REFRAMING ISLAMIC EDUPRENEURSHIP IN PRIMARY TEACHER EDUCATION : A CRITICAL PERSPECTIVE ON OUTCOME-BASED EDUCATION

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Abstract

This study critically examines the integration of edupreneurship into the curriculum of the Madrasah Ibtidaiyah Teacher Education (PGMI) program at Universitas Hasyim Asy'ari (UNHASY), framed within the Outcome-Based Education (OBE) approach and informed by critical theory. The urgency of this research stems from the growing pressure on Islamic higher education institutions to respond to global economic demands while simultaneously preserving the spiritual-ethical identity of Islamic education. In this context, the incorporation of edupreneurship into teacher education raises fundamental questions about how economic competencies can be harmonized with the moral, social, and cultural values rooted in pesantren traditions. Employing a qualitative methodology comprising document analysis, classroom observations, and in-depth interviews the research identifies a persistent tension between the technocratic orientation of OBE and the emancipatory vision of Islamic education. While the curriculum embeds entrepreneurial competencies within learning outcomes and course structures, its implementation tends to prioritize technical outputs over the cultivation of spiritual-ethical values. Nevertheless, evidence of cultural resistance emerges through students and lecturers who uphold pesantren-based ethics such as sincerity (ikhlas), social responsibility, and barakah (divine blessing). The study concludes that Islamic edupreneurship must be critically safeguarded to prevent its reduction to mere economic instrumentalization, ensuring instead that it functions as a vehicle for social transformation, community empowerment, and the preservation of Islamic educational ideals.

Keywords: *Islamic Edupreneurship; OBE; Critical Theory; PGMI Curriculum; Islamic Education*.

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Abstrak

Kajian ini secara kritis menelaah integrasi edupreneurship pada kurikulum Program Studi Pendidikan Guru Madrasah Ibtidaiyah (PGMI) Universitas Hasyim Asy'ari (UNHASY), yang dibingkai dalam pendekatan Outcome-Based Education (OBE) dan didasarkan pada kerangka teori kritis. Urgensi penelitian ini muncul dari meningkatnya tekanan bagi perguruan tinggi Islam untuk merespon tuntutan global, sekaligus menjaga identitas spiritual etik pendidikan Islam. Dalam konteks tersebut, pengintegrasian edupreneurship dalam pendidikan calon guru memunculkan pertanyaan penting mengenai bagaimana kompetensi ekonomi dapat diharmonisasikan dengan nilai moral, sosial, dan budaya yang berakar pada tradisi pesantren. Dengan menggunakan metodologi kualitatif yang meliputi analisis dokumen, observasi kelas, dan wawancara mendalam. Penelitian ini mengidentifikasi adanya ketegangan yang berkelanjutan antara orientasi teknokratis OBE dan visi emansipatoris pendidikan Islam. Meskipun kurikulum telah mengintegrasikan kompetensi kewirausahaan ke dalam capaian pembelajaran dan struktur mata kuliah, implementasinya cenderung lebih menekankan pada keluaran teknis dibandingkan penanaman nilai-nilai spiritual dan etis. Namun demikian, bukti resistensi kultural muncul melalui mahasiswa dan dosen yang tetap mempertahankan etika kepesantrenan seperti keikhlasan, tanggung jawab sosial, dan nilai barakah. Penelitian ini menyimpulkan bahwa edupreneurship dalam perspektif Islam harus dikawal secara kritis untuk mencegah terjadinya reduksi menjadi sekadar instrumentalisasi ekonomi, dan sebaliknya dipastikan berfungsi sebagai sarana transformasi sosial, pemberdayaan masyarakat, dan pelestarian ideal-ideal pendidikan Islam.

Kata Kunci: *Edupreneurship Islam; OBE; Teori Kritis; Kurikulum PGMI; Pendidikan Islam.*

INTRODUCTION

Islamic basic education occupies a central role in nurturing students' moral character, social responsibility, and spiritual awareness. In the context of 21st-century transformations, it faces a dual challenge: the necessity to adapt to rapid technological advances, digital economy demands, and market-oriented skill frameworks, while simultaneously safeguarding the spiritual and cultural heritage of Islamic education. In Indonesia, madrasah ibtidaiyah serve as foundational institutions for instilling Islamic values from an early age, yet they must now navigate complex socio-economic realities such as income disparities, unequal access to education, and the growing demand for holistic skill sets beyond academic achievement (Aristiyanto, 2023; Astuti, 2022; Sunkad et al., 2025; Vebrianto et al., 2025)

Responding to these challenges requires teacher education institutions to move beyond traditional pedagogical preparation. The Pendidikan Guru Madrasah Ibtidaiyah (PGMI) program plays a strategic role as the producer of professional Islamic primary school teachers who are not only competent in instruction but also capable of driving social innovation. In this regard, integrating edupreneurship defined as educational entrepreneurship grounded in Islamic ethical principles into the PGMI curriculum has emerged as a promising strategy. This approach aims to produce graduates who can create educational solutions that are simultaneously pedagogically sound, socially beneficial, and economically viable.

Edupreneurship in the Islamic context is not merely a set of business skills but an extension of religious practice and community service, aligned with values such as sincerity (ikhlas), justice ('adl), blessings (barakah), and public benefit (maslahah) (Mansah, 2022). This conceptualization resonates with Indonesia's Merdeka Curriculum, which emphasizes project-based learning to cultivate the Profil Pelajar Pancasila—a learner profile promoting independence, collaboration, creativity, and social contribution (Gumilar & Permatasari, 2023). Within this framework, edupreneurship serves as both a means to enhance economic resilience and a vehicle to sustain the ethical-spiritual mission of Islamic education.

However, despite its potential, the structural integration of edupreneurship into PGMI curricula remains limited (Aini & Majid, 2025; Ibrahim et al., 2026; Umatin et al., 2024; Yunita et al., 2025). Many courses present entrepreneurship theoretically, without offering practical platforms for students to engage in product design, educational content creation, or market testing. This gap is particularly significant given PGMI graduates' potential to develop commercializable teaching media and learning resources that could strengthen both educational outcomes and community empowerment. Without deliberate curricular support, this potential risks remaining untapped.

