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DETERMINANT FACTORS OF ISLAMIC SPIRITUAL ENTREPRENEURSHIP-BASED MADRASAH MANAGEMENT

[1]*MUHAMMAD SADRI, [2]PRADANA CHAIRYAZHAR

[1,2]Al-Maksum High School of Teacher Training and Education, Stabat, Indonesia.
*correspondence email: soedrytheone@gmail.com

ABSTRACT

The purpose of this study is to determine the most important determinants and influences on the management of Islamic Spiritual Entrepreneurship-based madrasas in Langkat Deli Serdang. This research was conducted in Langkat Deli Serdang in 60 madrasah, with a sample size of 300 respondents drawn from madrasa managers ranging from madrasa leaders to professors who were involved in the management of madrasa in producing quality graduates. Data collection using interviews and questionnaires. Correlation analysis and a confirmatory test called Confirmatory Factor Analysis Structural Equation Modeling will be used to evaluate the data with thehelp of AMOS. The research findings indicate that family financial resilience can be attained in West Sumatra by incorporating five factors: (1) grateful behavior (2) honest behavior (3) Islamic values (4) God's blessing (5) the concept of behavior as worship to Allah SWT. It is well known that the most important deciding factor and a significant influence on the management of Islamic Spiritual Entrepreneurship-based madrasas in Langkat Deli Serdang is the factor of good behavior in being grateful and all activities as a form of hope for God Almighty's blessings. It takes commitment to implement these characteristics as a form of madrasa management based on Islamic Spiritual Entrepreneurship that involves supervision and evaluation to achieve a madrasa's quality of education in Langkat Deli Serdang.

Keywords: education, school, management, Islamic, spiritual, entrepreneurship

INTRODUCTION

Madrasas are one of the community's closest Islamic educational institutions. Madrasas developed from the bottom up, specifically from the beliefs of religious leaders in the region in which they were created. Beginning with the recitation, the establishment of a mosque/mushalla, followed by the establishment of a madrasah diniyah, and lastly the establishment of anislamic boarding school or madrasah educational institution. This madrasa grew and developed from a small and severely limited condition, then developed or even ceased to exist and went bankrupt. Surya Darma Ali, Indonesia's Minister of Religion during the SBY regime, declared that Indonesia has 614 Islamic higher education institutions. However, Islamic higher education is significantly underdeveloped in terms of management and funding, as well as its relation to the school education system, educational standards that remain inconsistent, and low-quality education staff (Muhammad &Sirozi, 2004).

Madrasas continue to dominate traditional school management approaches. They continue to believe that innovation and growth of the younger generation, as well as the adoption of foreign cultures, are a threat and are detrimental to the Islamic generation. Even though not all invention, creativity, and culture from outside are harmful or pose a threat, they can become a problem if they are not selected and changed in accordance with Islamic culture and values. Local culture also has an impact on the madrasa management system. Madrasas are perceived unfavorably by the community as lower economic class educational institutionsthat are of poor quality, outdated, teach only religion and focus exclusively on the afterlife, or

The Seybold Report
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serve as the final educational institution for children who are not accepted into public schools.

Madrasas, as one of the closest Islamic educational institutions to the community, also have several weaknesses that have a significant impact on attaining the aims of Islamic education that were established from the outset (Pasakpangan and Zainuddin, 2015). has not been effectively managed. The absence of a suitable madrasa management model as a strategy for managing the curriculum, educators, and management staff in accordance with the requirements of madrasas in order to remain relevant. In general, Islamic educational institutions in Indonesia continue to seek the optimal madrasa management model to present an Islamic education model capable of embracing and contributing to the modernity and globalization trends of the current industrial 4.0 era (Eriyanto, 2019)The number of madrasas that quality has deteriorated as a result of leadership factors and the employees that manage madrasas. Successful madrasas with strong leadership and staff of excellent character operate as change agents and change managers, and have strong leaders or principals (Edmond, 1979) It is asserted that there is a significant association between the success of successful institutions and the effectiveness of their leaders, particularly effective leadership in terms of attempting to improve their performance (Tobroni, 1994)

According to observations and to the best of the researchers' knowledge as direct implementers in madrasa management, the effective form of leadership in madrasa management is still rarely used in Indonesia, especially in Langkat. Madrasas, especially those in the Langkat Regency where this research is conducted, require the appropriate management model. Considering that Langkat is one of the regencies with a sufficient number of Islamic educational institutions, including madrasas, madrasas must have an appropriate and strategic management system in order to continue meeting or exceeding the community's needs, namely providing quality education and producing high-quality graduates not only in the field of Islam, but also graduates who are literate and capable of adapting to science and techonology, excel in producing useful findings for the progress ofthe nation, especially Muslims in Indonesia.

