



Transforming Entrepreneurship Education Through Islamic Values: A Needs Assessment at an Islamic Higher Education Institution in Indonesia

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Abstract

This study conducts a needs assessment to support the development of Islamic value-based edupreneurship teaching materials for English Education students at STAI Hubbulwathan Duri. Specifically, it investigates students' perceptions, needs, and expectations regarding the integration of Islamic values into entrepreneurial learning. Using a quantitative survey design, data were collected from 111 students through a questionnaire grounded in Albert Bandura's Social Cognitive Theory. The findings reveal that students strongly recognize the importance of aligning business practices with Islamic ethics and aspire to an entrepreneurial identity that is spiritually meaningful, seeing business as a form of da'wah and social empowerment. However, they also identified shortcomings in current learning materials, including insufficient practical guidance, limited exposure to role models, and the absence of value-based assessment methods. These results highlight an urgent need for redesigned coursebooks that incorporate contextual case studies, hands-on learning opportunities, and evaluation approaches rooted in Islamic principles. As a needs assessment, this study concludes that a revised curriculum is essential for fostering competent, ethical, and socially responsible Muslim edupreneurs.

Keywords: Edupreneurship, Islamic values, entrepreneurship education, higher education, self-efficacy

Abstrak

Penelitian ini mengeksplorasi needs assessment untuk mendukung pengembangan materi ajar edupreneurship berbasis nilai-nilai Islam bagi mahasiswa Pendidikan Bahasa Inggris di STAI Hubbulwathan Duri. Secara khusus, penelitian ini menyelidiki persepsi, kebutuhan, dan harapan mahasiswa terkait integrasi nilai-nilai Islam dalam pembelajaran kewirausahaan. Dengan menggunakan desain survei kuantitatif, data dikumpulkan dari 111 mahasiswa melalui kuesioner yang berlandaskan Teori Kognitif Sosial Albert Bandura. Temuan menunjukkan bahwa mahasiswa sangat menyadari pentingnya menyelaraskan praktik bisnis dengan etika Islam dan bercita-cita membangun identitas kewirausahaan yang bermakna secara spiritual, memandang bisnis sebagai bentuk dakwah dan pemberdayaan sosial. Namun demikian, mereka juga mengidentifikasi sejumlah kelemahan pada materi pembelajaran yang ada saat ini, termasuk kurangnya panduan praktis, keterbatasan paparan terhadap figur teladan, serta tidak adanya metode penilaian berbasis nilai. Hasil ini menegaskan adanya kebutuhan mendesak untuk merancang ulang buku ajar yang mengintegrasikan studi kasus kontekstual, kesempatan pembelajaran langsung, serta pendekatan evaluasi yang berakar pada prinsip-prinsip Islam. Sebagai sebuah needs assessment, penelitian ini menyimpulkan

bahwa kurikulum yang direvisi sangat penting untuk melahirkan edupreneur Muslim yang kompeten, beretika, dan bertanggung jawab secara sosial.

Kata kunci: *Edupreneurship, nilai-nilai Islam, pendidikan kewirausahaan, pendidikan tinggi, efikasi diri*

INTRODUCTION

Entrepreneurship is increasingly regarded as a twenty-first-century skill that drives not only economic growth but also personal and social transformation (Audretsch, 2012; Obschonka et al., 2017). Around the world, governments and higher education institutions are reforming curricula to foster entrepreneurial mindsets (Fayolle & Gailly, 2015). The Global Entrepreneurship Monitor (Global Entrepreneurship Monitor (GEM), 2023) highlights that young people today are expected to become not merely job seekers but job creators, capable of contributing to inclusive and sustainable development (Arizona et al., 2025; Habsah et al., 2024; Permadi et al., 2025). Within this context, *edupreneurship* the integration of entrepreneurship into education has emerged as a promising model to cultivate innovation, resilience, and social responsibility among students.

