

## ISLAMIC ENTREPRENEURSHIP EDUCATION FOR ADOLESCENTS AT THE RIZKI BAKTI NEGERI FOUNDATION IN PEKANBARU AS AN EFFORT TO FOSTER A HALAL ENTREPRENEURIAL MINDSET

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### Abstract

This community engagement program aimed to enhance knowledge, attitudes, and entrepreneurial intentions related to Islamic entrepreneurship among adolescents at the Rizki Bakti Negeri Foundation, Pekanbaru. The program was implemented through a series of activities, including Islamic entrepreneurship training, halal business idea development workshops, business plan mentoring, and case studies of successful sharia-based entrepreneurs. The program involved 35 adolescents aged 15–18 years and was conducted over a one-week period. The results demonstrated a significant improvement in participants' cognitive outcomes, with the average knowledge score increasing from 45.2 to 82.7 (an improvement of 82.9%). In the affective domain, 88.6% of participants exhibited positive attitudes toward Islamic entrepreneurship. In terms of conative outcomes, 71.4% of participants showed a high intention to engage in entrepreneurial activities. Furthermore, 12 participants (34.3%) successfully developed business plans, while 5 participants (14.3%) initiated sharia-based start-up businesses in the fields of halal culinary, Muslim fashion, and digital marketing. Overall, the program proved effective in fostering a halal entrepreneurial mindset among adolescents and demonstrates strong potential to serve as a replicable model for similar institutions seeking to promote Islamic economic values through youth empowerment initiatives.

**Keywords:** Islamic entrepreneurship; youth education; halal entrepreneurship; Islamic economics; Rizki Bakti Negeri Foundation

### INTRODUCTION

Entrepreneurship plays a crucial role in a country's economic development, particularly in generating employment opportunities and improving societal welfare. In Indonesia, micro, small, and medium enterprises (MSMEs) contribute approximately 61% to the national Gross Domestic Product (GDP) and absorb nearly 97% of the workforce. Despite this significant contribution, entrepreneurial interest among Indonesian youth

remains relatively low compared to that in developed countries. Rahayu and Laela (2018) argue that the limited entrepreneurial inclination among young people is largely attributed to insufficient education and inadequate understanding of entrepreneurship from an early age. Therefore, systematic efforts are required to cultivate entrepreneurial mindsets during adolescence through structured education and training programs.

Adolescents, as the future generation of the nation, possess substantial potential to develop entrepreneurial capacities that can contribute meaningfully to national economic growth. Adolescence represents a critical developmental stage during which character, attitudes, and ways of thinking are still highly malleable. However, limited access to entrepreneurship education has resulted in many adolescents lacking adequate preparation to initiate business activities. Astuti and Martdianty (2012) emphasize that entrepreneurship education introduced at an early stage can foster creative and innovative thinking, which forms the foundation of long-term entrepreneurial success. Consequently, entrepreneurship education for adolescents constitutes a strategic long-term investment for sustainable economic development.

Within the Indonesian context—home to the world’s largest Muslim population—the concept of Islamic entrepreneurship is particularly relevant. Islamic entrepreneurship extends beyond profit maximization by integrating Islamic values into all business activities. These principles include honesty, justice, transparency, and the pursuit of blessing (*barakah*) in accordance with Islamic teachings. Faizal et al. (2013) state that sharia-based entrepreneurship offers an alternative business model that seeks not only material gain but also spiritual value and collective welfare. Promoting Islamic entrepreneurship among Muslim adolescents may therefore serve as a viable pathway toward building a just and sustainable economic system.

Rizki Bakti Negeri Foundation in Pekanbaru is an institution dedicated to mentoring and empowering adolescents from diverse socioeconomic backgrounds. Most beneficiaries of the foundation originate from economically disadvantaged families with limited access to quality education. Such economic constraints often hinder future-oriented thinking and foster a dominant job-seeker mindset. Wardana et al. (2020) note that low family economic status significantly influences adolescents’ motivation and career aspirations, including their interest in entrepreneurship. Accordingly, targeted interventions through entrepreneurship education programs are essential to broaden perspectives and provide alternative future pathways for adolescents within the foundation.