Langkat has 614 Madrasah, however the quality of its institutional management does not equal its capacity. This madrasa is identical to the education provided to rural children; instruction is neither modern or of high quality, and so is not a community favorite. Because madrasa teachers are viewed as unprofessional and incapable of educating students, they are unable to support high-quality graduates on a national level, and an international level (Qomar, 2007)Learning from the success of Malang's madrasas, which have developed into outstanding madrasas as a result of their numerous academic and non-academic achievements, might serve as a model and source of inspiration for madrasas in other places, particularly Langkat. It is well known that madrasas in Malang have an excellent track record of managing schools to ensure their superiority. (2019, Muhammad) It is well established that madrasa excellence is achieved when the madrasa is governed according to transformative spirituality-based leadership and management techniques, specifically by managing the madrasa according to spiritual, professional, and human principles. Superior madrasas in East

The Seybold Report
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Java have made significant contributions not just on a national level, but also internationally. It is well established that madrasah leaders' spiritual beliefs and strong religious commitment are widely defined in the methods and procedures for operating superior madrasah. As a natural conclusion, if an educational institution is governed well and directed by the principle of God, the school's quality will improve.

Islam is a comprehensive life guide. As a result, there is no distinction between business and faith. Islam has an entrepreneurial culture and business standards based on the Koran and Hadith. Muslims who own companies must be adept at balancing the duties of prayer and caliphate. Many Muslims succeed in operating their enterprises according to Islamic culture and rules based on the Quran and Hadith, but gradually lose confidence. This is because they have forgotten that Islam must be business-oriented; Islam teaches a strong connection between Islamic procedures and intrinsic principles. in work, include benefiting others, being positive, appreciating others, growing, and achieving self-satisfaction (Yousef, 2000)Thus, in order to conduct business in an Islamic spirit, entrepreneurs must continue to gain self-confidence by identifying possible strengths and limitations and by seeking out partners who are trustworthy and have positive character traits (Hernandez, 2010). It affects the attitudes of individual employees of the organization and is capable of building resilience in the face of the business environment, reducing fraud and abuse, and so enhancing credibility and raising corporate performance in a sustainable manner (Muhammad and Sirozi, 2004)

Spirituality and entrepreneurship are highly relevant considering the global developments occurring in the business world. Spiritual values enable the development of a successful business that blends professional and spiritual values to generate profits and business continuity in the future(Suherman & Eman, 2012)

Indeed, Islamic and conventional entrepreneurship values share many similarities but also have significant differences. Islamic entrepreneurship teaches not only about honesty, politeness, craftsmanship, and creativity, but also about the human work of kholifah fil 'ardh, who has the responsibility of giving benefit to the people in general or in general. Additionally, they are referred to as development agents (Badroen et.al., 2018).

Religious/Islamic values have emerged as a critical problem in the study of entrepreneurship and management in recent years. Numerous prior researches has concentrated on the topic of religiosity/Islamic values, demonstrating that they improve performance and success in entrepreneurship (Prasetyorini, 2020).

Numerous studies indicate that the application of spiritual values contributes to the success of institutional management; thus, the authors conduct a study on the application of madrasa management in Langkat Deli Serdang based on Islamic Spiritual Entrepreneurship values to contribute to the school's quality.

Research Purposes

The purpose of this study is to determine and analyze the aspects that contribute to the success of madrasa management in Langkat Deli Serdang Regency via the perspective of

The Seybold Report
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Islamic Spiritual Entrepreneurship. As an area with a formal religious-based educational institution that is comparable in popularity to public schools, madrasas face numerous management challenges; even now, they are managed almost identically to public schools, abandoning the management method based on Islamic Spiritual Entrepreneurship, which the author believes will be more effective. Islamic Spiritual Entrepreneurship-based madrasa management will strengthen professional management and ensure the long-term viability of madrasas. The findings of this study will contribute to the development of a madrasa management model that is shown to be valid and trustworthy in order to ensure the long-term success of madrasa management and the production of excellent madrasa graduates.

Research question

The research question is what factors impact and determine the management of Islamic Spiritual Entrepreneurship-based madrasas in Langkat Deli Serdang, and which factors most significantly influence the management of Islamic Spiritual Entrepreneurship-based madrasah.

THEORY

Spiritual Entrepreneurship

According to Muhammad Syahrial, spiritualization is a personal journey toward the most profound realization of human life. Spiritualization is derived from the noun spirituality and the adjective spiritual. The noun spirit is derived from the Latin spiritus, which literally translates as "to breathe." In the form of an adjective, spiritual refers to matters of the spirit, the sacred, and phenomena or supernatural occurrences (Yusuf, 2013)Meanwhile, Yopi defines Spiritual Entrepreneurs as those who run their businesses while adhering to ethical and religious values (Riana et al. 2013). Additionally, Eman contends that Spiritual Entrepreneurs are those who manage religious activities using entrepreneurship patterns and methods that are firmly rooted in religion , a strong faith, and a high level of piety (Suherman & Eman, 2012)