In Indonesia, the urgency of entrepreneurship education is especially pronounced. Graduate unemployment remains a persistent challenge, with higher education institutions under increasing pressure to equip students with both professional competencies and entrepreneurial skills (Kuratko, 2016; Sutrisno, 2017). In response, various programs and policies have been designed to embed entrepreneurship into curricula. However, most of these initiatives focus on technical aspects of business development, often neglecting the ethical, spiritual, and cultural dimensions that shape entrepreneurial behavior (Safrilsyah et al., 2024; Tihabsah et al., 2024; Widiawati & Firman, 2025). For Islamic higher education institutions, this represents a critical gap: entrepreneurship education that does not resonate with Islamic values risks being perceived as incomplete, irrelevant, or disconnected from students' lived realities.

Islamic entrepreneurship, grounded in principles such as honesty, trustworthiness, social justice, and community empowerment, offers an alternative paradigm that positions business not only as an economic pursuit but also as a moral and spiritual endeavour (Dana, 2009; Kayed & Hassan, 2010). Research has shown that Muslim youth are increasingly seeking ways to integrate faith into their professional lives, including entrepreneurial ventures (Rahman & Ismail, 2022). Yet, despite the significance of this perspective, the integration of Islamic values into entrepreneurship education in Indonesia remains limited, particularly outside faculties of economics or business (Liñán & Fayolle, 2015). In English Education programs, for instance, students are often excluded from value-based entrepreneurial training, even though they face similar pressures to develop self-reliance and innovative career pathways.

Existing studies have explored entrepreneurship curricula in general higher education (Sakti, 2021; Septyenthi et al., 2014) and even within Islamic education contexts (Assingkily & Rohman, 2019; Zainuddin & Djamhuri, 2021). However, these works rarely address the specific needs of students in non-business faculties or examine how Islamic ethical frameworks can be systematically embedded into edupreneurship learning. As a result, there remains a lack of contextually relevant teaching materials that integrate entrepreneurial skills with spiritual formation, ethical decision-making, and language learning.

Although entrepreneurship education has been widely studied in diverse contexts, including within Islamic higher education, most existing works either emphasize general pedagogical strategies or focus primarily on business faculties. Very few studies have systematically explored how non-business students, such as those in English Education programs, perceive the integration of Islamic ethical principles into entrepreneurial learning. Moreover, current research seldom addresses students' perspectives on the needs, weaknesses, and expectations of teaching materials specifically designed to embed Islamic values into *edupreneurship*. This lack of empirical evidence leaves a critical gap in understanding how faith-based frameworks can inform entrepreneurship education outside traditional economic disciplines. The present study responds to this gap by conducting a focused needs assessment among English Education students at STAI Hubbulwathan Duri, thereby offering both theoretical and practical insights for the development of Islamic value-based *edupreneurship* curricula.

To address this issue, the study draws on Albert Bandura's Social Cognitive Theory (1986, 1997), which emphasizes the roles of self-efficacy, observational learning, and reciprocal interaction in shaping human behavior. By examining the perceived needs, weaknesses, and expectations of students, the research provides a nuanced understanding of how entrepreneurship education can be both technically useful and spiritually meaningful in a faith-based learning environment.

Ultimately, this study contributes to both theory and practice. It extends the literature on entrepreneurship education by foregrounding the moral and spiritual dimensions of entrepreneurial learning. It also provides practical implications for curriculum designers, educators, and policymakers seeking to develop teaching materials that resonate with students' values and aspirations. More broadly, it highlights the importance of designing educational innovations that balance technical skills with ethical responsibility, preparing graduates to become not only competent entrepreneurs but also socially responsible and spiritually grounded individuals.

METHOD

This study employed a quantitative survey design to examine students' perceptions of an Islamic value-based *Edupreneurship* coursebook developed for English Education students. The design was chosen to collect numerical data that represent students' needs, perceived shortcomings, and expectations regarding the coursebook (Henry et al., 2005).

The study sample consisted of 111 students enrolled in the English Education program at STAI Hubbulwathan Duri, Riau. A purposive sampling technique was applied to ensure that participants had direct exposure to or interest in entrepreneurship learning integrated with Islamic values. This sample size was deemed adequate for descriptive statistical analysis and provided a representative view of the target population.

