

Entrepreneurship Education from Musa Asy'arie's Perspective

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Abstract

Entrepreneurship education has become increasingly significant in responding to unemployment, economic dependency, and the growing demand for graduates who are capable of creating productive opportunities. In Islamic education, however, entrepreneurship should not be limited to the acquisition of business skills; it also needs to cultivate ethical awareness, spiritual orientation, creativity, independence, and social responsibility. This study aims to reconstruct the concept of entrepreneurship education from Musa Asy'arie's perspective and to examine its relevance to contemporary Islamic education. Using a qualitative library research design, the study employs content analysis and interpretative analysis to examine Musa Asy'arie's ideas on entrepreneurship, work ethic, human creativity, and religious values, supported by relevant scholarly literature. The analysis indicates that entrepreneurship education in Musa Asy'arie's perspective is rooted in the integration of creativity, independence, courage, productive work ethic, moral responsibility, and spirituality. Entrepreneurship is therefore understood not merely as an economic activity aimed at generating profit, but as a process of self-actualization, empowerment, and social transformation. The study reconstructs these ideas into an integrative framework that connects entrepreneurial competence with Islamic ethical and spiritual values. It concludes that Musa Asy'arie's thought offers a relevant conceptual foundation for strengthening entrepreneurship education in Islamic educational institutions and for developing learners who are creative, independent, productive, ethically grounded, and socially responsible.

Keywords: entrepreneurship education, Musa Asy'arie, Islamic education, work ethic, social responsibility

Introduction

Entrepreneurship education has moved from a peripheral topic in business schools to a strategic educational agenda concerned with how learners recognize opportunities, act under uncertainty, create value, and respond to changing labor markets. Meta-analyses and systematic reviews show that entrepreneurship education can strengthen entrepreneurial knowledge, competencies, self-efficacy, attitudes, and intentions, although the magnitude and durability of its effects depend on program design, prior experience, and the outcomes being measured (Bae et al., 2014; Martin et al., 2013; Nabi et al., 2017). More recent reviews likewise emphasize that experiential, practice-based, and context-sensitive pedagogies tend to be more meaningful than instruction that reduces entrepreneurship to business-plan writing or abstract knowledge transfer (Carpenter & Wilson, 2022; Motta & Galina, 2023; Rodrigues, 2023). In Indonesia, this agenda remains important because higher education is expected not only to prepare graduates for existing employment but also to enable them to create productive opportunities and contribute to social and economic resilience. National labor-force publications continue to document the complexity of employment transitions and the need for productive, adaptive human resources (Badan Pusat Statistik, 2026).

Yet a narrow economic interpretation of entrepreneurship education is insufficient for Islamic educational institutions. An educational program may successfully teach opportunity recognition, marketing, finance, or venture creation while leaving unresolved the normative question of what entrepreneurship is for, how wealth should be understood, and what responsibilities entrepreneurs have toward other people and society. Research on religion and entrepreneurship demonstrates that religious worldviews can shape entrepreneurial values, motivations, networks, and definitions of success (Balog et al., 2014; Dana, 2009). From an explicitly Islamic perspective, entrepreneurship has been conceptualized through mutually connected entrepreneurial, socio-economic/ethical, and religio-spiritual dimensions (Gümüşay, 2015). This makes the integration of ethics and spirituality not an optional addition to entrepreneurship education but part of the conceptual architecture through which entrepreneurial action is interpreted.

Musa Asy'arie provides a particularly relevant intellectual basis for such integration. His writings connect philosophy, human creativity, work ethic, economic empowerment, religious consciousness, and practical entrepreneurship. In his discussion of religion and work ethic, productive work is linked to a religious orientation that strengthens human dignity and opens space for creativity rather than suppressing human agency (Asy'arie, 1994). His discussion of Islam and entrepreneurship stresses autonomy, experience, commitment, exemplary morality, and the practical management of production, marketing, finance, and human resources (Asy'arie, 1996). Later works elaborate a philosophy of entrepreneurship in which entrepreneurial activity is interpreted through the meaning of human existence, ideas, productive work, courage, risk, creativity, and the social consequences of economic action (Asy'arie, 2016). These ideas form a coherent philosophical resource for rethinking entrepreneurship education as the formation of a productive and responsible person rather than merely the training of a future business owner.