Entrepreneurship Based on Spiritual Entrepreneurship

Spiritual-based entrepreneurship is the most recent evolution of the entrepreneurship concept. Spiritual intelligence is a term that is used to relate to the concept of spirituality. Spirituality is not identical with religiosity. Spirituality is self-awareness of one's origin, purpose, and destiny. although religiosity is ultimate truth related with belief that is professed by particular institutions and held to by its members (Nafis, 2011)spiritual entrepreneurship as a concept. According to Shinde & Shinde, spiritual-based entrepreneurship is the process of establishing a global organization that promotes spiritual development. Additionally, this organization is imaginative and agile in its approach to identifying opportunities and requirements in its environment, despite its limited resources(Shinde & Shinde, 2011)

Methodology

This study examines the factors that influence and most significantly support the management of Islamic Spiritual Entrepreneurship-based madrasahs in Langkat Deli Serdang using a

The Seybold Report
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quantitative descriptive approach. This is an explanatory study utilizing factor analysis and correlation analysis via confirmatory tests utilizing Confirmatory Factor Analysis Structural Equation Modeling with the assistance of AMOS. This research collects data from madrasa management players (madrasa administrators) using questionnaires and surveys. These actors range from top management through administrative implementers. The target group is comprised of management leaders, teachers (teaching staff), and administrative employees from 60 madrasas in Langkat Regency. The author chose the Madrasah in Langkat becausehe is one of the administrators of a madrasa institution in the Langkat district, thereby promoting time, distance, funds, and energy efficiency.

Purposive sampling was employed to choose the research sample, which included two representatives from each madrasah leader, two administrative personnel (educational staff), and one teacher, for a total of five representatives in each madrasa, for a total sample size of 5x60 madrasas to 300 samples. The sample size is determined by the needs of the standard number of samples using SEM analysis techniques, and then 300 respondents are selected (Ferdinand, 2014)

Data analysis technique

Data analysis used a questionnaire instrument pre-test technique with validity and reliability tests to obtain the right measurement for each factor selected and considered the most decisive and influential on the management of Islamic Spiritual Entrepreneurship-based madrasas.

Other data analysis techniques used descriptive statistics that describe the object of research through tables, graphs and data distribution using SPSS (Ghozali, 2013)Then, using data analysis confirmatory factor analysis (CFA) with AMOS as a simple construct validity method, determine the determinants of the family financial resilience factor. This method consists of (1) testing the confirmatory factors of the madrasa management variable based on Islamic Spiritual Entrepreneurship. (2) Validating the accepted factor correlation as a determinant of madrasa management based on Islamic Spiritual Entrepreneurship.

The Seybold Report
ISSN 1533-9211
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DATA ANALYSIS AND RESULTS

Findings

Descriptive Statistics

a. Characteristics of Respondents Based on Age

Table1. Characteristics of Respondents Based on Age

No.	Note	Total	Percentage
1	25-34	60	20
2	35-44	95	32
3	>45-55	90	30
4	>55	55	18
	Total	300	100%

Source: Data Processing Results (2022)

The findings of this study suggest that most respondents are between the ages of 35 and 55, which is the productive age group. This explains why madrasa management managers remain in the productive age group, implying that respondents can manage madrasah appropriately and correctly.

b. Characteristics of respondents by gender

Table 2. Characteristics of Respondents by Gender

No.	Note	Total	Percentage
1	Male	113	37,67
2	Female	187	62,33
	Total	300	100%

Source: Data Processing Results (2022)

The findings indicated that most respondents identified in the field as sources of information for this study were women who were more prevalent as players in madrasa management, both as teaching staff and as academic and non-academic administrative personnel.

The Seybold Report
ISSN 1533-9211
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c. Characteristics of respondents based on education level

Table 3. Characteristics of Respondents by Education Level

No.	Note	Total	Percentage
1	High School/Equivalent	14	5
2	Diploma	6	2
3	Bachelor degree (S-1)	243	81
4	Master (S-2)	36	12
5	Doctoral (S-3)	1	0
	Total	300	100

Source: Data Processing Results (2022)

The findings indicated that administrative actors, both academic and non-academic, were the most prevalent employees seen by researchers, with respondents holding diploma and undergraduate degrees, while teaching staff included respondents holding master's and doctoral degrees.

d. Characteristics of Respondents by Type of Madrasah

Table 4. Characteristics of Respondents by Type of Madrasah

No.	Note	Total	Percentage
1	MAN	3	6
2	MAS	49	94
	Total	300	100

Source: Data Processing Results (2022)

There are 52 madrasah in Langkat, of which 3 are public madrasah and 49 are private.

e. Characteristics of respondents by field of work

Table 5. Characteristics of Respondents by Field of Work

No.	Note	Total	Percentage
1	Academic employees	60	20
2	Non-academic employees	37	12
3	Teacher	203	68
	Total	300	100

Source: Data Processing Results (2022)

Teachers dominated the respondents in this study, accounting for 203 people (68 percent), as