Data were gathered using a structured, closed-ended questionnaire grounded in (Bandura, 1986, 1997). The questionnaire was designed to capture three key domains: (1) students' perceived needs for Islamic value-based *edupreneurship* materials, (2) their perceptions of shortcomings in current coursebooks, and (3) their expectations for future development. Items were rated on a 5-point Likert scale, ranging from "Strongly Disagree" (1) to "Strongly Agree" (5).

To ensure instrument quality, the questionnaire underwent expert validation by three specialists in curriculum development and Islamic education. A pilot test was then conducted, resulting in a Cronbach's alpha coefficient of 0.896, which indicates high internal reliability.

Ethical considerations were strictly observed. Participation was voluntary, informed consent was obtained, and anonymity and confidentiality were assured throughout the process. The study also received ethical clearance from the institutional review board of STAI Hubbulwathan Duri.

Data analysis relied on descriptive statistics, including mean scores and percentage distributions. This approach was chosen to provide a comprehensive overview of how students perceive the relevance, limitations, and desired improvements of the coursebook. By focusing on perceptions across the three domains, the study generates empirical insights into how Islamic values can be more effectively integrated into edupreneurship learning for non-business students.

RESULTS AND DISCUSSION

RESULT

As an effort to improve the quality of learning in the Edupreneurship course, this research was conducted to analyze students' needs, weaknesses, and expectations regarding the coursebook used. Involving 111 respondents consisting of students who have taken or are currently enrolled in the course, this study aims to identify aspects that need improvement and development in the preparation of teaching materials. The results of this analysis are expected to serve as a reference for developing a more effective, relevant, and innovative coursebook that supports the learning process and aligns with students' needs in developing Edupreneurship skills. Below is an exposition of the results of the analysis regarding students' perceptions of the need for Islamic value-based edupreneurship teaching materials based on responses from 111 respondents.

Perceived Needs for an Islamic Value-Based Edupreneurship Coursebook

The analysis of data on the perceptions of English Education students at STAI Hubbulwathan Duri regarding the need for Islamic value-based Edupreneurship materials was conducted using Bandura's theoretical framework on perceptions and self-efficacy in social learning. The complete results of students' perceptions of the need to develop an Islamic value-based Edupreneurship coursebook can be seen in the table below.

Table 1. Students' Perceptions Regarding the Need for Islamic Value-Based Edupreneurship Coursebook

Num.	Aspect	Average	Percentage
1.	I need case studies of businesses that integrate Islamic values such as honesty and trustworthiness.	4.22	84.32%
2.	Edupreneurship materials should include strategies for building businesses in accordance with sharia economic principles.	4.24	84.86%
3.	I require a practical guide to develop leadership skills based on Islamic ethics.	4.22	84.32%
4.	The material should provide solutions for overcoming	4.24	84.86%

	business challenges using Quranic and Hadith-based approaches.		
5.	I need lessons on utilizing digital technology in business with Islamic ethics.	4.27	85.41%
6.	Edupreneurship materials should teach how to build business networks (networking) based on Islamic brotherhood (ukhuwah Islamiyah).	4.37	87.39%
7.	I require case studies or role models of successful entrepreneurs who apply Islamic values.	4.30	85.95%
8.	The material should explain how to manage business finances in accordance with zakat and infaq principles.	4.29	85.77%
9.	I need a module that combines entrepreneurship theory and worship practices (such as istikharah prayer for business decision-making).	4.39	87.75%
10.	Edupreneurship materials should provide guidance on facing business risks with a balanced attitude of tawakkal (reliance on God) and ikhtiar (effort).	4.32	86.31%

Analysis of student responses reveals a consistently high level of agreement on the need for coursebook content that integrates Islamic values into entrepreneurial learning (see Table 1). The average scores across the ten questionnaire items ranged from 4.22 to 4.39, with agreement percentages between 84.32% and 87.75%. These figures indicate that students strongly desire teaching materials that provide not only practical business guidance but also a solid ethical foundation grounded in Islamic teachings. Specifically, students emphasized the inclusion of spiritual elements in decision-making (e.g., *istikharah* prayer), case examples of successful Muslim entrepreneurs, guidance on financial management according to zakat and infaq, instruction on digital entrepreneurship within Islamic ethical boundaries, and the development of leadership and communication skills rooted in *akhlak*.