Existing studies have examined selected aspects of Asy'arie's entrepreneurship thought. Sochimim (2021) analyzes its philosophical epistemology and shows how philosophical reflection and entrepreneurial practice are integrated in Asy'arie's thought. Azzaakiyyah (2023) identifies ideal characteristics of entrepreneurs from his perspective, while Ausat et al. (2023) emphasize the existential dimension in which creative and innovative work becomes an expression of useful human existence. These studies clarify important elements of character and philosophy, but they do not yet reconstruct Asy'arie's ideas as an educational framework that links learning objectives, entrepreneurial competencies, ethical-spiritual formation, pedagogical processes, and expected learner outcomes. At the same time, contemporary entrepreneurship education scholarship increasingly calls for curriculum-level clarity about objectives, contents, teaching methods, and assessment (Crişan et al., 2024; Tiberius & Weyland, 2024). The gap, therefore, is both conceptual and educational: the philosophical content exists, but its implications for an integrated model of Islamic entrepreneurship education require systematic reconstruction.

This study addresses that gap by reconstructing the concept of entrepreneurship education from Musa Asy'arie's perspective and examining its relevance to contemporary Islamic education. It asks two questions: (1) what philosophical and ethical dimensions of entrepreneurship can be reconstructed from Asy'arie's writings, and (2) how can these dimensions be translated into an educational framework appropriate for Islamic educational institutions? The study argues that Asy'arie's perspective places entrepreneurship within an integrated continuum of spirituality, human agency, productive work, entrepreneurial competence, moral responsibility, and social transformation. The contribution is not a new technique for teaching business; rather, it is a conceptual foundation for aligning entrepreneurship learning with the broader educational purpose of forming learners who are creative, independent, productive, ethically grounded, spiritually oriented, and socially responsible.

Methods

Research Design

This study employed a qualitative library-research design with an interpretative-conceptual orientation. Library research is appropriate when the object of inquiry is a body of ideas expressed in books, scholarly articles, and other textual documents rather than a population from which primary behavioral data are collected. Document analysis enables researchers to treat texts as evidence that can be systematically reviewed, interpreted, compared, and organized around research questions (Bowen, 2009). In addition, literature-based research can generate conceptual contributions when the review moves beyond summary toward integration, critique, and reconstruction (Snyder, 2019) (Snyder, 2019; Torraco, 2005). The present study therefore combined qualitative content analysis with philosophical interpretation to reconstruct the internal structure of Asy'arie's entrepreneurship thought and translate it into educational dimensions.

Data Sources

The primary corpus centered on Musa Asy'arie's works that directly illuminate the relationship among religion, human creativity, work ethic, economic empowerment, and entrepreneurship. These included *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* (Asy'arie, 1992), *"Agama dan Etos Kerja"* (Asy'arie, 1994), *"Islam, IAIN, dan Pengembangan Kewiraswastaan"* (Asy'arie, 1996), *Islam, Etos Kerja dan Pemberdayaan Ekonomi Umat*

(Asy'arie, 1997), "Etika Islam dan Ekonomi Kerakyatan" (Asy'arie, 1999), *Filsafat Islam: Sunnah Nabi dalam Berpikir* (Asy'arie, 2002), and *Filsafat Kewirausahaan dan Implementasinya: Negara dan Individu* (Asy'arie, 2016). Secondary sources were selected to clarify Asy'arie's entrepreneurship philosophy and to position the reconstruction within contemporary scholarship on entrepreneurship education, Islamic entrepreneurship, social entrepreneurship, sustainable entrepreneurship, and qualitative research. Priority was given to peer-reviewed journal literature and recent reviews, while seminal works were retained when conceptually necessary.