The recent adoption of Outcome-Based Education (OBE) in Indonesia, reinforced by the Indonesia National Qualification Framework (KKNI) and Merdeka Belajar–Kampus Merdeka (MBKM) policies, has reshaped curriculum design in PGMI programs. OBE mandates that learning activities and curriculum planning be anchored to measurable, performance-based outcomes. While this approach offers clarity and accountability, it also brings a technocratic orientation that may inadvertently prioritize efficiency, standardization, and economic productivity over the deeper spiritual and ethical dimensions of Islamic education.

From a critical theory perspective (M. Apple & Apple, 2004; Freire, 1970; Giroux, 2024), education functions as an ideological arena shaped by power relations, where curricular reforms can either advance emancipatory goals or

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reinforce existing market-driven logics. In the case of Islamic edupreneurship, integration within an OBE framework can be seen in two contrasting ways: as a transformative effort to empower graduates with life skills rooted in Islamic ethics, or as a mechanism that commodifies religious education, aligning it with neoliberal priorities. This duality underscores the importance of examining the ideological and cultural negotiations embedded in curriculum design and implementation.

This study addresses this tension by critically analyzing the integration of edupreneurship within the OBE-based PGMI curriculum at Universitas Hasyim Asy'ari (UNHASY), Indonesia. The novelty of this research lies in its combination of curriculum content analysis with a critical ideological lens, offering fresh insights into how Islamic values and technocratic demands intersect. Theoretically, the study contributes to the development of a value-driven OBE curriculum model that embeds critical pedagogy in Islamic teacher education. Practically, it proposes a replicable framework for integrating culturally grounded edupreneurship into primary teacher education globally, ensuring that competitiveness in the global education market is balanced with the ethical, social, and spiritual missions of Islamic education.
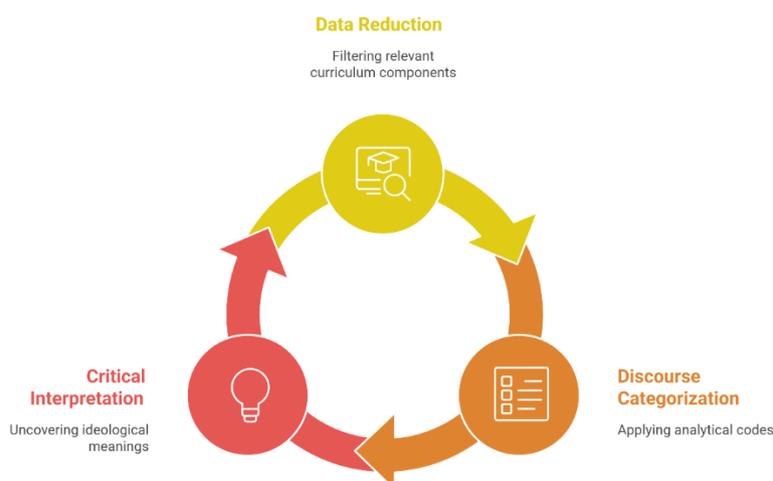
RESEARCH METHODS

This study employed a qualitative approach within a critical paradigm to analyze the curriculum as an ideological construct that is neither politically nor culturally neutral (M. Apple & Apple, 2004; Giroux, 2024; Kincheloe, 2008). The research focused on a critical examination of the integration of edupreneurship values into the PGMI UNHASY curriculum within the framework of Outcome-Based Education (Spady, 1994). The primary method used was critical-descriptive document analysis, with the main data source consisting of the 2024 PGMI UNHASY curriculum documents, including graduate profiles, learning outcomes (CPL), course syllabi (RPS), and course descriptions related to edupreneurship. The data collection process was conducted from January to June 2025, coinciding with the curriculum revision period and the implementation of the academic semester.

Secondary data were obtained through classroom observations, semi-structured interviews with lecturers and students, and contextual analysis of the institution's vision and mission. The selection of lectures and students as informant was carried out using purposive sampling based on specific criteria. Lecturers were selected if they (1) taught courses directly related to edupreneurship, OBE-based assessment, or curriculum development; (2) had at least three years of teaching experience in the PGMI program; and (3) were involved in the 2024 curriculum revision discussions. Students were chosen based on their (1) active enrollment in

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courses embedding edupreneurship values, (2) participation in project-based or practicum activities reflecting entrepreneurial learning, and (3) experience in pesantren-based educational environments that allowed them to articulate the tension between entrepreneurial competencies and Islamic values. These characteristics ensured that the informants possessed relevant academic, experiential, and cultural insights needed to understand the ideological dimensions of the curriculum.

The data analysis process was carried out in three stages: (1) data reduction, by filtering curriculum components relevant to the themes of edupreneurship and OBE learning outcomes; (2) discourse categorization, using analytical codes such as "market orientation," "pesantren values," "technical indicators vs. ethical values," and "economic output dominance"; and (3) critical interpretation using the theoretical perspectives of Apple, Giroux, and Freire to uncover the ideological meanings behind the integration of edupreneurship—whether it functions as an emancipatory practice or as a market instrument. Data validity was strengthened through source triangulation (documents, observations, interviews) and methodological triangulation (document analysis, participatory observation, and semi-structured interviews). Member checking was conducted with course lecturers as key participants, while peer debriefing involved experts in Islamic curriculum and critical pedagogy (Creswell & Creswell, 2017). Throughout the process, the researcher maintained critical reflexivity regarding their positionality as part of the Islamic education tradition. The theoretical framework drawing from cultural reproduction Bourdieu theory (Nash, 1990) and critical pedagogy Freire theory (Ayoub Mahmoudi et al., 2014) was contextualized to align with local pesantren values and the broader vision of Islamic education.

Figure 1. Data analysis process

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RESULTS AND DISCUSSION
Results

The findings of this study reveal that the integration of edupreneurial values in the curriculum documents if the PGMI Program at Universitas Hasyim Asy'ari reflects a strategis effort to respond to global challenges by fostering a more productive and applicable orientation in Islamic education. This integration is evident in the OBE-based curriculum structure, which emphasizes measurable learning outcomes, labor market relevance, and the development of students' socio-economic independence. However, this outcome-drivens structure also introduces technocratic pressures, where educational success tends to be measured by product output, business skills, and economic indicators alone. From a crticial standpoint, this creates tension between the emancipatory mission of Islamic education-which seeks to liberate communities from systemic inequalities -and the potential instrumentalization of curriculum as a means of adapting to market logic.