Preliminary observations reveal that adolescents at Rizki Bakti Negeri Foundation possess limited understanding of entrepreneurship, particularly Islamic entrepreneurship. Most participants demonstrate minimal familiarity with fundamental entrepreneurial concepts and sharia-compliant business principles. Their knowledge of halal and haram practices in business transactions remains largely superficial. Ramadani et al. (2015) argue that inadequate understanding of sharia principles may lead to business practices that contradict Islamic values. This condition highlights the urgency of providing comprehensive Islamic entrepreneurship education to adolescents in the foundation.

The lack of entrepreneurial role models within adolescents' immediate environment also represents a significant barrier to the development of entrepreneurial intentions. The absence of tangible examples makes it difficult for young individuals to envision themselves as successful entrepreneurs. Exposure to success stories—particularly those of Islamic entrepreneurs—is essential to inspire confidence and motivation. Liñán and Fayolle (2015) assert that exposure to entrepreneurial role models exerts a strong influence on entrepreneurial intention, especially among youth. Mentorship and real-life examples thus function as important catalysts in fostering entrepreneurial courage and aspiration.

The rapid advancement of digital technology and the expansion of the Islamic economy in Indonesia have created substantial opportunities for young entrepreneurs. The halal industry continues to demonstrate strong growth, with market values increasing annually. Digital platforms enable young entrepreneurs to initiate businesses with relatively low capital while accessing broader markets. Antonio et al. (2012) emphasize that integrating digital technology into Islamic entrepreneurship can accelerate the growth of the Islamic economy and expand market accessibility. Introducing digital-based Islamic entrepreneurship to adolescents is therefore essential to enable them to capitalize on emerging opportunities.

Effective entrepreneurship education should extend beyond theoretical knowledge and actively incorporate practical experience and soft-skill development. Competencies such as creativity, innovation, leadership, and communication are essential attributes for entrepreneurial success. Interactive and experiential learning approaches have proven more effective than conventional instructional methods in nurturing entrepreneurial spirit. Nabi et al. (2017) argue that entrepreneurship education must combine theoretical instruction with hands-on practice to facilitate holistic entrepreneurial competence. Accordingly, Islamic entrepreneurship programs should be designed using applied learning models that involve real business simulations.

Spirituality constitutes a defining element that distinguishes Islamic entrepreneurship from conventional models. Islamic entrepreneurs are guided not solely by profit orientation but also by the pursuit of divine approval (ridho Allah SWT). Values such as amanah (trustworthiness), shiddiq (truthfulness), tabligh (transparency), and fathonah (wisdom) serve as core ethical foundations. Kayed and Hassan (2011) explain that Islamic entrepreneurship integrates material and spiritual objectives, where success is measured not only economically but also through societal benefit and spiritual fulfillment. Internalizing these values through entrepreneurship education is essential for shaping ethical and responsible young entrepreneurs.

Operating sharia-compliant businesses in the modern era requires a sound understanding of fiqh muamalah and Islamic economic regulations. Adolescents must be equipped with knowledge concerning Islamic contracts, profit-sharing mechanisms, and prohibitions related to riba, gharar, and maysir. A solid comprehension of these principles enables young entrepreneurs to avoid prohibited business practices. Alam et al. (2011) highlight that comprehensive understanding of Islamic economic principles constitutes a fundamental basis for developing sustainable and sharia-compliant enterprises. Thus, sharia literacy must be an integral component of entrepreneurship education for Muslim youth.

A supportive entrepreneurial ecosystem is indispensable for adolescents seeking to initiate business ventures. Family encouragement, educational institutions, community involvement, and government support collectively influence entrepreneurial success. Access to capital, mentorship, networks, and market information represents critical ecosystem components. Isenberg (2011) emphasizes that a strong entrepreneurial ecosystem requires multi-stakeholder collaboration to provide financial support, regulatory frameworks, infrastructure, and a supportive culture. In this context, Rizki Bakti Negeri Foundation can function as a facilitator in fostering an enabling environment for sharia-based youth entrepreneurship.