The Seybold Report
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teachers are the primary human resources necessary for the sustainability of madrasa management in the world of education, which must be adjusted to the needs of the number of students. Following that, the respondents who are the most common academic employees and who return the questionnaire are 60 individuals (20%), while the remainder are non-academic employees, namely 37 individuals (12%).

f. Characteristics of respondents based on length of work

Table 6. Characteristics of Respondents Based on length of work

No.	Note	Total	Percentage
1	1-2 years	10	3
2	2-3 years	45	15
3	>3 years	245	82
	Total	300	100

Source: Data Processing Results (2022)

The result indicates that most respondents had worked for more than three years, totalling 245 individuals (82%). This group is dominated by teachers who have spent a significant amount of time teaching at MAN and MAS in Langkat. Then there are 45 respondents (15%) who have worked for 2-3 years, especially academic employees, and 10 respondents (3%) who have worked for 1 to 2 years and are non-academic employees.

g. Characteristics of respondents based on the introduction of the concept of Islamic Spiritual Entrepreneurship properly and correctly

Table 7. Characteristics of Respondents Based on the introduction of the concept of Islamic Spiritual Entrepreneurship properly and correctly.

No.	Note	Total	Percentage
1	Yes	120	40
2	No	180	60
	Total	300	100

Source: Data Processing Results (2022)

As a result, the respondents to the research are far less aware with the notion of Islamic Spiritual Entrepreneurship and its application to the administration of a business/institution,in this case, madrasa management. 180 respondents (60%) indicated that they were unfamiliar with the notion of Islamic Spiritual Entrepreneurship. Then there were 120 respondents (40%) who indicated that they were familiar with the notion of Islamic Spiritual Entrepreneurship but were unsure and even stated that they did not fully execute these values when managing madrasas.

The Seybold Report
ISSN 1533-9211
DOI 10.5281/zenodo.6641007

h. Characteristics of respondents based on the implementation of Madrasah Management based on Islamic Spiritual Entrepreneurshipp

Table 8 Characteristics of Respondents Based on the Implementation of Madrasah Management based on Islamic Spiritual Entrepreneurship

No.	Note	Total	Percentage
1	Yes	105	35
2	No	195	65
	Total	300	100

Source: Data Processing Results (2022)

The findings indicate that 65% of respondents believed that the madrasas they had encountered thus far were not managed according to Islamic Spiritual Entrepreneurship values, while 35% believed that the madrasas in Langkat Deli Serdang were managed according to an Islamic Spiritual Entrepreneurship management concept, although it is not yet certain that the conditions for its implementation are appropriate.

Determinants of Islamic Spiritual Entrepreneurship-Based Madrasa Management Factors Test Results of CFA (Confirmatory Factor Analysis)

This study presents the management of Islamic Spiritual Entrepreneurship-based madrasas measured from the following factors:

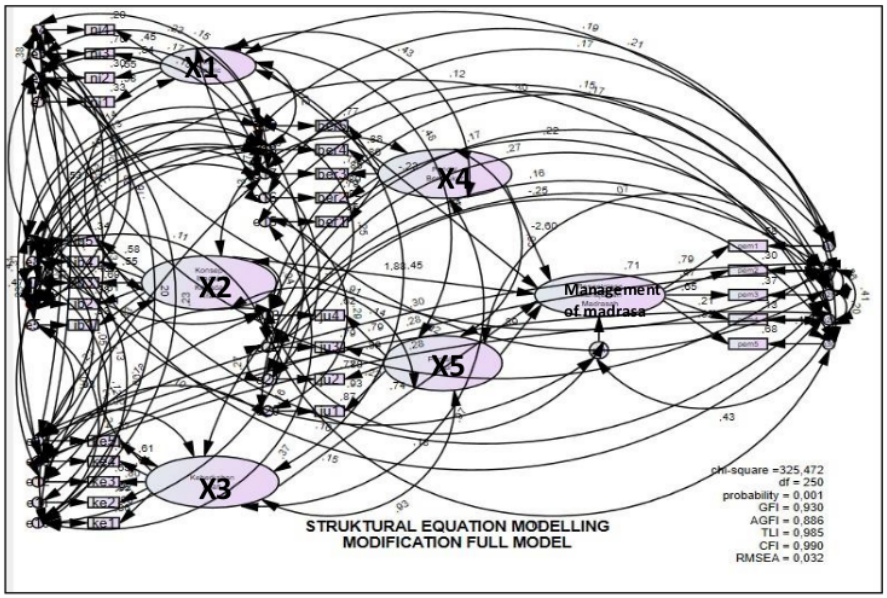


Figure 1 Confirmatory Factor Analysis Model for Madrasah Management based on Islamic Spiritual Entrepreneurship

The Seybold Report
ISSN 1533-9211
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The factors affecting and determining the management of Islamic Spiritual Entrepreneurship-based madrasas are summarized in Figure 1, and they include the following: (1) grateful behavior (2) honest behavior (3) Islamic values (4) God's blessing (5) the concept of behavior as worship to God Almighty. The analysis's results are used to determine the fit model's adequacy using the Goodness of Fit Index Standard Research Model, as shown in Table 6 below:

Table 9. Goodness of Fit Index Model

Goodness Of Fit Index	Cut-Off Value	Results Analysis	Evaluation Model
$\chi 2$ - Chi-square	expected to be small	325,472	Fit
probability	≥ 0.05	0,001	Fit
RMSEA	≤ 0.08	0,032	Fit
GFI	≥ 0.90	0,930	Fit
AGFI	≥ 0.90	0,886	Fit
TLI	≥ 0.90	0,985	Fit
CFI	≥ 0.90	0,990	Fit

Source: Data Processing Results (2022)

Table 9 contains the data. Demonstrating that the research model developed is fit and meets the Goodness of Fit Index standards. This model asserts that Islamic Spiritual Entrepreneurship can be used to run madrasas, and that its influence is defined by the following factors: (1) intelligent behaviour (2) honest behaviour (3) Islamic principles (4) God's blessing (5) the concept of behaviour as worship to the God Almighty. The validity of the constructs examined in this study was established and declared as a factor that contributes to the development of variables relating to madrasa management in Langkat Deli Serdang based on Islamic Spiritual Entrepreneurship.

The following test was used to determine the significance of each link between the development predictor components and the Islamic Spiritual Entrepreneurship-based madrasa management variable. The following regression weights illustrate the link between the output significance level and the output significance level:

Table 10 Shows data that can answer the research hypothesis, namely:

1. Management of madrasas based on Islamic Spiritual Entrepreneurship is significantly measured and determined by behavioral factors that are good at being grateful with a p-value (0.000) and a loading factor value (0.923)
2. Management of madrasas based on Islamic Spiritual Entrepreneurship is significantly measured and determined by the honest behavior factor with a p value (0.012) and a loading factor value (0.855).

The Seybold Report
ISSN 1533-9211
DOI 10.5281/zenodo.6641007

3. Islamic Spiritual Entrepreneurship-based madrasa management is significantly measured and determined by the Islamic values factor with a p-value (0.043) and a loading factor value (0.898)

Table 10. Correlation Test Results on Determinants of Islamic Spiritual Entrepreneurship-Based Madrasa Management Factors

Relationship Between Variables			Estimate	P	Results	Hypothesis
Gratitude smart behavior	→	Madrasah Management(Y)	0,923	0,000	Highly significant	**Accepted**
Honest behavior	→	Madrasah Management(Y)	0,855	0,012	significant	**Accepted**
Islamic values	→	Madrasah Management(Y)	0,898	0,043	significant	**Accepted**
God's Blessings	→	Madrasah Management(Y)	0,948	0,000	Highly significant	**Accepted**
The concept of behaviour as worship toGod Almighty	→	Madrasah Management(Y)	0,739	0,002	significant	**Accepted**

Source: Data Processing Results (2022

4. Management of madrasas based on Islamic Spiritual Entrepreneurship is significantly measured and determined by God's blessing factor with p value (0.000) and loading factor value (0.948)
5. Islamic Spiritual Entrepreneurship-based madrasa management is significantly measured and determined by behavioral factors as worship to God Almighty with p value (0.002) and loading factor value (0.739)

All factor loading values used to construct madras a management variables based on Islamic Spiritual Entrepreneurship are within the range of achievable factor loading values of > 0.50. All these variables have been demonstrated to be capable of assessing and determining madrasa management based on Islamic Spiritual Entrepreneurship. It is well established that grateful behavior and an attitude that always prioritizes seeking God's blessing in madrasa management activities are characteristics of good management behavior in managing

The Seybold Report
ISSN 1533-9211
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madrasas that reflect the value of Islamic Spiritual Entrepreneurship and are the most important factors determining the success of madrasa management and thus the quality of madrasa graduates.

Discussion

Because running or managing a business is an integral part of a Muslim's life and culture, a Muslim is expected to be more imaginative and proactive in their operations, as it has been demonstrated that Islamic ideals do not contradict with other business practices (Vargas-Hernández et al., 2010)The continuation of this business is a necessary component of all activities blessed by Allah. According to another viewpoint, a spiritually-based organization is an activity that involves managing an organization that is global in scope and promotes spiritual development by innovatively and adaptively pursuing opportunities and environmental needs using a variety of resources despite limited resources (Shinde & Shinde, 2011)

Numerous efforts have been made to improve the quality of madrasah management, including efforts to unite the national education system in order to improve coaching. This initiative is not merely the Ministry of Religion's obligation, but also a collaborative effort between the community and the government. Through a strategy of operational management mechanisms, the engagement of leadership as a guide for management is pursued (Zawawi, 2014)However, this outcome is not ideal, and so another technique is required, namely by combining principles based on Islamic Spiritual Entrepreneurship to serve as a catalyst for achieving Allah's blessings through madrasa education management based on devotion to Allah.