Perceived Shortcomings in Current Edupreneurship Learning Materials

The following is an analysis of the weaknesses perceived by English Education students at STAI Hubbulwathan Duri regarding Islamic value-based Edupreneurship materials. This analysis employs Bandura's theoretical framework on self-efficacy, observational learning, and reciprocal determinism, which explains how individual perceptions are influenced by the interaction between personal, environmental, and behavioral factors. The complete results of students' perceptions regarding the shortcomings of the current Edupreneurship course materials can be seen in the table below.

Table 2. Students' Perceptions Regarding the Shortcomings of Current Edupreneurship Learning Materials

Num.	Aspect	Average	Percentage
1.	Current entrepreneurship materials inadequately link business concepts with Islamic values.	3.26	65.23%
2.	I find it difficult to find successful local businesses that apply	3.30	65.95%

	sharia economic principles.		
3.	The edupreneurship textbook does not provide practical guidance for managing a business in accordance with Islamic law.	3.12	62.34%
4.	There is a lack of hands-on training (practicum) in developing Islamic business ideas.	3.41	68.29%
5.	The material does not explain how to address ethical conflicts in business from an Islamic perspective.	3.26	65.23%
6.	I lack confidence in starting a business due to insufficient training on perseverance (<i>istiqamah</i>) in the course material.	3.36	67.21%
7.	There is no discussion forum or mentoring with experienced Muslim business practitioners.	3.34	66.85%
8.	The material does not sufficiently emphasize customer service based on noble ethics (<i>ta'addub</i>).	3.36	67.21%
9.	I have not been taught how to promote products using a da'wah (<i>amar ma'ruf</i>) approach.	3.19	63.78%
10.	There is no assessment to measure the application of Islamic values in students' business projects.	3.29	65.77%

Student responses indicate a moderate level of dissatisfaction with the current edupreneurship learning materials, particularly due to their inadequate integration of Islamic values into practical business education. Average ratings across ten evaluation items ranged from 3.12 to 3.41, reflecting a consensus among students that there is considerable room for improvement in terms of content relevance, ethical depth, and the overall effectiveness of instructional delivery.

Among the most frequently cited shortcomings is the limited connection between entrepreneurship concepts and Islamic teachings, leaving students without a clear framework for aligning their business practices with their religious values. Many also expressed concern over the lack of practical guidance for applying Sharia-compliant business strategies, noting that existing materials tend to remain overly theoretical. Additionally, students pointed to a shortage of experiential learning opportunities—such as hands-on projects, business simulations, or field visits—that are essential for developing real-world competence.

Another significant issue is the insufficient emphasis on character formation and moral resilience, which students view as critical components of entrepreneurship rooted in Islamic ethics. They also reported the absence of mentorship programs, engagement with Muslim business practitioners, and structured assessments that measure the application of Islamic principles in entrepreneurial tasks. Collectively, these gaps suggest that current teaching resources fall short in promoting actionable learning and fail to support the spiritual and ethical development that students consider essential for becoming value-driven entrepreneurs.

Viewed through Bandura's lens, these findings suggest that students are not receiving the necessary observational learning experiences or enactive mastery needed to build entrepreneurial self-efficacy. Without exposure to real-world models or opportunities to apply values in practice, their confidence in starting and sustaining ethically grounded ventures remains underdeveloped. Moreover, the lack of content addressing moral decision-making, such as navigating ethical dilemmas or promoting products through *da'wah*-oriented approaches, highlights a critical

disconnect between students' religious identity and their business education. This absence of value-based scaffolding undermines not only motivation but also the formation of internal moral regulation, a key outcome of social cognitive learning.

To address these gaps, future materials must integrate Islamic business ethics, reflective exercises, and mentorship opportunities into the curriculum. Doing so would better align content with students' spiritual and entrepreneurial aspirations, fostering both technical proficiency and moral confidence in real-world business environments.