Research Procedures

The research proceeded through four stages. First, the researchers identified statements and arguments related to five sensitizing concepts derived from the submitted abstract: creativity, independence, courage, productive work ethic, moral responsibility, and spirituality. During close reading, additional concepts were retained when they repeatedly clarified the meaning of entrepreneurial activity, including human agency, self-actualization, empowerment, social responsibility, productive competence, risk, and social transformation. Second, relevant textual units were condensed into meaning statements without detaching them from Asy'arie's broader philosophical orientation. Third, the meaning statements were compared across texts to identify convergent categories and relations among categories. Fourth, the categories were reconstructed into an educational framework by asking how each philosophical category could be expressed as a learning aim, learner disposition, entrepreneurial competence, pedagogical experience, and expected social outcome.

Data Collection Technique(s)

Data were collected through documentary review and analytic note-taking. Each source was read for explicit statements about the meaning and purpose of work, entrepreneurship, human creativity, ethical conduct, economic empowerment, religious consciousness, and the relation between individuals and society. Bibliographic and thematic notes were organized in an analytic matrix containing source, key concept, contextual meaning, educational implication, and links to contemporary literature. Because the study is conceptual rather than statistical, the aim was not frequency counting. Repetition was used only as one indicator of salience; conceptual centrality and the relationship of an idea to the whole of Asy'arie's argument were treated as equally important.

Data Analysis Technique

Qualitative content analysis followed the general movement from preparation to organization and abstraction described by Elo and Kyngäs (2008). Initial coding combined deductive categories from the research questions with inductive categories emerging from the texts. Interpretative analysis then examined how the categories related to Asy'arie's anthropology, religious ethics, and philosophy of entrepreneurship. The final stage was reconstructive: the study did not merely restate the source material but reorganized it into a model usable for educational analysis. Conceptual trustworthiness was strengthened through source triangulation between primary and secondary literature, constant comparison across texts, explicit separation of source-derived ideas from the authors' educational reconstruction, and comparison with established entrepreneurship-education frameworks. The resulting framework should therefore be read as an interpretative reconstruction grounded in Asy'arie's thought, not as a claim that he personally formulated a contemporary curriculum model in the exact terms used here.

Results

Entrepreneurship as Human Agency and Creative Existence

The first finding is that entrepreneurship in Asy'arie's perspective begins with a view of the human person as an active, creative subject. In his Qur'anic anthropology, culture is not merely a static product but a process through which human beings realize their existence in engagement with reality (Asy'arie, 1992). This orientation is educationally important because it frames creativity as an anthropological capacity and responsibility rather than as a decorative business skill. The learner is not imagined as a passive recipient of employment opportunities but as a subject capable of interpreting problems, generating ideas, acting on possibilities, and producing socially meaningful work. In his later entrepreneurship philosophy, this creative agency is expressed through the entrepreneur's capacity to think about meaning, identify opportunities, innovate, and translate ideas into productive works (Asy'arie, 2016; Sochimim, 2021).

This perspective also changes the meaning of self-actualization. Entrepreneurial activity is not valuable simply because it generates income; it is valuable when it allows a person to transform ideas, abilities, and commitments into concrete works that benefit others. The existential reading developed by Ausat et al. (2023) supports this interpretation: creative and innovative work becomes evidence of a useful existence. Such a view has direct implications for entrepreneurship education. Learning outcomes should include the ability to formulate problems, create value, experiment, and reflect on the meaning of one's work, not only the ability to prepare a business plan. This is compatible with the practice-based approach proposed by Neck and Greene (2011), which treats entrepreneurship as a method of thinking and acting, and with recent curriculum reviews that identify opportunity, creativity, innovation, and action as central entrepreneurship-specific curricular elements (Tiberius & Weyland, 2024).

Productive Work Ethic, Independence, and Courage

The second finding is the centrality of productive work ethic. Asy'arie (1994) links work ethic to a fundamental orientation toward life and argues that religious commitment can become a source of economically productive action when it strengthens human creativity and responsibility. Work is therefore not treated as a morally neutral exchange of time for income. It becomes a field in which discipline, persistence, quality, and social usefulness are expressed. His entrepreneurship writings further associate entrepreneurial life with independence, a willingness to face uncertainty, perseverance after failure, and the courage to seize opportunities (Asy'arie, 1996, 2016). These characteristics do not glorify risk for its own sake; rather, courage is connected with calculation, learning, and responsibility.