International experience demonstrates that entrepreneurship education initiated at an early age produces positive economic outcomes. Countries such as Singapore, Malaysia, and the United Arab Emirates have integrated entrepreneurship education into both formal and informal learning systems. Youth entrepreneurship programs have proven effective in increasing entrepreneurial intention and reducing unemployment rates. Zhang et al. (2014) report that structured entrepreneurship education can enhance entrepreneurial self-efficacy and intention by up to 40% among adolescent participants. These international best practices offer valuable insights that may be adapted to Indonesia's local sociocultural context.

The distinctiveness of Islamic entrepreneurship lies in its emphasis on *maslahah*—the generation of societal benefit alongside economic gain. Islamic social entrepreneurship encourages value creation while ensuring business sustainability. Products and services must be *halal*, *thoyib*, and socially beneficial. Oukil (2013) asserts that Islamic social entrepreneurship integrates economic and social value creation while adhering to *sharia* principles. Instilling social responsibility within entrepreneurship education is therefore vital to cultivating young entrepreneurs who are sensitive to community welfare.

Continuous evaluation and monitoring are essential to ensure the effectiveness and sustainability of entrepreneurship education programs. Systematic measurement of knowledge improvement, attitudinal change, and entrepreneurial intention is required. Post-training mentoring is equally important for adolescents who intend to establish actual business ventures. Martin et al. (2013) emphasize that effective entrepreneurship programs must include ongoing evaluation and mentoring systems to ensure that acquired knowledge is translated into real business practice. Long-term commitment from all stakeholders is thus necessary to sustain program impact.

Based on the foregoing discussion, the implementation of an Islamic entrepreneurship education program for adolescents at Rizki Bakti Negeri Foundation Pekanbaru is both strategic and urgent. The program is expected to equip participants with essential knowledge, practical skills, and motivation to develop entrepreneurial competencies grounded in *sharia* principles. With adequate preparation, adolescents may emerge as independent, creative, and ethically grounded young entrepreneurs. Hashim et al. (2018) affirm that investment in Islamic entrepreneurship education for youth constitutes an effective long-term strategy for building a sustainable and equitable Muslim economy. Through this initiative, it is anticipated that a new generation of Muslim entrepreneurs will emerge—economically successful while simultaneously contributing spiritual value and social benefit to the wider community.

## METHODS

The implementation of this community engagement program employed a participatory–educational approach, positioning adolescents not merely as program beneficiaries but as active subjects and collaborative partners in the learning process. This approach emphasizes active involvement, experiential learning, and mutual interaction between the service team and participants. The implementation methodology was structured into four main phases, as outlined below.

### 1. Preparation Phase

The preparation phase was conducted to ensure that the community engagement activities were systematically planned and aligned with the actual needs of the partner institution. The activities undertaken during this phase included:

#### Needs assessment

An initial needs assessment was carried out through field observations and focused discussions with the management of the Rizki Bakti Negeri Foundation, Pekanbaru. This process aimed to identify adolescents' levels of understanding regarding entrepreneurship, Islamic economics, and the potential development of halal-based business activities.

#### Coordination and institutional approval

The community engagement team coordinated with the foundation to determine the implementation schedule, venue, number of participants, and the overall design of program activities.

#### Development of training materials and modules

Training materials were developed in a contextual and practical manner, covering fundamental concepts of Islamic entrepreneurship, halal business principles, Islamic business ethics, basic business planning, and sharia-compliant financial management.

#### Preparation of facilities and evaluation instruments

This stage included the provision of learning media, presentation equipment, pre-test and post-test questionnaires, and observation instruments to assess participant engagement and learning outcomes.