The behaviour of madrasa management managers is still not optimal in terms of applying management principles correctly in accordance with Islamic values, even though management fundamentals and Islamic values do not clash. There is still a misconception that madrasas, as Islamic educational institutions, are inferior to other educational institutions, particularly general/conventional educational institutions. However, there are madrasas that have evolved, but their numbers remain small, and they have not been able to overcome the negative impression of low-quality madrasa education in general (Qomar, 2007)As educational institutions, madrasas require educational management that can result in a comprehensive education transition point; therefore, it is vital to prioritize all forms of management to ensure the continuity of education and the intended output. Educational management is still conventional, which means it is less capable of responding to contemporary difficulties and is therefore not modern. Management evolves into an activity concerned with establishing and accomplishing organizational goals through the processes of planning, organizing, implementing, and controlling the organization's use of resources. Organizational management applications are essentially the actions of the organization's human resources department. This charity may receive blessings if its management operations are based on or include Islamic values.

Management effectiveness in education must be geared on the efficacy of all areas of education, from growth and development to blessing (in the perspective of Sharia). This urgency extends to all aspects of educational administration, including curriculum

The Seybold Report
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management, personnel management, student management, financial management, and environmental management. Islam inherently stipulates those deeds must be aimed toward the creation of Allahs pleasure. If all human efforts and labour satisfy the standards for Allah's pleasure, those deeds and activities are regarded as ahsanulamal, which is the highest kind of charity in Allah's sight. This management is a vehicle for integrating Islam into organizational activities, and these Islamic ideals become the primary organizational values that serve as the strategic and tactical umbrella for all organizational activities (Chumaidi, 2012)Additionally, Chumaidi claimed in his research that the implementation of Islamic ideals revealed itself in the way Islam as a rule of thought and a rule of charity operated in all organizational activities. As a rule of thought, aqidah and sharia served as a guideline or foundation for an activity's mindset. Meanwhile, as a rule of charity, sharia is used as a benchmark for activities. Shari'a benchmarks are used to determine whether an activity is permissible or not. A Muslim will engage in only halal activities, whereas haram actions will be reserved strictly for the purpose of gaining Allah's favour(Chumaidi, 2017)

The madrasa management managers also in carrying out the entire management process put forward the spiritual values proposed by (Yusuf, 2013)spacifically, as the process by whichan individual progresses toward the fullest awareness of human existence. Management managers as spiritual entrepreneurs are individuals who manage their businesses while adhering to ethical and religious ideals, specifically Islam, in the management of madrasas as Islamic educational institutions. To summarize, Islamic Spiritual Entrepreneurship is conducting business in worldly affairs that are inextricably linked to the hereafter and conducting business must continue to value religious indicators.

Islamic Spiritual Entrepreneurship-based madrasa management is management that prioritizes spiritual values, Islamic Sharia principles, and the people or society's interests and benefits. All activities are carried out to earn Allah's pleasure, but gratitude, which is a component of the madrasa management factor, cannot be directly measured because it is subjective and cannot be directly reflected in the behaviour of actors or management managers, making it impossible to directly demonstrate the impact of successful management. In Langkat Regency, there is a madrasa.

There are various critical factors to consider when developing business activities within the framework of Islam to ensure business continuity and long-term advantages for the community in terms of religion-based education fulfillment. (Rivai, 2012)including:

a. Business management must seek out, allocate, and manage resources to produce humane outputs. Islamic ideals pertinent to this process must be derived from Islamic economics' three core values, namely caliphate, justice, and takaful. These Islamic ideals embody long-term perspective, keeping pledges and obligations, and abstaining from activities that Allah forbids.
b. The existence of a marketing process, specifically promotion in accordance with Islamic teachings as a strategic discipline, beginning with the process of creating, offering, and changing value, such that the entire process complies with the contract and the principle of muamalat business in Islam.
c. Capital, which refers to the players' activity in avoiding usury-containing practices.

The Seybold Report
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The application of halal capital is critical and prioritized. One of the approaches proposed by Islamic teachings is through involvement, particularly by encouraging mutually beneficial cooperation and solidarity.

d. Human resource management is the process of using persons as dynamic firm resources that require special treatment. The emergence of Islamic spiritualintelligence will introduce a new language for managing human resources orpersonnel, emphasizing the importance of conscience values as a guide to ensure that HR always seeks to meet Islamic law's principles.

From an Islamic management perspective, there are four fundamental abilities that Islamic entrepreneurship entrepreneurs must possess: the ability to motivate employees effectively, to assign tasks to employees clearly in accordance with their respective abilities in their fields, and to motivate employees through gifts or awards. Additionally, if something goes wrong, the leader administers punishment or sanctions, and the leader is capable of serving as a positive role model for his staff by being disciplined(Hafidhuddin et al., 2003)

Spiritual values have been deemed vital for the operation and management of an organization (Javanmard, 2012). Spirituality in the workplace entails the ideals of integrity and solidarityin the workplace, as well as an awareness of fundamental principles. Spirituality at work entails seeking and discovering the primary meaning of life for work-related activities, communicating between individuals and their co-workers and others who contribute in some way to work, and achieving harmony or unity between individuals' fundamental beliefs and their beliefs and values. -Values of the organization. Workplace spirituality is an energizing and motivating force that fosters an ongoing search for purpose and meaning in one's professional life, a profound appreciation for the worth of work, life, the vastness of the world, the creatures of the natural environment, and one's own personal belief systems.