For education, this means that independence must be learned through structured experience. Classroom explanations about self-reliance are insufficient if learners never make decisions, face feedback, manage limited resources, or revise a failed attempt. Contemporary evidence supports this implication. Experiential entrepreneurship education can foster entrepreneurial skills, engagement, and self-efficacy because learners encounter the consequences of action rather than only descriptions of action (Bell, 2015; Motta & Galina, 2023). The reconstructed Asy'arie perspective therefore favors learning designs such as micro-ventures, community problem-solving projects, market experiments, simulations, and reflective project work. The moral point is equally important: independence is not individualistic isolation. It is the capacity

to stand productively, contribute, and reduce dependency while remaining embedded in relations of cooperation and responsibility.

Entrepreneurial Competence as Integrated Productive Capability

The third finding is that Asy'arie's perspective is not anti-technical. In his discussion of entrepreneurship, moral and spiritual orientation is accompanied by practical attention to production, marketing, finance, and human resources (Asy'arie, 1996). His later philosophy likewise emphasizes opportunity recognition, market orientation, innovation, resource use, and the organizational realities of business (Asy'arie, 2016). Thus, an Islamic entrepreneurship curriculum inspired by Asy'arie should not replace business competence with moral discourse. It should integrate competence with the meaning and direction of action. This distinction is crucial: values without productive competence can become merely aspirational, while competence without values can generate technically effective but socially harmful entrepreneurship.

The contemporary entrepreneurship-education literature similarly treats competencies as multidimensional. Morris et al. (2013) conceptualize entrepreneurship education around competencies that develop through interactions between learners and their environment, while Nabi et al. (2017) show that educational outcomes vary according to pedagogical models and the kinds of outcomes assessed. The present reconstruction adds a normative layer: production, marketing, finance, opportunity recognition, networking, and human-resource capabilities are not educational endpoints in themselves. They are means through which creative agency can become productive, responsible value creation. This provides a bridge between entrepreneurship education and Islamic educational aims without reducing one to the other.

Table 1. Reconstruction of Musa Asy'arie's Entrepreneurship Ideas into Educational Dimensions

Philosophical idea	Educational meaning	Entrepreneurial competence/disposition	Possible learning design
Human as creative cultural subject	Learners actively interpret reality and create meaningful work	Creativity, opportunity recognition, problem framing	Design challenge, opportunity journal, innovation project
Work as productive religious practice	Productivity is connected with dignity, discipline, and responsibility	Work ethic, perseverance, quality orientation	Venture sprint, production task, reflective work log
Independence and courage	Learners act under uncertainty without becoming dependent on predetermined pathways	Self-reliance, calculated risk, resilience, decision making	Micro-venture, simulation, failure-and-revision exercise
Integrated business capability	Ethical purposes require competent execution	Production, marketing, finance, human resources, networking	Business laboratory, customer discovery, financial simulation
Moral responsibility	Business decisions are accountable to other people and fair social relations	Honesty, fairness, trust, stakeholder responsibility	Ethical dilemma cases, stakeholder-impact review
Spiritual orientation	Entrepreneurship is related to worship, transcendence, and meaning	Purpose, self-control, gratitude, accountability before God	Values reflection, intention statement, guided reflective dialogue

Empowerment and social transformation	Entrepreneurial value extends beyond private profit to reducing dependency and strengthening society	Social value creation, generosity, community orientation	Community-based venture, social enterprise project, impact assessment
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Moral Responsibility and Spiritual Orientation

The fourth finding is that ethical responsibility and spirituality function as internal principles of entrepreneurship rather than external constraints. Asy'arie's work on Islamic ethics and the people's economy stresses concern for the weak, fairness, ownership as socially conditioned rather than absolutely private, just competition, mutual cooperation, and economic empowerment (Asy'arie, 1999). In his treatment of work ethic, material productivity is linked to spiritual depth and the ability to give rather than merely receive (Asy'arie, 1994). The entrepreneur is therefore evaluated not only by what is accumulated but by what kind of person is formed, how economic relations are conducted, and what consequences entrepreneurial activity creates for others.