Nonetheless, the study also identifies a significant transformative potential when edupreneurship is developed within the ethical framework of pesantren values such as khidmah (Service), barakah (blessing), and social responsibility it can serve as a form of cultural resistance to the commodification of education and the logic of capitalist economics. Thus, the PGMI curriculum documents represent not only a respinse to global demands but also open space for articulating Islamic values rooted in traditions and a spirit of social liberation.

Integration of Edupreneurship in the PGMI Curriculum

The result show that the integration of edupreneurial values into the PGMI UNHASY (2024) curriculum is not merely declarative but is also being implemented practically within the curriculum structure and learning processes. These findings are based on document analysis of the 2024 curriculum, classroom observations in the edupreneurship course, and in-depth interviews woth PGMI lecturers and students.

From the curriculum documents, edupreneurial values have become an integral part of the PGMI graduate profile. One statement explicitly mentions that graduates are expected to be not only professional teachers but also to "possess entrepreneurial spirit and the ability to adapt in the digital world, grounded in Islamic and pesantren values. "this demonstrates a deliberate effort to build edupreneurial competencies among future Islamic elementary school teachers.

Within the intended learning outcomes (ILOs), the dimension of edupreneurship is implicitly present. For example, one learning outcome emphasizes students' ability to "develop innovative and economically valuable

leraning media and resources." The prhase "economically valuable" in the context of education opens up interpretive space for linking teaching materials to economis independence and production, even though the underlying value orientation still requires further reinforcement.

Classroom observation during the even semester of the 2024-2025 academic year (january-June 2025) revealed how these values are implemented in practise. Students participated in lectures covering basic education entrepreneurship concepts, business feasibility studies, and the development of education-based business ideas. The lecturer encouraged students to design business proposals relevant to children's learning and Islamic education -such as digital learning media or value-based educational games.

The course concluded with group presentations simulating their business ideas. However, field notes also indicated that spiritual-ethical dimensions-such as honestly, barakah, khidmah, and social responsibility- were not substantially reflected in student project. The dominan approach remained technical and pragmatic, focusing on business viability and tangible outputs rather than moral vision or social contributions.

This observation is supported by an interview with a course instructor (D1), who noted that the integration of pesantren values in the edupreneurship course is still normative:

> "we have begun encouraging students to think about socially impactful ventures. But not all of them can yet translate pesantren values into their business ideas," (interview, 18 May 2024).

On the other hand, interviews with students (e.g., M3) reflected that while they welcomed the edupreneurship assignment as aspace for creativity, they still saw spiritual values as separate from business logic.

> "things like intention and barokah are personal matters; what matters here is creating a usiness plan and product," stated one student (interview, 17 May 2025).

Outcome-Based Structure and Measurable Pressures

The findings of this study indicate that the integration of edupreneurship into the PGMI study program curriculum at Universitas Hasyim Asy'ari is strongly shaped by the logic of Outcome-Based Education (OBE), which underpins the entire curriculum structure. The 2024 curriculum presents a highly standardized, results-oriented framework, in which learning outcomes are formulated in detail across four domains: attitudes, knowledge, general skills, and specific skills. Each course is

closely linked to the graduate profile and program learning outcomes, including the Edupreneurship course, which is aimed at producing graduates who are creative, independent, and capable of generating economic value in every educational innovation they develop.

An analysis of curriculum documents and Semester Course Syllabi (RPS) reveals that indicators of educational success place strong emphasis on tangible products that can be quantitatively measured. In the context of the Edupreneurship course, for example, the greatest assessment weight is assigned to final projects such as business proposals, business simulations, or marketing plans for educational products. Students are expected not only to understand the concepts but also to produce market-ready outputs. While this is consistent with the OBE framework's learner-centered approach, it also creates performative pressures for both lecturers and students.

Classroom observations conducted on May 17, 2025, reinforced these findings. In Edupreneurship project presentation sessions, students took turns showcasing innovative products such as digital-based teaching aids, educational media, and educational games. Each presentation was evaluated using a rubric that included criteria such as originality, business feasibility, market potential, and sales value. The course lecturer provided feedback based on these technical criteria, with little space for reflection on the intentions, motivations, or spiritual barakah of the products created.

In an interview, the course lecturer (Informant D2) stated:

> *"We are required to design learning based on outcomes. Therefore, every assignment must produce a product, and we must be able to show evidence during accreditation form evaluations."(Interview, May 18, 2025).*

This statement reflects how structural pressures from both internal and external quality assurance systems drive teaching in a more technocratic direction. In this context, edupreneurship is understood primarily as the ability to create marketable products, rather than as an expression of transformative values rooted in Islam and pesantren traditions.

Interviews with students revealed similar dynamics. One student (Informant M4) said they felt challenged by the "target-oriented" learning format:

> *"If the task is to make a product and pitch it, it feels like a regular business class."(Interview, May 19, 2025).*

This statement shows that the OBE logic, with its emphasis on measurable results, can shift students' focus away from the process of building Islamic entrepreneurial character and toward achieving formal performance indicators alone.

Furthermore, these performative pressures also influence teaching practices. Classroom observations revealed that lecturers functioned more as technical project facilitators than as mentors for values or ethics. Aspects of spiritual entrepreneurship—such as honesty, barakah, social responsibility, and advocacy for marginalized communities—were rarely explored explicitly. This creates a disconnect between form and substance: while product targets are met, the pesantren spirit that defines the identity of the PGMI program is not yet fully integrated into the educational process.

Thus, the findings affirm that while the OBE structure in the PGMI UNHASY curriculum provides strategic opportunities for integrating edupreneurship, it also carries pedagogical consequences: the emphasis on measurable achievements can diminish the value-based and socially conscious dimensions of Islamic edupreneurship. Market logic and performance metrics become the gravitational center of learning, while the aspects of khidmah (service), liberation, and social empowerment remain underdeveloped in practice. A reconstruction of teaching approaches is therefore needed—one that not only pursues tangible products but also fosters moral awareness and responsibility as educators and contributors to the Muslim economy.

Although this may appear progressive, critical theorists such as Habermas and Apple argue that the pressure for measurable learning outcomes can instrumentalize education, stripping away its critical and spiritual-ethical dimensions. Within the OBE structure, the curriculum tends to position students as "human capital"—economic resources required to meet labor market needs. This reveals how the PGMI curriculum logic, despite being grounded in Islamic values, remains susceptible to dominant narratives of efficiency, competence, and economic productivity.