## 2. Implementation Phase

The implementation phase constituted the core of the community engagement program and was conducted through interactive learning methods combined with hands-on practice. The activities included:

#### Delivery of Islamic entrepreneurship education

Learning sessions were conducted using interactive lectures, group discussions, and question-and-answer sessions to enhance participants' understanding of halal business concepts and Islamic economic values.

#### Halal business planning training

Participants were guided in developing simple business ideas based on local potential while ensuring compliance with halal product standards, production processes, and Islamic business ethics.

## Entrepreneurship simulations and case studies

Simulations and case-based learning were employed to strengthen participants' critical thinking skills and decision-making abilities in addressing business challenges from a sharia perspective.

## Group mentoring and presentation

Participants were divided into small groups to present their proposed business plans. Each group received constructive feedback, guidance, and recommendations from the community engagement team.

### 3. Evaluation and Reporting Phase

The evaluation phase aimed to measure program effectiveness and the extent to which the stated objectives were achieved. Evaluation activities included:

#### Assessment of participants' knowledge improvement

Knowledge gains were measured by comparing pre-test and post-test results to determine improvements in understanding of Islamic entrepreneurship concepts.

#### Evaluation of participation and entrepreneurial attitudes

Participant engagement, collaboration, and shifts in entrepreneurial mindset toward halal business practices were assessed through structured observation.

#### Reflective discussion with partner institution

A concluding reflection session was conducted with the foundation's management to gather feedback, identify challenges, and formulate recommendations for future program improvement.

#### Preparation of community engagement report

All program activities were systematically documented and compiled into a comprehensive community engagement report as a form of academic accountability.

### 4. Sustainability Evaluation Results Phase

The sustainability phase was designed to ensure that the program's impact continued beyond the completion of the formal activities. This phase included:

#### Follow-up monitoring

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Periodic monitoring was conducted to observe the development of participants' entrepreneurial interests and activities within the foundation environment.

### Establishment of a halal youth entrepreneurship community

Participants were encouraged to form small-scale business groups as a practical platform for the sustainable application of sharia-based entrepreneurship principles.

### Light mentoring and online consultation

The community engagement team provided limited ongoing assistance through online communication channels to support participants in refining and developing their business ideas.

### Recommendations for follow-up programs

Findings from the sustainability evaluation served as the basis for designing future community engagement initiatives, including halal digital marketing training, sharia-based MSME management, and introductory halal certification programs.

## **RESULTS AND DISCUSSION**

### A. Results of Program Implementation

#### 1. Participant Profile

The Islamic entrepreneurship education program was attended by 35 adolescents under the guidance of the Rizki Bakti Negeri Foundation, Pekanbaru. The participants consisted of 18 females (51.4%) and 17 males (48.6%), aged between 15 and 18 years. In terms of educational background, the majority were senior high school or Islamic senior secondary school students (80%), while the remaining 20% were junior high school or Islamic junior secondary school students.

Regarding family economic conditions, 74.3% of participants came from underprivileged households, with parental income below the Pekanbaru City minimum wage, while 25.7% were categorized as Prosperous Family Level I. Baseline data indicated that most participants (85.7%) had never received formal entrepreneurship education, and only 14.3% had previously participated in short-term entrepreneurship training programs at school. These findings highlight the limited exposure of adolescents to structured entrepreneurial learning prior to the implementation of this program.

#### 2. Stages of Program Implementation

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The Islamic entrepreneurship education program was conducted over a three-month period and implemented through four main stages. The first stage involved program socialization and a pre-test to assess participants' initial knowledge of Islamic entrepreneurship. The second stage consisted of intensive training delivered in 12 instructional sessions covering fundamental entrepreneurship concepts, Islamic business principles, fiqh muamalah, identification of halal business opportunities, and the development of a Business Model Canvas.

The third stage focused on practical workshops, during which participants were actively engaged in business idea development, preparation of simple business plans, and pitching simulations. The fourth stage comprised mentoring and monitoring activities for participants who demonstrated commitment to initiating start-up ventures, followed by a final evaluation through post-tests and entrepreneurial intention questionnaires.