This position closely resonates with, but also gives a distinct Indonesian philosophical expression to, the three-pillar model of Islamic entrepreneurship proposed by Gümüşay (2015), in which entrepreneurial, socio-economic/ethical, and religio-spiritual dimensions are interdependent. It also aligns with wider research showing that religion and spirituality can shape the values and motives through which entrepreneurial opportunities are interpreted (Balog et al., 2014; Dana, 2009). From an educational perspective, ethics should therefore be embedded in decisions about customers, pricing, labor, financing, competition, environmental effects, and the distribution of value. Spirituality should likewise move beyond ceremonial openings or religious slogans. It should enter reflection on intention, self-control, gratitude, responsibility, and the ultimate purpose of productive activity.

Entrepreneurship as Empowerment and Social Transformation

The fifth finding concerns the social horizon of entrepreneurship. Across Asy'arie's work, economic agency is repeatedly related to emancipation from dependency, the strengthening of people's economic capacity, and the creation of more just social relations (Asy'arie, 1997, 1999, 2016). Entrepreneurship thus has an empowerment dimension. A productive person should not become independent only to maximize private extraction; the stronger educational ideal is a person whose independence increases the capacity to contribute, employ, innovate, cooperate, and solve social problems. This broadens the criterion of entrepreneurial success from venture survival and profit toward the creation of economic and non-economic value.

The reconstruction intersects with social and sustainable entrepreneurship scholarship. Social entrepreneurship literature emphasizes the creation of social value and processes that catalyze social change rather than treating private financial gain as the only purpose (Bacq & Janssen, 2011; Dacin et al., 2010; Mair & Martí, 2006). Sustainable entrepreneurship similarly broadens gain to include economic and non-economic benefits for individuals, communities, and society (Shepherd & Patzelt, 2011). Asy'arie's distinctive contribution is to ground this social orientation within Islamic ethics, work, human creativity, and spiritual accountability. Accordingly, Islamic entrepreneurship education should expose learners to real community needs and require them to evaluate who benefits, who bears risk, and whether an entrepreneurial solution reduces or reproduces dependency.

An Integrative Framework for Islamic Entrepreneurship Education

The categories above can be reconstructed as a layered educational framework. The foundation is an Islamic worldview that gives entrepreneurship ethical and spiritual direction. On that foundation stands a conception of the learner as a creative and responsible human agent. Human agency is formed into entrepreneurial dispositions—independence, courage, discipline, perseverance, and willingness to learn from risk. These dispositions are translated into productive competencies such as opportunity recognition, innovation, production, marketing, finance, human-resource management, and networking. Finally, competencies are assessed not only by economic output but by self-actualization, empowerment, ethical conduct, social value, and contribution to transformation. The framework is integrative because removing any layer distorts the educational purpose: spirituality without agency can become passive moralism, agency without competence can remain ineffective, and competence without ethical-social direction can become instrumentalism.

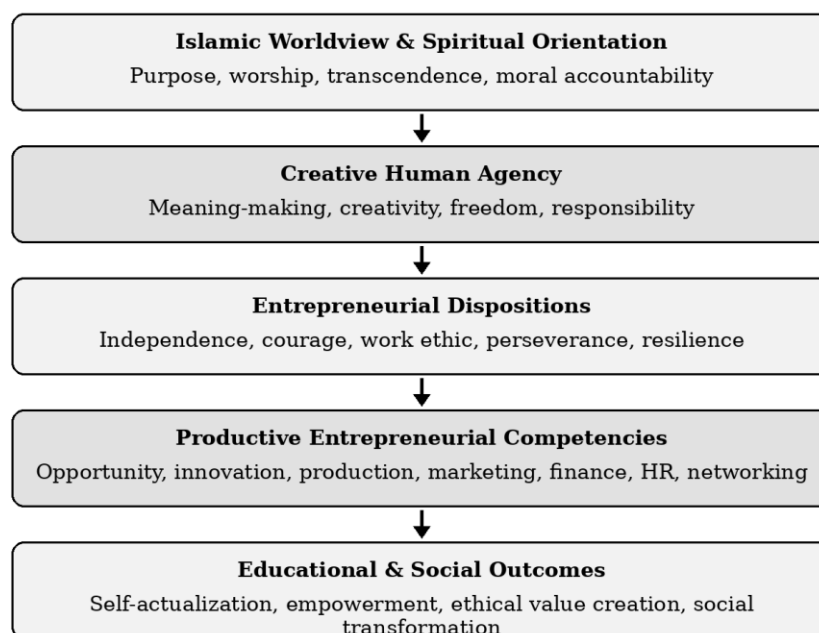


Figure 1. Reconstructed Integrative Framework of Entrepreneurship Education from Musa Asy'arie's Perspective