Critical Review: Between Emancipation and Instrumentalization

This study reveals that the integration of edupreneurship values in the PGMI curriculum at Universitas Hasyim Asy'ari operates between two poles of educational purpose: on the one hand, as a means of emancipating students to become economically independent and empowered amid global pressures; on the other, as a form of educational instrumentalization to meet market demands and output-based accreditation requirements. A critical examination of field data reveals a

latent tension between the goals of liberation and the mechanisms of reproducing the dominant economic system within entrepreneurship education practices.

An analysis of the 2024 PGMI curriculum documents shows that edupreneurship is officially framed as part of a pesantren-based educational vision that emphasizes strong character, self-reliance, and integrity. On paper, this approach reflects an emancipatory spirit encouraging students to become creative and productive Madrasah Ibtidaiyah teachers committed to social benefit. The graduate learning outcomes also include the ability to "develop economically valuable learning media and resources," which points toward an empowering educational ideal.

However, classroom observations of the Edupreneurship course in mid-May 2025 reveal a more complex reality. Students were directed to create business products and present them in simulated pitching sessions. Most projects were designed to meet business feasibility criteria such as initial capital, profit projections, and market segmentation. Islamic values such as barakah (spiritual blessing), intention (niyyah), and social service were discussed only superficially, if at all. During class discussions, students were more engaged in optimizing product designs and pricing strategies than in reflecting on the social contributions of their products.

Interviews highlight the dilemmas faced by instructors. One lecturer (Informant D3) stated:

> "We want students to be able to live independently, especially in rural areas. But sometimes they focus only on their assignment grades, not on the social impact of their business." (Interview, May 20, 2025).

Similarly, a student (Informant M5) expressed enjoyment in "learning how to sell" but remarked that the experience felt :

> "more like a government entrepreneurship training" rather than part of a deeper Islamic educational mission (Interview, May 20, 2025).

This situation suggests that, instead of serving as a space for liberation, edupreneurship learning within the OBE framework risks slipping into an instrumentalist approach measuring educational success by the extent to which students can produce economic goods. A curriculum that should function as a tool for social transformation risks becoming a medium for skills training aligned with capitalist logic: productive, measurable, and competitive. In critical theory terms, this reflects the colonization of the educational system by market economic values, subtly displacing the ethical and spiritual functions of Islamic education.

Nevertheless, seeds of emancipation remain visible. In informal interviews, some students expressed aspirations to "start a business that could help communities around the pesantren" or "develop teaching materials for orphaned children." Such statements although not dominant in classroom activities indicate that the potential for resistance to market logic persists in student consciousness. However, this potential requires structural reinforcement through reflective curriculum design, transformative pedagogical approaches, and intensive value-based mentoring.

It can therefore be concluded that the integration of edupreneurship in the PGMI curriculum occupies a grey zone between the emancipatory vision of Islamic education and the technocratic demands of the OBE system. The tension between the two cannot be resolved merely by adding courses or economic value indicators; rather, it calls for a recontextualization of the philosophy of Islamic edupreneurship as part of social dakwah, collective ethics, and community liberation.

This instrumental drift occurs when entrepreneurship is taught solely through technical components (business proposals, digital products, enterprise design) without being connected to social-communal awareness, spiritual ethics, or a critique of economic inequality. In such cases, the curriculum ceases to be a space for liberation and instead reproduces the very structures of inequality it should seek to transform.

Transformative Potential: Islamic Edupreneurship as Cultural Resistance

Although the integration of edupreneurship into the PGMI UNHASY curriculum is heavily influenced by the technocratic and output-oriented logic of the Outcome-Based Education (OBE) system, the findings of this study also reveal strong transformative potential when approached from the perspective of Islamic and pesantren values. This potential is embodied in the concept of Islamic edupreneurship an entrepreneurial approach that is not solely profit-oriented but deeply rooted in spiritual ethics, social responsibility, and solidarity with marginalized communities.

Classroom observations and extracurricular interactions indicate that some students and lecturers are aware that entrepreneurship within Islamic education cannot be limited to business plans alone; it must also be linked to values of khidmah (service), barakah (blessing), and social solidarity. Several concrete practices illustrate this orientation. One example is a student-developed digital product entitled "Poster Praktik Baik", designed as value-based visual teaching material. The product was intentionally priced very affordably, and all profits were allocated to support pesantren literacy programs, particularly the procurement of children's

reading materials and audiovisual aids for local pesantren libraries. This initiative demonstrates early forms of social entrepreneurship grounded in khidmah and community service rather than personal economic gain.

In reflective sessions, several students expressed a desire to design their businesses to support the economic independence of communities surrounding the pesantren for instance, by selling self-produced learning media at subsidized prices for small madrasahs or by prioritizing underprivileged children as primary beneficiaries of their products. These practices indicate mechanisms of cultural resistance against the dominant logic of profit maximization typically associated with entrepreneurship education.

Interviews with lecturers also revealed critical awareness of this transformative potential. One lecturer (Informant D4) stated:

> *"If we only train students to be businesspeople, the curriculum loses its soul. But if they can see entrepreneurship as a path of worship and service to the ummah, that is what true edupreneurship is."* *(Interview, May 21, 2025).*

This statement captures the emerging effort to reframe edupreneurship as a space for cultivating moral agency, solidarity, and social mission.

Furthermore, structural evidence of resistance can be found within the curriculum documents themselves. The 2024 revision of the Program Learning Outcomes (CPL) includes a new formulation emphasizing graduate contributions to broader social well-being: "Contribute to improving the quality of life as citizens who possess nationalism, comply with the law, demonstrate discipline, and take responsibility for their professional duties with a spirit of independence, perseverance, and entrepreneurship." This revised CPL strengthens the ideological foundation for a socially oriented Islamic edupreneurship that goes beyond market logic and aligns with the humanistic mission of Islamic education.

At the course level, lecturers have initiated micro-level curriculum adjustments. The updated Course Learning Outcome (CPMK) for Edupreneurship explicitly states: "Students are able to design edupreneurship products that have social impact within Islamic education." This explicit curricular shift serves as a formal mechanism that embeds social responsibility into edupreneurship learning, ensuring that product development is evaluated not only based on technical effectiveness but also on ethical contribution, community benefit, and alignment with pesantren values.

Although the PGMI UNHASY curriculum claims to be pesantren-based a tradition with a long-standing heritage of building the ummah's economy on

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principles of simplicity, mutual aid, and collective self-reliance these values have historically remained symbolic. However, the examples above indicate that symbolic values are gradually being translated into concrete student projects, assessment criteria, and micro-curricular structures.