Expectations for the Future Development of Islamic Value-Based Edupreneurship Coursebooks

The following is an in-depth analysis of 10 expectation statements from English Education students at STAI Hubbulwathan Duri regarding Islamic value-based Edupreneurship materials, using Albert Bandura's theoretical framework on perception, self-efficacy, and social learning. Each statement is analyzed separately to provide a comprehensive and relevant understanding in the context of Islamic entrepreneurship education. The complete results of students' perceptions regarding their expectations for developing an Islamic value-based Edupreneurship coursebook can be seen in the table below.

Table 3. Students' Perceptions Regarding Expectations for an Islamic Value-Based Edupreneurship Coursebook

Num.	Aspect	Average	Percentage
1.	I expect the material to provide virtual business simulations integrating zakat and infaq principles.	4.28	85.59%
2.	The material should provide guidance on creating a business plan aligned with Islamic economic principles.	4.32	86.49%
3.	I hope to collaborate with Muslim business communities in fieldwork practice.	4.01	80.18%
4.	The material should include case studies of successful entrepreneurs in Muslim-majority countries.	4.19	83.78%
5.	I want specialized training on public speaking and negotiation based on Islamic communication (<i>qaulan ma'rufu</i>).	4.05	80.90%
6.	I expect the material to teach how to build an Islamic and inclusive business brand.	4.18	83.60%
7.	The material should cover digital marketing strategies on social media with Islamic ethics.	4.21	84.14%
8.	I hope for internship programs in companies or institutions implementing sharia principles.	4.30	85.95%
9.	The material should teach human resource management using the leadership approach of Prophet Muhammad (PBUH).	4.32	86.49%
10.	I expect assessments in the form of small business projects	4.28	85.59%

evaluated based on social contribution and halal profit.

The data indicate that students hold high expectations for the development of a coursebook that authentically integrates Islamic principles with entrepreneurial practice. Average scores for all ten expectation items range from 4.01 to 4.32, with agreement percentages consistently exceeding 80%. This reflects a shared vision for a learning experience that is not only spiritually grounded but also contextually relevant and pedagogically innovative. Students expressed a strong desire for interactive and experiential learning opportunities, including virtual simulations and real-world business projects rooted in Islamic socio-economic values such as *zakat*, *infak*, and *tawakkal*. They also expect comprehensive guidance on sharia-compliant business practices, including planning, branding, digital marketing, and human resource management—all aligned with the ethical leadership model of the Prophet Muhammad (PBUH).

In addition, students emphasized the importance of fieldwork opportunities through internships and partnerships with Muslim business communities, enabling them to learn directly from credible role models. They also called for holistic assessment systems that evaluate business projects not only in terms of profitability but also with regard to ethical integrity, social impact, and adherence to Islamic teachings. These expectations make it clear that students are not seeking superficial religious references in their entrepreneurship education. Instead, they envision a curriculum that effectively integrates faith, practical skills, and strategic thinking—preparing them to build businesses that are both market-competitive and spiritually accountable.

From the perspective of Bandura's Social Cognitive Theory, the expectations expressed by students stem from a need to strengthen self-efficacy, moral agency, and observational learning. Students understand that ethical behavior and entrepreneurial success are not contradictory, and they seek instructional models that demonstrate this integration. Through hands-on simulations, internships, and guided practical experiences, they hope to observe, internalize, and eventually apply Islamic entrepreneurial values in authentic business environments.

To meet these expectations, a redesigned coursebook should embed applied learning elements within sharia-compliant frameworks, ensuring that theoretical content is accompanied by actionable, value-based strategies. It should also incorporate case studies and examples of role models drawn from both local and global Islamic business contexts to reinforce observational learning. Furthermore, the coursebook should promote interpersonal and communication skills guided by Islamic ethical principles, such as those embodied in *qaulan ma'ruf*, which emphasizes respectful and constructive dialogue. Equally important is the inclusion of integrated assessment methods that evaluate both entrepreneurial performance and adherence to Islamic ethical standards, thereby supporting the dual goals of profit and piety.