Madrasa administration can also implement modifications and innovations to transform thinking in a positive way, of course, by applying Islamic values to human resources in order to develop physically and spiritually skilled workers(Vargas-Hernández et al., 2010)Initially, the concept of entrepreneurship was commercial in nature, emphasizing efforts to attain personal gain. However, profit is no longer the primary objective and must be balanced with the fulfilment of social responsibilities, as well as spiritual intelligence, which corresponds to the concept of spirituality. (Shinde & Shinde, 2011)According to his research, the concept of spiritual-based entrepreneurship promotes the growth of global organizations and aids in the spiritual development of their members. Even with limited resources, this based organization will endeavour to recognize the potential and demands of its environment through innovation and adaptation.

Najamuddin also supports this concept, stating that if the values embodied in Sharia principles or Islamic values become a spirit in business/business continuity, then the values embodied in Sharia principles or Islamic values might become a spirit in business/business continuity. This can be used to ensure the long-term viability of madrasa management. This sustainability encompasses a wide range of activities, including production, marketing, capital investment, and human resource development. The human resource component is one that can assist management in acting as an actor; it is delicate and requires careful treatment.

The Seybold Report
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Human resources require Islamic spiritual intelligence, which entails prioritizing the values of conscience as a guide to ensure that they obey the principles of Islamic law.

All madrasa management managers who carry out organizational management by applying Islamic spiritual values of entrepreneurship and imitating the characteristics of the Prophet Muhammad, namely: (1) there is an honest principle in all activities that are actually carried out; (2) there is trustworthy behaviour that is trustworthy, professional, credible, and accountable in all duties and responsibilities; so that this mandate is the most important characteristicistic of his position when managing an organization/business (3) tabligh, that is, the existence of a communicative and transparent character and behaviour such that each implementer is capable of communicating honestly without causing harm to others. (4) The presence of a fathonah mentality means that management managers exercise intelligence and intellect in completing tasks and carrying out their obligations based on their knowledge, abilities, honesty, truthfulness, and credibility at work. Veithzal argues that the Islamic ideals of spiritual entrepreneurship are Islamic values that must be emulated by mankind based on the Prophet Muhammad's traits (Rivai, 2012).

Management based on Islamic ideals must be capable of attempting to increase the quality of madrasas so that they eventually become a single unit providing high-quality national education in accordance with the community's demands and desires for quality education. Islamic values are compatible with the madrasa organization, as the madrasa is likewise a self-organized organization capable of growing and developing according to its unique traits. And madrasa leaders exercise self-management using an operational management method. Gratitude behaviour factors and Islamic values (siddiq, amanah, tabligh, and fathonah) have a negligible effect on or do not affect madrasah management because these factors influence individual management managers but are not integrated into their activities or task completion when managing madrasa management.

The descriptive analysis of the respondents found that more than half of the respondents were unsure of the notion of Islamic sharia-based management. And stated that they did not adhere to Islamic standards when doing their duty as madrasa managers. This does not mean that management and employees do not adhere to Islamic law; rather, it demonstrates that it is more prevalent in personal life and does not mirror behaviour at work. This is one of the reasons for the madrasas' continued weakness in terms of management, as the managers are not fully versed in Islamic sharia principles of management. On the contrary, numerous studies indicate that incorporating Islamic beliefs into business management significantly benefits corporate continuity and even has a positive effect on the Muslim community's welfare. It is even recognized that these Islamic beliefs are not opposed to modernization or progress. This indicates that Islamic values are truly universal and apply equally to all persons on this earth. These values are applicable to anybody and anywhere. Even Nevertheless, these Islamic ideals are adaptable to the local cultures of people worldwide and can contribute to the development of the business world (Kayed & Hassan, 2010)

Numerous studies demonstrate that spiritual values can help improve the character of those who carry out organizational responsibilities, enabling them to perform their work more effectively. The application of Islamic values as spiritual values provides various levels of intelligence that can be applied to madrasa management so that implementers, including

The Seybold Report
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leaders, can easily develop their spiritual intelligence, which will influence the institution's progress, namely the madrasa.

Madras as, as Islamic educational institutions, must be able to compete with other general or traditional educational institutions. Madras as must establish themselves as high-quality educational institutions with advantages considered to be founded on Islamic sharia values. The presence of madrasa that is close by and has been a part of the community for a long period of time is an educational institution that was originally more connected to the community as a religion-based educational institution that the Muslim community desperately needs. Its existence must be properly managed through a methodical management system, even though it will confront obstacles and competition from other educational institutions. Islamic principles do not conflict with the concept of management normatively. Existence of spiritual values, particularly Islamic spiritual values, capable of supporting employee performance as well as organizational/institutional performance.