Relevance to Contemporary Islamic Education

The framework is relevant to contemporary Islamic education in at least four ways. First, it provides a principled basis for embedding entrepreneurship beyond business faculties. Recent scholarship shows increasing interest in entrepreneurship education for non-business students and emphasizes the need to align context, intervention, outcomes, and mechanism (Crişan et al., 2024). Asy'arie's humanistic and ethical orientation makes entrepreneurship relevant to students of education, Islamic studies, social sciences, science, and technology because the core objective is value-creating agency rather than simply start-up formation. Second, it offers a response to the tendency to separate religious formation from economic competence. The model treats both as mutually necessary: religious values guide entrepreneurial action, while practical competence enables values to become productive social contributions.

Third, the framework can accommodate digital transformation without surrendering educational purpose to technology. Contemporary entrepreneurship education increasingly

engages digital business models and generative artificial intelligence, creating new opportunities for ideation, market analysis, and venture development while also raising questions about originality, responsibility, and judgment (Bell & Bell, 2023). An Asy'arie-inspired model would evaluate digital tools according to whether they enhance human creativity, productive independence, ethical conduct, and social benefit. Fourth, the framework strengthens the growing field of Islamic entrepreneurship education. Models developed in Islamic higher education already seek to integrate entrepreneurship with the tridharma of teaching, research, and community service (Lailatussaadah et al., 2023), while newer studies emphasize Islamic values as mechanisms linking entrepreneurial learning to ethically grounded performance. The reconstruction proposed here supplies a philosophical rationale for such integration and specifies the learner qualities that should be cultivated.

Discussion

The results support the central proposition that Musa Asy'arie's entrepreneurship thought can be reconstructed as an educational philosophy rather than treated only as advice for business practice. Its architecture begins before business technique: it begins with the meaning of the human person, work, freedom, responsibility, and transcendence. This distinguishes the reconstructed model from programs that define entrepreneurship education primarily through venture-starting intentions. The empirical literature shows why this distinction matters. Entrepreneurship education can influence intentions, but effects are often modest, heterogeneous, and sensitive to previous exposure and program design (Bae et al., 2014; Fayolle & Gailly, 2015). A broader educational model therefore needs outcome indicators beyond intention, including competence, agency, ethical judgment, resilience, social value, and reflective purpose.

The reconstructed framework also converges with major developments in entrepreneurship pedagogy. Practice-based and experiential approaches argue that entrepreneurship is learned through action, iteration, reflection, interaction, and uncertainty (Bell, 2015; Neck & Greene, 2011). Systematic reviews further indicate that experiential designs can contribute to entrepreneurial skills and intention, although robust causal evidence remains uneven (Carpenter & Wilson, 2022; Motta & Galina, 2023). Asy'arie's emphasis on creativity, independence, courage, and learning through the realities of productive work provides a philosophical justification for such pedagogies. In other words, experiential learning is not merely a more engaging technique; it is congruent with a view of the learner as a responsible agent whose capacities emerge through active engagement with reality. At the same time, Asy'arie's thought supplies a corrective to an overly instrumental interpretation of experiential entrepreneurship education. Experience alone does not guarantee ethical learning. A student may become more effective at identifying market gaps while also becoming more skilled at exploitative practices. The ethical-spiritual layer therefore needs to be intentionally designed into the learning cycle. Before action, learners can clarify intention and stakeholder responsibilities; during action, they can examine fairness, trust, labor relations, environmental consequences, and financial integrity; after action, they can reflect on who benefited, what compromises were made, and how future decisions should change. This converts ethics from a separate lecture into a mode of entrepreneurial judgment.