Thus, while not yet fully mainstream, Islamic edupreneurship within the PGMI program shows emerging mechanisms of cultural resistance against the commodification of education. Through products such as the "Poster Praktik Baik," subsidized teaching media, reflective classroom dialogues, and revised CPL/CPMK formulations, the curriculum is beginning to cultivate graduates who are not merely survivors in the market economy, but agents of social transformation committed to collective empowerment and Islamic ethical ideals. This trajectory represents a promising foundation for designing a more transformative model of edupreneurship one firmly rooted in the mission of Islamic education and capable of challenging the reduction of entrepreneurship to market-driven performance indicators.

Table 1. Summary of Key Findings

Focus of Findings	Core Findings	Supporting Evidence
Curriculum Integration	Edupreneurship is embedded in the graduate profile and learning outcomes (CPL), directed toward creativity and economic independence.	2024 Curriculum Documents; CPL & Graduate Profile.
Learning Implementation	Learning is technical and project-based: development of business proposals and educational products.	Classroom observations (Jan–June 2025).
OBE System Pressures	Assessment is based on measurable outputs; market-oriented competencies dominate ethical and spiritual values.	Edupreneurship RPS; assessment rubric; interview with Informant D2.
Limited Integration of Pesantren Values	Values such as *khidmah*, *barakah*, and social responsibility are not yet explicitly integrated into practice.	Interview with Informant M3; field notes.
Tension Between Emancipation and Instrumentalization	Edupreneurship has the potential to empower students, but in practice it tends to become instrumental in meeting market and accreditation demands.	Product pitching observations; interviews with Informants D3 & M5.
Transformative Potential	When grounded in pesantren values, edupreneurship can function as a form of resistance against the commodification of education.	Interview with Informant D4; student aspirations.

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Discussion

Integrating Edupreneurship and the OBE Concept: Between Relevance and the Reduction of Meaning

The integration of edupreneurship within the PGMI curriculum at Universitas Hasyim Asy'ari, combined with the adoption of the Outcome-Based Education (OBE) framework, represents a reform-oriented step aimed at strengthening graduates' capacity to navigate contemporary socio-economic dynamics. OBE operates with a pedagogical logic that emphasizes measurable learning outcomes (Killen, 2000; Spady, 1994), while edupreneurship is embedded to instill a spirit of economic independence and creativity in future madrasah teachers (Assingkily & Rohman, 2019). Normatively, this combination promises educational relevance to the demands of the times. However, when examined critically particularly through the lens of critical theory this integration also opens the possibility of reducing the meaning of Islamic education to a mere instrument of the market and technocracy (M. W. Apple, 2013; Ball, 2012; Hiba & El Khalifi, 2025; Karwadi et al., 2025). In the context of Islamic education, this risk emerges when its spiritual and ethical values are displaced by the pressure of market competencies and product-oriented logic (Vali & Nasr, 2016).

An analysis of the 2024 PGMI curriculum reveals that entrepreneurial values are embedded within graduate profiles and learning outcomes, both implicitly and explicitly. One of the CPLs (Course Learning Outcomes) states that graduates should be able to develop innovative and economically valuable learning media. In addition, the Edupreneurship course covers the basics of Islamic business, business planning, and digital entrepreneurship practice. This reflects an effort to respond to the demands of the labor market and the digital creative economy a form of curriculum relevance to contemporary challenges.

However, classroom observations and interviews with lecturers and students indicate a tendency for edupreneurship integration, aligned with the OBE approach, to emphasize measurable aspects such as business products, business proposals, and presentation results. Foundational values within the Islamic entrepreneurial tradition such as barakah (blessing), social service, and moral responsibility are less internalized in the learning process (Beekun, 2006). In the framework of hidden curriculum theory, this suggests that spiritual and social aspects of education are overshadowed by performative and competitive logic (Jackson, 2002; Rossouw & Frick, 2023; Smith et al., 2023).

From a critical theory perspective, the dominance of OBE structures relying on standards, targets, and quantitative assessments often obscures the deeper objectives of Islamic education. Edupreneurship in such a context risks a reduction

in meaning: shifting from a movement for the empowerment of the ummah to the production of efficient market-oriented entrepreneurs. Thus, while appearing modern and relevant, without being anchored in value-based principles and local cultural contexts, OBE and edupreneurship risk distancing students from the holistic spiritual and social roots of Islamic tradition.

In reflective sessions, several students noted that their entrepreneurship assignments were not significantly different from conventional business simulations and that they struggled to see connections with Islamic values taught in other courses. This points to a gap between the normative curriculum and the enacted curriculum, as well as between pesantren narratives and classroom realities. From a curriculum theory standpoint, this indicates weak vertical integration between values, content, and learning practice.

Nonetheless, the seeds of transformation remain. Some lecturers have begun developing project-based social learning approaches that integrate business practice with service values. One lecturer even encouraged students to design products that could be distributed for free or at a subsidized rate to rural madrasahs. This marks the beginning of cultural resistance to market dominance recasting edupreneurship within the liberative spirit of Islam that champions the marginalized.

In terms of curriculum development, what is required is not merely a revision of content or learning outcomes, but a reconstruction of pedagogical and assessment approaches. The PGMI curriculum should frame entrepreneurship as a space for the praxis of values integrating skills, ethics, and social awareness. This means edupreneurship must be seen not merely as a measurable achievement but as a form of social ijtihad, a medium for service to the ummah, and an expression of moral responsibility.

Thus, the integration of edupreneurship and the OBE concept in the PGMI curriculum exists in a dialectical tension between relevance and the reduction of meaning. Relevance emerges when the curriculum responds to contemporary challenges; reduction occurs when the noble values of Islam are uprooted from educational praxis. The way forward lies in strengthening ethical and spiritual narratives within the curriculum, and in promoting reflective, contextual, and emancipatory curriculum development approaches.

Technical Pressures and the Risk of Curriculum Technocratization

The integration of edupreneurship values into the PGMI curriculum at Universitas Hasyim Asy'ari (UNHASY), framed within the Outcome-Based Education (OBE) approach, appears to be an innovative step in addressing the challenges of

education and the digital economy. The curriculum explicitly targets the strengthening of entrepreneurial spirit among prospective madrasah ibtidaiyah teachers, equipping them to be adaptive to the digital world while remaining rooted in Islamic and pesantren values. However, when examined through the lens of Henry Giroux's (2017) and Michael Apple's (2004) critical theory particularly their critiques of technocratic tendencies in education it becomes evident that there is a persistent tension between the spiritual-transformational orientation of Islamic education and the technical demands of the OBE system, which prioritizes measurability, efficiency, and instant output.