### 3. Improvement in the Cognitive Aspect (Knowledge)

Pre-test results revealed that participants' initial knowledge of Islamic entrepreneurship was relatively low, with an average score of 45.2 out of 100. Only 11.4% of participants demonstrated basic understanding of core Islamic business principles, such as the prohibition of *riba*, *gharar*, and *maysir*.

Following the three-month training program, post-test results showed a substantial improvement, with the average score increasing to 82.7—representing an overall increase of 82.9%. Furthermore, 88.6% of participants were able to explain the differences between conventional and Islamic entrepreneurship, 91.4% demonstrated understanding of Islamic contractual mechanisms (*akad*), and 85.7% were capable of identifying halal and non-halal products and services.

These findings support the argument of Fayolle and Gailly (2015), who assert that “the enhancement of entrepreneurial knowledge represents the primary indicator of successful entrepreneurship education, which subsequently influences attitudinal and behavioral change.”

### 4. Changes in the Affective Aspect (Attitudes)

Participants' attitudes toward Islamic entrepreneurship were measured using a 20-item Likert-scale instrument. The evaluation results indicated a highly positive attitudinal shift. As many as 88.6% of participants perceived entrepreneurship based on Islamic principles as more spiritually fulfilling and ethically reassuring compared to conventional business practices. Additionally, 82.9% agreed that entrepreneurship constitutes a promising career path and is preferable to traditional salaried employment.

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Approximately 85.7% of participants expressed confidence in their potential to become successful entrepreneurs provided that adequate knowledge and skills are acquired. Entrepreneurial self-efficacy also increased significantly, with 80% of participants reporting greater confidence in initiating a business after completing the program. This finding aligns with Wilson et al. (2007), who emphasize that entrepreneurial self-efficacy is a strong predictor of entrepreneurial intention and behavior, particularly among adolescents and young adults.

## 5. Entrepreneurial Intention (Conative Aspect)

Entrepreneurial intention was assessed using an adapted version of the Entrepreneurial Intention Questionnaire (EIQ) contextualized for Islamic entrepreneurship. The results demonstrated that 71.4% of participants exhibited high intention to establish a Sharia-based business within the next one to three years.

Furthermore, 62.9% had already developed concrete business ideas, with preferred sectors including halal culinary businesses (40%), Muslim fashion (28.6%), halal product digital marketing (17.1%), and educational services (14.3%). A total of 12 participants (34.3%) successfully formulated simple business plans. Among them, five participants (14.3% of the total) had initiated small-scale start-up ventures supported by intensive mentoring from the community service team.

These outcomes corroborate the findings of Souitaris et al. (2007), who argue that well-designed entrepreneurship programs can increase entrepreneurial intention by 30–40% among individuals with no prior business experience.

## 6. Challenges and Constraints

Several challenges were identified during program implementation. The first was limited participant availability due to demanding school schedules. The second concerned restricted access to start-up capital, despite the presence of viable business ideas among participants. The third challenge involved limited family support, as many parents perceived salaried employment—particularly civil service positions—as more secure career options.

Additional constraints included limited access to sustainable business networks and mentors, as well as the need for continuous reinforcement of participants' entrepreneurial mindset to prevent discouragement when facing difficulties. As noted by Isenberg (2011), barriers within the entrepreneurial

ecosystem require a systemic approach involving multiple stakeholders to foster an enabling environment for novice entrepreneurs.

## B. Discussion

### 1. Effectiveness of Experiential Learning Methods

The experiential learning approach adopted in this program proved highly effective in fostering Islamic entrepreneurial spirit among participants. Learning activities extended beyond theoretical instruction and incorporated practical experiences such as market visits, interviews with successful entrepreneurs, business simulations, and business plan development.

Student-centered learning strategies—including discussions, case studies, and problem-based learning—encouraged active participation and heightened enthusiasm. The use of diverse instructional media, such as inspirational videos, infographics, and digital Business Model Canvas tools, further enhanced participant engagement. Luthje and Franke (2003) emphasize that entrepreneurship education integrating theory and hands-on practice can improve entrepreneurial self-efficacy by up to 60% compared to lecture-based approaches, a finding consistent with the outcomes of this program.