By aligning its content with these expectations, the coursebook has the potential to equip students not only as knowledgeable learners but also as future edupreneurs who are spiritually grounded, socially responsible, and strategically prepared to thrive in diverse business settings.

DISCUSSION

The results reveal that students at STAI Hubbulwathan Duri strongly desire the integration of Islamic values into edupreneurship learning. This aspiration extends beyond acquiring technical skills to cultivating spiritual identity, ethical responsibility, and social empowerment. In order to provide a comprehensive understanding, this discussion is organized into several subthemes: (1) integration of Islamic values into entrepreneurship education, (2) the importance of role models and observational learning, (3) weaknesses of current edupreneurship materials, (4) the role of experiential and value-based learning, (5) student expectations for future curricula, and (6) implications for Islamic higher education and broader entrepreneurship education reform.

Integration of Islamic Values into Entrepreneurial Competence

One of the most striking findings is students' insistence that entrepreneurship must be framed through Islamic values. This reflects a belief that entrepreneurship is not a value-neutral activity but one deeply connected to identity formation and moral accountability. For students, business decisions are not merely technical calculations; they must be informed by *taqwa* (God-consciousness) and noble ethics. The emphasis on practices such as *istikharah* prayer for decision-making illustrates that students perceive spiritual guidance as central to entrepreneurial strategy (Abidin et al., 2025; Pambayun et al., 2025; Srinio et al., 2025).

This preference resonates with prior scholarship that positions Islamic entrepreneurship as inherently ethical. (Kayed & Hassan, 2010) argue that Islamic entrepreneurship differs from secular models because it integrates religious accountability and social justice into business activity. Similarly, (Zainuddin & Djamhuri, 2021) highlight that entrepreneurship education in Islamic higher education should not only foster economic competitiveness but also inculcate *taqwa-oriented* paradigms. The findings of this study reinforce these views, suggesting that students themselves are calling for curricula that reflect such paradigms.

From (Bandura, 1997) perspective, this demonstrates the role of self-regulated learning, where students guide their learning processes according to internalized moral standards. When entrepreneurial learning incorporates spiritual dimensions, students feel more empowered to regulate their actions and decisions, strengthening their sense of self-efficacy (N. Azizah et al., 2025; Pusvitasari & Zarkasyi, 2024; Susanto et al., 2025). Thus, integrating Islamic values into entrepreneurship education is not only a matter of cultural relevance but also a pedagogical necessity that fosters motivation, confidence, and identity coherence.

Role of Role Models and Observational Learning

Another critical insight is the students' repeated call for real-world examples and role models. They reported that the absence of visible Muslim entrepreneurs applying Sharia principles undermines their confidence in pursuing similar paths. This aligns strongly with Bandura's concept of observational learning, which posits that individuals acquire behaviors and attitudes by observing credible models. Without relatable role models, students lack the experiential reference points necessary to internalize abstract principles.

The significance of role models is also well-documented in entrepreneurship literature. (Rahman & Ismail, 2022) found that religious role models play a decisive role in motivating young Muslims in Southeast Asia to adopt ethical entrepreneurial practices. Similarly, (Raquib et al., 2020)

emphasize that Muslim youth develop entrepreneurial confidence more effectively when they can observe the successful integration of religious values into business. The present study supports these findings by demonstrating that students desire structured exposure to such figures, whether through case studies, guest lectures, or field visits.

Educational institutions thus face an important task: bridging the gap between theory and practice by actively involving practitioners who exemplify Islamic entrepreneurship. By doing so, institutions can respond directly to students' needs while operationalizing Bandura's framework, which emphasizes the importance of modeling in behavior acquisition.

Weaknesses of Current Edupreneurship Materials

The findings also expose significant weaknesses in the current edupreneurship materials available to students. Many reported that existing coursebooks fail to adequately link business concepts with Islamic principles, leaving a gap between religious ideals and business realities (Neck & Greene, 2011). Theories were described as overly abstract, offering little guidance on how to apply Sharia values in daily business activities.