Document analysis shows that the PGMI graduate profile envisions students as individuals equipped with soft skills and economically productive capabilities. Courses on edupreneurship and learning outcomes that emphasize the development of educational economic products reflect this vision. In classroom practice (based on field observations), students are encouraged to design business proposals, create teaching aids, and develop digital-based marketing strategies. All of these activities are mapped in assessment rubrics based on technical success standards and measurable products aligned with the logic of Outcome-Based Education (OBE).

However, interviews with lecturers and students reveal that this process generates high technical pressure. Lecturers feel bound by the structure of the course syllabus (RPS) and the accreditation requirements that mandate specific outputs. Students, in turn, tend to focus more on completing assignments with the best possible results rather than internalizing the ethical, social, or spiritual values behind the entrepreneurial process. This illustrates the risk of curriculum technocratization: education is reduced to a set of procedures and measurable outputs in line with quality assurance systems, but loses its reflective depth, the meaning of barakah (divine blessing), or the vision of service inherent in Islamic education.

From the perspective of technocratic Islamic education, this phenomenon reflects a shift from education as a process of tazkiyah (spiritual purification) to education as a project of productivity. In a technocratic system, edupreneurship is no longer a tool for community empowerment or cultural resistance but becomes a competency symbol to be achieved according to predefined indicators. The curriculum is no longer a space for tajdid (renewal) but becomes an administrative document subject to bureaucratic and managerial logic.

Theoretically, this phenomenon aligns with critiques in critical curriculum theory, which argue that OBE operates within the framework of global capitalism, where education is commodified and measured by its contribution to the market (Giroux, 2017). In the PGMI context, this is evident in the way edupreneurship

courses are detached from the spiritual and cultural dimensions of the pesantren tradition. Values such as barakah, ikhlas (sincerity), or ta'awun (mutual assistance) are not included as assessment indicators and are often not discussed in depth during the learning process.

Nonetheless, from a reflective standpoint, there remains room for a shift in meaning. Several lecturers reported efforts to embed Islamic values into students' business projects such as linking business goals to community welfare (maslahah) or promoting honest trade practices. Unfortunately, due to the structural pressures of OBE assessment, these efforts are often marginalized by the necessity of completing technical tasks. Therefore, this discussion emphasizes that while the integration of edupreneurship into the OBE framework at PGMI UNHASY brings relevance and efficiency, it also carries a significant risk of eroding Islamic values in education. The curriculum risks losing its transcendent ethical dimension if it remains confined to a purely technical format, whereas Islamic education inherently requires the integration of knowledge ('ilm), practice ('amal), and ethics (akhlaq).

To avoid the trap of technocratization, curriculum development should adopt transformative strategies:1) Designing assessments that value processes, not merely outcomes. 2) Encouraging social and spiritual reflection in every edupreneurship project. 3) Integrating pesantren values as an ethical framework, not just as symbolic identity. 4) Strengthening dialogic spaces and mentoring that link entrepreneurial products to maqashid shariah (the higher objectives of Islamic law).

From this perspective, edupreneurship in Islamic education must not become a new form of curriculum capitalization, but rather return to being an ethical praxis that uplifts the dignity of the community, strengthens solidarity, and affirms barakah as its central orientation. Edupreneurs nurtured by such a curriculum would not only succeed economically but also emerge as teachers capable of educating, empowering, and illuminating society with integrity and values.

Edupreneurship as an Arena of Ideological Negotiation: Emancipation or Commodification

The integration of the edupreneurship concept into the curriculum of the Primary School Teacher Education (Pendidikan Guru Madrasah Ibtidaiyah – PGMI) program at Universitas Hasyim Asy'ari (UNHASY), particularly through the Outcome-Based Education (OBE) framework, creates a complex discursive space. On the one hand, it represents a strategic effort to equip students with entrepreneurial competencies in response to the rapidly changing demands of the labor market. On the other hand, this integration also raises epistemic and

ideological concerns, as entrepreneurial values constructed within technocratic and market-oriented logics risk eroding the transformative and spiritual substance of Islamic education.

Empirically, analysis of the 2024 PGMI curriculum documents shows that edupreneurship is positioned as part of the graduate profile and learning outcomes. Students are expected to develop innovative and economically valuable learning media while embodying entrepreneurial spirit grounded in Islamic and pesantren values. At face value, this reflects a synergy between Islamic values, economic independence, and professional demands. However, classroom observations and interviews reveal that the implementation in practice tends to emphasize business skills, product-based assessments, and technically measurable outputs, rendering the spiritual and social dimensions symbolic rather than substantive. From a critical theory perspective, as argued by Henry Giroux (2017) and Michael Apple (2004), education that is overly focused on technical achievements and market relevance is prone to curriculum commodification. Edupreneurship, initially designed as an empowerment strategy, risks becoming a mechanism for producing "market-ready" graduates who conform to neoliberal logic competitive, individualistic, and efficiency-driven. The curriculum loses its critical and ethical dimensions when values of service, justice, and barakah (divine blessing) are reduced to mere business proposals and entrepreneurial prototypes (Salim et al., 2023).

Nevertheless, field data also indicate spaces for ideological negotiation. Some lecturers and students, particularly those with strong pesantren backgrounds, attempt to embed spiritual values into the learning process. One lecturer guided students to create products for underprivileged madrasahs, prioritizing social benefit over high market value. Another student developed community-based Islamic learning media, rejecting commercial sales schemes and opting for a digital waqf model. Such practices demonstrate that edupreneurship can also serve as an emancipatory arena when interpreted as a pathway for dakwah (Islamic outreach), community empowerment, and social praxis rooted in Islamic values.

Within the framework of Islamic education, the role of a teacher extends beyond that of a knowledge transmitter or producer, encompassing the responsibilities of a murobbi (nurturer), mujtahid (social reformer), and agent of transformation. When the edupreneurship approach is grounded in the values of khidmah (service), barakah, and collective responsibility, it can become a concrete expression of liberating education, rather than a mechanism for turning students into mere instruments of economic production.