The model also clarifies the relationship between Islamic entrepreneurship and social entrepreneurship. Gümüşay's (2015) framework shows that an Islamic perspective necessarily connects economic action with socio-economic ethics and religio-spiritual meaning. Social

entrepreneurship scholarship, meanwhile, foregrounds social value creation and social change (Dacin et al., 2010; Mair & Martí, 2006). The *Asy'arie* reconstruction links these conversations through the concept of empowerment: productive independence is valuable because it reduces dependency and expands the capacity to give, cooperate, employ, and transform. Profit remains legitimate and necessary for sustainability, but it is repositioned as a means and consequence of value creation rather than the sole criterion of success. This is compatible with sustainable entrepreneurship's recognition of multiple forms of gain (Shepherd & Patzelt, 2011).

A further contribution concerns curriculum design. Contemporary curriculum research identifies a wide range of objectives, contents, methods, and assessment forms, but it also finds that entrepreneurship education often lacks alignment among these elements (Tiberius & Weyland, 2024). The *Asy'arie* framework suggests an alignment principle: each curriculum component should connect competence, character, ethics, spirituality, and social impact. For example, customer discovery should assess not only whether students identify demand but whether the proposed response creates legitimate value; financial learning should include stewardship and fairness; marketing should include truthfulness and non-manipulation; human-resource management should include dignity and justice; and venture performance should include economic viability together with social usefulness. Assessment can therefore combine business metrics with reflective portfolios, ethical case judgments, peer and stakeholder feedback, and evidence of community impact.

For Islamic higher education, this integration may be particularly useful because entrepreneurship is often expected to support graduate independence, institutional relevance, and community empowerment. Recent efforts to design Islamic entrepreneurship education models demonstrate the feasibility of connecting teaching, research, and community engagement (Lailatussaadah et al., 2023). The present reconstruction deepens that agenda by emphasizing that integration should occur at the level of educational philosophy, not merely by adding *Qur'anic* verses or Islamic terminology to conventional business material. A course is genuinely value-integrated when its definition of success, its learning experiences, its assessment criteria, and the habits it cultivates are all shaped by ethical-spiritual commitments. Several limitations must be acknowledged. First, the study is library-based and interpretative; it does not empirically test whether an *Asy'arie*-inspired curriculum produces the proposed learner outcomes. Second, the reconstruction draws from texts written across different historical contexts and genres. Although cross-text comparison reveals recurring themes, later conceptual language should not be retroactively attributed to earlier works. Third, translating philosophical ideas into educational categories necessarily involves interpretation by the researchers. The framework is therefore best treated as a theoretically grounded proposition for curriculum development and empirical validation. Future research can develop instruments for measuring its dimensions, design teaching modules based on the framework, conduct design-based research in Islamic higher education, and compare its effects across disciplines and institutional settings. Longitudinal studies would be particularly valuable for examining whether ethical-spiritual entrepreneurship education influences actual behavior after graduation rather than only short-term intentions.

Conclusion

This study reconstructs Musa *Asy'arie*'s entrepreneurship thought as an integrative foundation for entrepreneurship education in Islamic educational institutions. The reconstruction shows that entrepreneurship is rooted in a view of human beings as creative and

responsible agents who realize themselves through productive work. From this foundation emerge key educational dimensions: creativity, independence, courage, disciplined work ethic, practical entrepreneurial competence, moral responsibility, spirituality, empowerment, and social responsibility. Entrepreneurship is consequently not reduced to profit-making or venture creation. It becomes a process through which learners transform ideas into useful works, strengthen their capacity for independent action, act ethically in economic relationships, and contribute to social transformation.

The theoretical contribution lies in connecting philosophical anthropology, Islamic ethics, entrepreneurship competence, and educational design in one framework. The practical implication is that Islamic entrepreneurship education should integrate values into the whole learning architecture: objectives, contents, pedagogy, assessment, and definitions of success. Experiential learning should be used to cultivate agency and competence, while structured ethical-spiritual reflection should ensure that action remains oriented toward human dignity, fairness, responsibility, and social benefit. In this sense, Musa Asy'arie's thought remains relevant to contemporary education because it offers a conceptual route for forming graduates who are not only capable of entering markets, but also capable of creating value with independence, integrity, spiritual purpose, and responsibility for the wider community.

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