This weakness reflects what (Daradkeh, 2023) identifies as a common shortcoming in entrepreneurship education: the failure to translate normative knowledge into operational competence. For Islamic higher education, this issue is compounded by the lack of explicit value-based scaffolding. Without clear, practical frameworks, students remain uncertain about how to practice ethical entrepreneurship, weakening their entrepreneurial self-efficacy.

Students also highlighted the absence of structured guidance in areas such as risk management from an Islamic perspective, da'wah-based product promotion, and customer service rooted in *ta'addub* (noble manners). These shortcomings illustrate a broader disconnect between curriculum design and students' lived expectations as Muslims navigating contemporary markets. Unless corrected, this disconnect risks producing graduates who are theoretically informed but practically unprepared to integrate faith with business practice.

The Role of Experiential and Value-Based Learning

Another recurring theme in students' responses is the importance of hands-on learning. Students expressed dissatisfaction with the lack of practical engagement such as simulations, mini-projects, internships, and mentoring that could help them test Islamic business principles in real-world contexts. This concern is consistent with Bandura's assertion that enactive mastery experiences are the most effective way to build self-efficacy. Without opportunities for practice, students doubt their ability to implement what they learn.

Literature on entrepreneurship education similarly emphasizes the role of experiential learning. (Rasmussen & Sørheim, 2006) argue that action-based approaches are essential for developing entrepreneurial competencies. For Muslim students, such experiences must be embedded within Sharia frameworks, ensuring that skill development does not occur at the expense of religious integrity. Digital entrepreneurship in particular presents ethical challenges, requiring students to navigate issues of transparency, honesty, and data privacy. The present study affirms that students are not only aware of these challenges but also eager for guidance on how to uphold Islamic ethics in digital spaces.

The findings also highlight the absence of value-based assessment systems. Students reported that current evaluations focus on profitability while neglecting indicators of ethical practice, halal compliance, and social impact. Bandura emphasizes the importance of reinforcement in shaping behavior, and without assessments that reward ethical application, students are unlikely to prioritize Islamic principles. This echoes (Anggadwita et al., 2021), who advocate for incorporating moral and spiritual criteria into entrepreneurship education assessment.

Students' Expectations for Future Edupreneurship Coursebooks

Looking forward, students articulated clear expectations for future teaching materials. They envision a coursebook that combines technical skills, spiritual practices, and ethical frameworks in a coherent and practical manner. Their expectations can be grouped into three categories: 1) Interactive and Experiential Learning: Students called for simulations that integrate zakat and *infaq* principles, as well as internships in Sharia-compliant businesses. This reflects a desire for active learning that strengthens self-efficacy while grounding practice in Islamic ethics. Similar approaches have been shown to enhance moral integrity in business decision-making (Muttaqin, 2022). 2) Global and Local Role Models: Students expressed enthusiasm for case studies featuring Muslim entrepreneurs, both locally and internationally. This demonstrates an awareness that Islamic entrepreneurship is not confined to one cultural context but can be practiced globally. Case studies serve as powerful tools for observational learning,. 3) Ethical Leadership and Soft Skills: Students also requested modules on public speaking, negotiation, and human resource management rooted in Islamic communication ethics (*qaulan ma'rufa*) and the leadership model of Prophet Muhammad (PBUH) (Adeoye et al., 2025; Fettahlioğlu et al., 2025; Ruhullah & Ushama, 2025). This expectation underscores their recognition that successful entrepreneurship requires not only technical proficiency but also character-based leadership and ethical interpersonal skills.

These expectations suggest that students are not satisfied with superficial references to religion in their education. Instead, they demand a deep, structural integration of Islamic values into every stage of entrepreneurial learning.

Implications for Islamic Higher Education

The findings have important implications for Islamic higher education institutions. First, they highlight the need for curricular reform that positions Islamic ethics at the core of entrepreneurship education rather than as an optional supplement. By redesigning materials to incorporate case studies, practical exercises, and assessments aligned with Islamic values, institutions can respond to students' needs while advancing their mission of producing morally responsible graduates.