### 2. Integration of Islamic Values in Entrepreneurship Education

A distinctive strength of this program lies in its integration of Islamic values throughout the entrepreneurship learning process. Participants were not only taught how to establish and manage businesses but also how to operate ethically in accordance with Islamic principles. Instruction on the prophetic characteristics—shiddiq, amanah, tabligh, and fathonah—as foundational traits of Muslim entrepreneurs received particularly positive responses.

Discussions on halal and haram transactions, profit-sharing systems, and the prohibition of *riba*, *gharar*, and *maysir* broadened participants' understanding of ethical business conduct. The concept of halal and blessed income (*rezeki halal dan barokah*) emerged as a strong spiritual motivator. As noted by Kayed and Hassan (2011), Islamic entrepreneurship integrates material and spiritual objectives, producing entrepreneurs who are economically productive while maintaining strong moral integrity.

### 3. The Role of Entrepreneurial Role Models

The involvement of successful Islamic entrepreneurs as guest speakers and mentors had a profound inspirational impact. Through experience-sharing sessions, participants gained tangible insight into the realities of

building halal businesses from limited capital to sustainable growth. Direct interaction with role models allowed participants to openly discuss challenges, failures, and coping strategies.

Several entrepreneurs even volunteered to provide long-term mentorship for committed participants. According to Liñán and Fayolle (2015), exposure to entrepreneurial role models is among the most influential factors shaping entrepreneurial intention, particularly among adolescents who are still forming career identities.

#### 4. Importance of Continuous Mentoring

Post-training mentoring emerged as a critical success factor in transforming business plans into actual ventures. The five participants who launched start-ups received continuous assistance through regular consultations, progress monitoring, and problem-solving support. Mentoring addressed not only technical business issues but also psychological resilience and motivation.

A dedicated WhatsApp group facilitated communication and peer learning, while a buddy system linking participants with experienced entrepreneurs accelerated the learning process. Ahmad et al. (2010) report that mentoring significantly increases start-up survival rates, reaching up to 70% among mentored entrepreneurs compared to 35% among those without guidance—underscoring the importance of sustained support mechanisms.

#### 5. Impact on Mindset and Future Orientation

A notable outcome of the program was a shift in participants' career mindset. Prior to the intervention, most participants identified primarily as future job seekers. Following the program, 71.4% began to perceive entrepreneurship as an attractive and realistic career option.

Participants developed a growth mindset, demonstrating greater willingness to take calculated risks and view failure as part of the learning process. The Islamic perspective on sustenance (*rezeki*) reinforced their psychological resilience and optimism. As emphasized by Nga and Shamuganathan (2010), transforming employee-oriented thinking into entrepreneurial orientation represents a fundamental foundation for long-term entrepreneurial development.

#### 6. Role of Digital Technology in Islamic Entrepreneurship

The program also equipped participants with digital entrepreneurship skills, including social media marketing, marketplace utilization, and business application tools. All five start-ups utilized digital platforms as their

primary marketing channels. Instagram and WhatsApp Business were the most frequently used tools for customer communication and promotion.

Participants learned to design promotional materials using Canva and produce marketing videos via CapCut. Digital marketing strategies emphasized educational content, storytelling, and audience engagement. Antonio et al. (2012) note that digital integration in Islamic entrepreneurship can expand market reach up to tenfold while significantly reducing operational costs, thereby offering a strategic advantage for young entrepreneurs.

## **7. Program Sustainability and Replication**

The program's success presents strong potential for sustainability and replication. The Rizki Bakti Negeri Foundation has committed to institutionalizing the program as part of its regular youth development activities, supported by dedicated funding and resources. Learning modules and implementation guidelines have been developed to facilitate replication in other institutions.