This is supported by research conducted by (Javanmard, 2012), According to his research, spiritual values that provide significance in a person's personal life, or "inner life," have a significant impact on their individual performance as organizational members. Their spiritual values, which are founded on the religious standards they follow, can increase their confidence at work, instil a sense of responsibility, and even improve their ability to communicate with others. These positive factors have a significant impact on improving their performance and sustaining an organization's performance and success over time.

Each madrasa education management method must incorporate these Islamic values. Islamic ideals encompass both human and supernatural values. The point is that human values arevalues founded on Allah Asmaul Husna's values, which are natural human ideals that must bedeveloped. Then divine values will be compared with human values, which are values derived from God's rules. These Islamic values evolve into the concept of nurturing andmanaging an Islamic educational institution, which promotes the fundamental principle ofachieving quality excellence through the optimization of various management functions andby adhering to Islamic teachings, specifically the Al-Quran and Al-Hadith. The principlemust go hand in hand, comprehensive, integrated and not partial (Sada et al., 2015);(Riyuzen, 2017) Islamic education or madrasa management involves planning that iscompatible with Islamic values. The objective, of course, is to obtain Allah's blessing.Riyuzen also stated that one of the strategies for managing Islamic education management isfor an institution to carry out management functions consistently and comprehensively,including planning, organizing, implementing/directing, and supervising, with spiritual valuesserving as the fundamental foundation defined by religion or Islamic Sharia (Riyuzen, 2017) The content of Islamic values in the process of managing madrasa institutions is themanagement management that underpins the madrasa to carry out the complete educationsystem. For instance, there is an emphasis on appreciation, benefit, quality, progress, andempowerment, which is based on the Qur'an and hadith messages and hence retains anIslamic character. Additionally, madrasas are run in accordance with the principles of da'wah,or efforts to socialize and instill Islamic doctrines in the community. If the entiremanagement process is fully implemented in accordance with Islamic values or principles,madrasa management as Islamic education management will not be careless and purposeless,

The Seybold Report
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but will be able to keep up with the times, be well organized and neat, and have an effective control system and(Messi & Harapan, 2017)Quality madrasas may certainly contribute to the development of quality education. This quality is evident not only in the graduates' quality, but also in the technique used to improve the graduates' quality. This quality is related to the service process that all madrasa education management implementers deliver to the community, both to students as the primary recipients of educational services and to parents and the community as users of educational outputs. Efforts to achieve this level of quality begin with educational services that connect students to all necessary resources, both material and non-material. All these efforts must be guided by the four pillars of Islamic educational institution implementation to obtain the natural blessing of doing business. The faith principle, the trust principle, the balance principle, and the ihsan principle (Huda, 2016).

Competition within educational institutions is becoming increasingly intense. Numerous attempts have been made to ensure the sustainability of madrasas; thus, it is vital to continue innovating to ensure the expansion of madrasas as a business in the field of education while remaining within the Sharia-compliant corridor. This achievement will eventually receive blessings as a component of Islamic values. The meaning is management's attempts to achieve blessing as a primary goal, as this is the essence of all human actions as accepted by Allah. Mandrasa's management needs to evolve and develop competitive strategies; it also needs to be handled properly and efficiently in order to keep up with changing conditions and developments. These Islamic beliefs become one of the techniques for running madrasas that generate profit and blessings and can last a long period of time and being eternal. Islamic management principles are universal in nature and can be applied to all situations and conditions within society, regardless of their variances. Additionally, Islamic management isa discipline founded on the Quran and Hadith. It is certain that the Qur'an and hadith relate to all ages and humanity. The entire notion of Islamic management is derived from Qur'anic texts and Sunnah, as the concept of science and art that manages or manages cannot be separated from the functions and provisions stipulated by Allah in the Al-Quran.

CONCLUSSION

The practice of Islamic Spiritual Entrepreneurship is validly and meaningfully measured and determined by the following factors: (1) clever behaviour (2) honest behaviour (3) Islamic values (4) God's blessing (5) the concept of behaviour as worship to God Almighty. The grateful factor, as well as any activity aimed at anticipating blessings from God Almighty, is the most significant factor that determines whether the management of madrasas based on Islamic Spiritual Entrepreneurship will achieve maximum results and demonstrate the success of achieving quality education and quality graduates in madrasa schools.

SUGGESTION

All madrasa management implementers in Langkat must adhere to the entire concept of Islamic Spiritual Entrepreneurship, which can improve management quality and thereby ensuring long-term business sustainability, because these spiritual values are universal, long-lasting, and beneficial to the people/community.While character education and stringent and maximum oversight by management or leaders are required to foster the development of Islamic values in madrasa management, they cannot be applied to every job.

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