Second, the study underscores the importance of interdisciplinary approaches. Students' demands for guidance in finance, digital marketing, leadership, and communication reveal that entrepreneurship education cannot remain siloed (Welter, 2011). Instead, it must draw on economics, technology, psychology, and religious studies to provide a holistic learning experience. This is consistent with Asrori, who argues that the future of Islamic entrepreneurship lies in building ecosystems that are not only competitive but also ethical and just.

Third, the role of community engagement must be strengthened. Students' desire for internships, mentoring, and partnerships with Muslim business practitioners points to the necessity of collaboration between higher education institutions and the business community. Such collaborations provide students with observational learning opportunities while grounding their education in real-world contexts.

Finally, the findings invite reflection on the broader mission of entrepreneurship education. Rather than framing entrepreneurship as merely a tool for economic growth, Islamic higher education can model an alternative vision: entrepreneurship as *da'wah* and social empowerment (Beck & Demirci-Kunt, 2006). This transformative perspective positions entrepreneurship as a vehicle for promoting justice, equity, and communal solidarity, aligning with the aspirations of students who see business as both profitable and spiritually meaningful.

Beyond its local implications, this study contributes to the global literature on entrepreneurship education in three ways. First, it expands existing scholarship by centering the voices of non-business students in Islamic higher education, a population rarely studied in this context. Second, it advances theoretical understanding by applying Bandura's Social Cognitive Theory to interpret how faith-based values interact with entrepreneurial self-efficacy and observational learning. Third, it offers practical insights for designing curricula that harmonize technical competence with moral and spiritual development (Apologia et al., 2024; I. Azizah & Mardiana, 2024; Nasrudin et al., 2025).

In doing so, the study underscores that entrepreneurship education cannot be divorced from cultural and ethical contexts. Just as Western models often integrate social responsibility and sustainability, Islamic models must integrate faith-based principles to remain relevant and impactful. This broader contribution positions the research not only as a response to local needs but also as part of an international dialogue on how to make entrepreneurship education more inclusive, ethical, and transformative.

Overall, the discussion demonstrates that students at STAI Hubbulwathan Duri envision a form of edupreneurship that is both competitively modern and spiritually grounded. Their voices reveal dissatisfaction with current materials, enthusiasm for value-based reform, and a vision of entrepreneurship as service and *da'wah*. By situating these findings within Bandura's theoretical framework and existing scholarship, this study highlights the urgent need to transform entrepreneurship education into Islamic higher education.

Such transformation is not only a response to local institutional demands but also a contribution to global debates on how education can cultivate entrepreneurs who are not merely profit-driven but also ethically responsible and socially impactful.

CONCLUSION

This study highlights the growing importance of integrating Islamic values into entrepreneurship education, particularly within non-business disciplines such as English Education. The findings demonstrate that students perceive entrepreneurship not merely as a means of economic advancement, but as a holistic process that encompasses spiritual identity, ethical practice, and social empowerment. By uncovering students' perspectives on the relevance of Islamic values, practical learning, and value-based assessments, this research provides critical insights for rethinking how entrepreneurship education can be designed in faith-based contexts.

The contribution of this study lies in its ability to extend the literature on entrepreneurship education by emphasizing the moral, spiritual, and cultural dimensions of entrepreneurial learning. It suggests that entrepreneurial identity formation is not solely shaped by technical knowledge, but also by the integration of religious values and ethical frameworks. In doing so, the research bridges gaps between entrepreneurship, education, and Islamic ethics domains that are rarely combined in previous studies.

From a practical standpoint, the results point to the urgent need for transforming entrepreneurship curricula in Islamic higher education institutions. Redesigning teaching materials to include contextualized case studies, hands-on learning, mentorship opportunities, and assessments rooted in Islamic principles has the potential to create graduates who are not only competent entrepreneurs but also socially responsible and spiritually grounded leaders.

In a broader sense, this study underscores the transformative potential of entrepreneurship education when it embraces ethical and cultural relevance. For Islamic higher education, the integration of faith and entrepreneurship represents an opportunity to cultivate graduates who view business as a form of *da'wah* and community service, while remaining competitive in contemporary markets. By embedding values at the heart of entrepreneurial learning, institutions can contribute to shaping a generation of edupreneurs who embody both professional excellence and moral integrity.

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