many

as 2 respondents (1.4%) are not sure whether successful entrepreneurs are smart in planning the development of business activities or not.

Table 14

The Effectiveness of Entrepreneurial Knowledge in the Formation of Islamic Values

No.	Item	Very disagree	Disagree	Not sure	Agree	Very agree
<i>Siddiq</i>						
1	I am a person who speaks the truth	-	3 (2.1%)	12 (8.4%)	71 (49.7%)	57 (39.9%)
2	A good entrepreneur cannot deceive their customers	-	2 (1.4%)	5 (3.5%)	38 (26.6%)	98 (68.5%)
3	entrepreneurs cannot hide the damage of goods or services to customers for the sake of profit	1 (0.7%)	1 (0.7%)	6 (4.2%)	36 (25.2%)	99 (69.2%)
4	entrepreneurs are required to act fairly' in every business management	1 (0.7%)	1 (0.7%)	4 (2.8%)	39 (27.3%)	98 (68.5%)
5	telling the truth is a practice demanded in Islam	1 (0.7%)	-	5 (3.5%)	32 (22.4%)	105 (73.4%)
<i>Amanah</i>						
1	Entrepreneurs need to be honest in doing business	-	3 (2.1%)	5 (3.5%)	31 (21.7%)	104 (72.7%)
2	I believe being honest in business will be blessed	1 (0.7%)	1 (0.7%)	3 (2.1%)	33 (23.1%)	105 (73.4%)
3	a good entrepreneur will not give or accept bribes to gain a profit	1 (0.7%)	-	5 (3.5%)	32 (22.4%)	105 (73.4%)
4	an attitude of trust is a commendable attitude	1 (0.7%)	1 (0.7%)	2 (1.4%)	32 (22.4%)	107 (74.8%)
5	an attitude of manipulating a business matter is untrustworthy in business	1 (0.7%)	-	7 (4.9%)	37 (25.9%)	98 (68.5%)
<i>Tabligh</i>						
1	entrepreneurs need to be sincere in making sales and purchases to gain the pleasure of Allah swt	-	1 (0.7%)	4 (2.8%)	30 (21.0%)	108 (75.5%)
2	Entrepreneurs need to convey information about their goods and services transparently	-	2 (1.4%)	4 (2.8%)	34 (23.8%)	103 (72.0%)
3	Islam demands an attitude of piety among entrepreneurs in conducting business	1 (0.7%)	-	5 (3.5%)	30 (21.0%)	107 (74.8%)
4	entrepreneurs need to achieve the concept of <i>al-falah</i> in managing business to increase piety to Allah swt	2 (1.4%)	-	5 (3.5%)	34 (23.8%)	102 (71.3%)

5	good entrepreneurs will not cheat in their business activities	1 (0.7%)	2 (1.4%)	5 (3.5%)	32 (22.4%)	103 (72.0%)
Fathonah						
1	Islam requires entrepreneurs who are wise in managing business activities	2 (1.4%)	1 (0.7%)	2 (1.4%)	38 (26.6%)	100 (69.9%)
2	entrepreneurs need to be wise in deciding a decision in business so that there is no tyranny	1 (0.7%)	-	5 (3.5%)	32 (22.4%)	105 (73.4%)
3	entrepreneurs need to constantly improve their knowledge of entrepreneurship based on the Al-Quran and Sunnah	1 (0.7%)	4 (2.8%)	-	34 (23.4%)	104 (72.7%)
4	Islam requires its people to always strive to improve the economy	1 (0.7%)	1 (0.7%)	5 (3.5%)	37 (25.9%)	99 (69.2%)
5	successful entrepreneurs are wise to plan the development of business activities	1 (0.7%)	1 (0.7%)	2 (1.4%)	38 (26.6%)	101 (70.6%)

Conclusion

To answer the objective of the study, which is to examine the effectiveness of entrepreneurship in the formation of Islamic values in Islamic Higher Education Institutions, the results of the study found that respondents understood the formation of Islamic values in entrepreneurship such as *Siddiq*, *Amanah*, *Tabligh* and *Fathonah*. However, there are still respondents who are still not sure whether this Islamic value is very effective to be applied in the science of entrepreneurship. In terms of the relationship that exists between the effectiveness of entrepreneurship in the formation of Islamic values, the results of the study found that there is a simple relationship between the joy of learning entrepreneurship and the Islamic values of *Siddiq*, *Amanah*, *Tabligh* and *Fathonah*. To contribute to the formation of Islamic values in the knowledge of entrepreneurship among students of Islamic Higher Education Institutions, the following steps should be taken by various parties i) The Islamic Higher Education Institutions and the Ministry of Higher Education need to train students charitably to encourage them to continue venturing into the field of entrepreneurship and emphasize Islamic values in business; ii) Courses/Training/workshops are continuously given to students of Islamic Higher Education Institutions by applying Islamic values such as *Siddiq*, *Amanah*, *Tabligh* and *Fathonah*; and iii) Islamic Higher Education Institutions and the Ministry of Higher Education need to make it mandatory for the application of Islamic entrepreneurship subjects to be carried out in all Institutes of Higher Education.

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