It is important to stress that OBE is not inherently problematic; it can serve as a valuable framework for ensuring effective learning outcomes. However, in the

context of Islamic education, OBE must be critically examined so that it does not obscure the core purpose of education forming the insan kamil (complete human being). A curriculum shaped solely by target-driven and efficiency-oriented logic, if not ethically safeguarded, risks distancing students from value reflection, social solidarity, and spiritual vitality.

Therefore, edupreneurship must be understood as an ideological negotiation space between educational structures that tend toward technocracy and the Islamic spirit that emphasizes humanity, justice, and service. In the hands of reflective lecturers and critical students, edupreneurship can become an arena for economic dakwah; however, if left to operate solely within a rigid OBE framework, it may evolve into a new form of educational commodification that diverges from divine imperatives. This finding aligns with studies indicating that contemporary Islamic education has seen the emergence of a paradigm that acknowledges the necessity of commodification as a response to socio-economic dynamics and the demands of the times. Yet this process does not necessarily eliminate spiritual values; rather, it reinforces the need for reconciliation between market logic and the substantive teachings of religion (Adiyasa & Lindawati, 2025; Nordian, 2023). In this sense, integrating entrepreneurial approaches into Islamic basic education should be positioned as an ideological negotiation space on the one hand as an emancipatory strategy for the economic independence of students, but on the other hand as a process that risks commodification if not ethically monitored.

In conclusion, the integration of edupreneurship and OBE in the PGMI curriculum is not merely a curriculum design project but an ideological project. Islamic education must reclaim the curriculum as a space not limited to cost-benefit calculations but directed toward a civilizational project that enlightens, empowers, and enhances community well-being. To this end, Islamic edupreneurship must be redefined not as a tool for competition, but as a manifestation of Islamic values in a just and transformative economy.

Islamic Edupreneurship as a Cultural Strategy

The integration of the edupreneurship concept into the curriculum of the Madrasah Ibtidaiyah Teacher Education (PGMI) program at Universitas Hasyim Asy'ari (UNHASY), particularly within the framework of Outcome-Based Education (OBE), reveals a complex discursive dynamic situated between technocratic demands and the transformative aspirations of Islamic education. Amid the globalizing trends in education that emphasize efficiency, measurability, and job readiness, the integration of edupreneurship emerges as a strategic curricular response. Yet beneath this formal strategy lies a deeper effort: positioning Islamic

edupreneurship as a cultural strategy to root pesantren values within an increasingly market-driven educational sphere.

Document analysis shows that the PGMI curriculum defines its graduates not only as proficient in basic pedagogy but also as capable of entrepreneurship grounded in Islamic and pesantren values. The learning outcomes reflect a demand to develop learning media and resources that are both innovative and educationally valuable. Observations and interviews indicate that students are guided to develop small-scale education-based economic projects ranging from the production of teaching aids to the digitization of instructional materials. Notably, in the process, some lecturers consciously instill principles of honesty, framing entrepreneurship not merely as a tool for personal achievement but also as a form of social responsibility.

From a critical theory perspective, the OBE curriculum has often been critiqued for instrumentalizing education into technical formats, emphasizing measurable outputs and individual performance. In such conditions, education risks becoming a servant of the market, losing its critical orientation as an instrument of social change (Jailani & Isma, 2024) However, when edupreneurship is designed and interpreted through a values-based framework as has been attempted in the PGMI UNHASY context it can serve as a subtle form of resistance to the dominance of capitalist educational ideology. In this way, Islamic edupreneurship can function not as a market worker's skillset but as a cultural agency.

In the tradition of Islamic education, entrepreneurship is not merely an economic activity but also an act of worship (ibadah), dakwah, and ta'awun (mutual cooperation). This aligns with the concept of amal shalih in Islam: productive work that benefits others and aligns with the interests of the marginalized. By positioning Islamic edupreneurship as a cultural strategy, the PGMI curriculum demonstrates that entrepreneurship education can be pursued not with a profit-driven mindset alone, but within a framework of community empowerment and the revitalization of pesantren values amid modernity. For example, students are not only encouraged to create products but also to reflect on who benefits from them, the extent of their utility, and how to avoid manipulative or exploitative business practices.

Interviews with students and lecturers reveal that many link their entrepreneurial practices to lived experiences in pesantren: engaging in trade while studying religion (Reciting the Qur'an while doing business), sharing resources with fellow students, and prioritizing barakah over large profits. This indicates that Islamic edupreneurship is not merely a competency but also a cultural identity that is instilled and transmitted. In this sense, integrating edupreneurship into the

curriculum becomes a strategy for strengthening Islamic cultural capital within the structure of modern higher education.

Thus, although OBE tends to be technocratic, in the PGMI UNHASY context there are deliberate efforts to Islamize its structure culturally transforming entrepreneurship education into a vehicle for shaping an Islamic ethos that is both contextual and meaningful. This reflects curriculum agency, in which educators and students are not passive recipients of structural mandates but active negotiators of meaning and educational direction. As a cultural strategy, Islamic edupreneurship allows rigid structures to be transformed into spaces of ethical, social, and spiritual praxis aligned with the mission of Islamic education. This aligns with research indicating that curricula should shape graduates in accordance with a state's ideological vision rather than as the mere product of social negotiation (Lidya et al., 2025).

Ultimately, this approach suggests that edupreneurship need not be confined within market logic. When managed critically and rooted in Islamic values, it becomes part of a cultural movement fostering economic self-reliance, strengthening community solidarity, and rejecting the dominance of capitalist ideology in education. In this way, the integration of edupreneurship and the OBE concept is not solely an academic strategy but also a form of cultural and spiritual alignment in designing the future of Islamic education.

Conceptual Tensions and Reflective Analysis

The implementation of edupreneurship within the PGMI curriculum at Universitas Hasyim Asy'ari (UNHASY) reveals significant conceptual tensions between the noble values of Islamic education and the technocratic pressures of the Outcome-Based Education (OBE) approach. On the one hand, Islamic edupreneurship is envisioned as an instrument for empowering students to acquire life skills, work ethics, and economic independence grounded in Islamic values such as barakah (blessing), honesty, and social service. On the other hand, in practice, these values are often reduced to measurable and standardized entrepreneurial competency targets. When course learning outcomes (CLOs) and indicators are overly oriented toward economic output and product-based results, the spirituality and social dimensions of edupreneurship tend to be overshadowed by the performative and competitive logic characteristic of OBE.

Analysis of PGMI curriculum documents shows that while there is normative discourse on the importance of integrating Islamic values, at the technical implementation level, market pressures and national accreditation requirements exert a stronger influence in shaping learning outcomes. This creates a tension

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between the transcendental orientation of Islamic education and the pragmatic demands of the labor market. Ideologically, the curriculum is not entirely neutral but rather functions as a site of discursive hegemony in which pesantren values must be negotiated with the logic of educational capitalism. In the perspective of critical theory Apple & Giroux, this tension reflects an ongoing contestation between education as a tool for social transformation and education as a mechanism for reproducing dominant structures.

Reflections based on classroom observations and interviews with lecturers and students reveal a gap between the value-driven aspirations in the curriculum documents and the realities of classroom practice. Several lecturers acknowledge that administrative pressures and curricular targets lead them to prioritize the final entrepreneurial products of students over the cultivation of Islamic character throughout the process. Similarly, students tend to perceive edupreneurship as an academic assignment rather than as a path of worship or social service. These findings suggest that integrating edupreneurship into the curriculum is not merely a matter of technical design but also involves an epistemological awareness and pedagogical approach capable of preserving the Islamic value framework amid modernization and market pressures.

Therefore, there is a need to reframe Islamic edupreneurship not merely as an economic competency tool but as a holistic cultural and spiritual strategy that bridges contemporary demands with Islamic values. In Islamic basic education, edupreneurship should not lose its transformative power simply because it is subsumed within the OBE framework. On the contrary, it should serve as a platform for articulating values, fostering emancipation, and creating a meeting point between worldly benefit and ukhrawi (afterlife) blessings.

Theoretical and Practical Implications

The integration of edupreneurship into an OBE-based curriculum in PGMI UNHASY reflects a contemporary effort to address the relevance challenges faced by madrasah teacher education in the era of digital transformation and the creative economy. Theoretically, this study demonstrates that the adoption of OBE and entrepreneurial values in Islamic education cannot be separated from the influence of Western educational epistemology, particularly its focus on productivity and technocratic curriculum design. This creates an adaptation challenge to preserve the character of Islamic education, which is grounded in adab (ethical conduct), sincerity (ikhlas), and barakah values that are difficult to quantify within the OBE framework.

Empirically, the findings indicate that the PGMI UNHASY curriculum incorporates a graduate profile oriented toward entrepreneurship rooted in Islamic and pesantren values. The learning outcomes encourage self-reliance, innovation in learning, and the development of economically valuable media. Entrepreneurship courses are embedded within the curriculum structure. However, the teaching approach remains largely technical and product-oriented, with limited integration of pesantren narratives of spirituality such as khidmah (service), barakah, and ukhuwah (solidarity). This demonstrates that while edupreneurship integration signals strategic progress, it risks a reduction in meaning if not guided by a strong ethical orientation.

The theoretical implication of these findings is the need for developing a contextualized critical curriculum theory that does not passively adopt models like OBE but adapts them in accordance with Islamic values and pesantren culture. Theories such as Freire's critical pedagogy or Bourdieu's habitus, while offering deep insights into power and social structures in education, must be carefully contextualized to avoid contradictions with Islamic principles (Jasminto & Rofi'ah, 2024). Dialogical education in the PGMI context, for instance, is not value-neutral but framed by ethics, morality, and respect for the authority of Islamic tradition. This aligns with the findings of Dede Dwi Kurniasih, who emphasizes the need for contextual approaches in curriculum implementation to ensure alignment with social realities and contemporary developments (Kurniasih et al., 2025).

From a practical perspective, this study offers important considerations for the development of Islamic education curricula. The integration of edupreneurship should be viewed not merely as a response to labor market demands but as a strategy for ummah empowerment. This means that entrepreneurship learning must be transformed toward an ethical, reflective, and spiritual orientation. Edupreneurship should not be limited to business techniques but should cultivate social change agents carrying a mission of dakwah and barakah. Therefore, lecturers need to be trained not only to teach business feasibility studies but also to integrate pesantren principles into the learning process for example, through the practice of riyadhah (spiritual discipline), shiddiq (truthfulness), or ikhlas in building a business.

Thus, the integration of edupreneurship into the OBE-based PGMI UNHASY curriculum should not merely serve as a technical tool for strengthening graduate competencies but also as a space for shaping character, social consciousness, and Islamic entrepreneurial spirituality. This will position PGMI not only as a producer of teachers competitive in the industrial era but also as a generator of intellectual cadres who carry the pesantren spirit into broader social transformation. Achieving

this requires pedagogical renewal, value-based curriculum development, and continuous institutional reflection so that PGMI can serve as a model of Islamic education that is both adaptive and deeply rooted in tradition.

CONCLUSION

The findings of this study demonstrate that the integration of edupreneurship into the OBE-based PGMI UNHASY curriculum operates within two competing directions. On one hand, the curriculum successfully incorporates values of creativity, independence, and the ability to produce economically valuable educational products through graduate profiles, learning outcomes, and project-based learning practices. On the other hand, the dominance of technocratic orientation and measurable output demands leads edupreneurship to be understood primarily as a technical and business-oriented activity, thereby limiting the emergence of spiritual, ethical, and social dimensions rooted in pesantren traditions such as ikhlas (sincerity), tawadhu' (humility), ukhuwwah (solidarity), and barakah (divine blessing).

Theoretically, this study expands and challenges critical education theories—particularly the works of Apple, Giroux, and Freire on the relationship between education and market structures. The findings reveal that pesantren-based values can function as mechanisms of cultural resistance against the commodification of education, offering a conceptual model of "Islamic edupreneurship" that integrates economic productivity with social responsibility and spiritual depth. This conceptual contribution enriches edupreneurship discourse in Islamic education by showing how Islamic ethical principles refine and extend critical theory through the incorporation of pesantren ethics as a foundation for emancipatory educational practices.

This study has certain limitations, particularly its focus on a single institutional context and the partial nature of the cultural resistance evidence. Therefore, future research is recommended to broaden the scope across various Islamic higher education institutions and pesantren, employ longitudinal approaches to assess the sustainability of social edupreneurship practices, and utilize classroom ethnography or design-based research to systematically embed pesantren values within learning designs. These efforts are crucial for developing an Islamic edupreneurship model that not only responds to contemporary economic demands but also strengthens the transformative mission of Islamic education.

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