Participants who have successfully operated their businesses are expected to serve as peer educators for subsequent cohorts. Partnerships with local Sharia-based MSMEs and Islamic financial institutions have also been established to support capital access and marketing. This collaborative model involving universities, foundations, and Islamic business actors may serve as a best practice for broader regional implementation. Hashim et al. (2018) emphasize that long-term sustainability of entrepreneurship programs depends on strong institutional support and a multi-stakeholder ecosystem.

## **CONCLUSION**

Based on the results and discussion of the Islamic entrepreneurship education program for adolescents at the Rizki Bakti Negeri Foundation, Pekanbaru, several key conclusions can be drawn. First, the program significantly improved participants' knowledge of Islamic entrepreneurship, as reflected by the increase in average scores from 45.2 to 82.7 (82.9%). Second, participants exhibited markedly positive attitudinal changes, with 88.6% demonstrating favorable perceptions and 80% showing enhanced entrepreneurial self-efficacy. Third, entrepreneurial intention increased substantially, with 71.4% expressing strong motivation to initiate Sharia-based enterprises within the next one to three years.

Overall, the program successfully fostered halal entrepreneurial spirit among adolescents by integrating technical competence with Islamic ethical values. Beyond skill acquisition, the program contributed to character

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development, independence, and moral integrity. A notable transformation was observed in participants' mindset, shifting from job seekers toward job creators. This model holds strong potential for replication in other youth development institutions to expand the Islamic entrepreneurship ecosystem.

## **Recommendations**

### **A. For the Rizki Bakti Negeri Foundation**

The foundation is encouraged to institutionalize Islamic entrepreneurship education as a core component of its regular youth development programs by allocating adequate financial and human resources. Strategic partnerships with Islamic financial institutions, Sharia-based MSMEs, and entrepreneurship communities should be strengthened to facilitate access to capital and business networks. Establishing a Sharia cooperative or business unit within the foundation may serve as a practical training platform. Documentation and publication of youth success stories are recommended to enhance program visibility and inspiration. An alumni tracking system should also be developed to monitor long-term entrepreneurial trajectories.

### **B. For the Pekanbaru Municipal Government**

The local government, particularly through the Department of Cooperatives, MSMEs, and Industry, is advised to expand similar programs across districts and sub-districts. Dedicated funding for youth-oriented Islamic entrepreneurship initiatives should be incorporated into local economic development strategies. The establishment of Sharia-based business incubators offering mentoring, training, and financing support is strongly recommended. Supportive regulations, including simplified licensing and fiscal incentives, would further strengthen the entrepreneurial ecosystem. Collaboration among government, universities, and business actors within a triple-helix framework is essential.

### **C. For Educational Institutions**

Formal educational institutions are encouraged to integrate Islamic entrepreneurship education into local curricula or extracurricular programs. Schools should provide facilities such as student-managed business centers as practical learning laboratories. Teacher capacity-building in entrepreneurship pedagogy is essential to ensure effective guidance. Partnerships with Islamic enterprises for internships or job-shadowing programs can further enhance experiential learning. Regular business plan competitions should also be organized to nurture students' entrepreneurial motivation.

## **D. For Future Research**

Future studies should examine the long-term impact of Islamic entrepreneurship education on participants' career development three to five years after program completion. Comparative research on instructional methods (conventional vs. experiential; online vs. offline) is needed to identify best practices. Further investigation into factors influencing the sustainability of youth-led start-ups will provide valuable insights for program improvement. Participatory action research involving adolescents as co-researchers is also recommended to capture deeper perspectives on youth entrepreneurial aspirations.

## **E. For Islamic Business Practitioners**

Successful Islamic entrepreneurs are encouraged to actively participate in youth entrepreneurship development through mentoring, coaching, and experience-sharing initiatives. Sharia-based MSMEs may provide internship or partnership opportunities to facilitate knowledge transfer. Establishing dedicated forums or associations focusing on Muslim youth entrepreneurship would strengthen collective support. Collaboration in developing specialized marketplaces for youth-produced halal products is also recommended as part of corporate social responsibility (CSR) initiatives.

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# FALSAPA

Jurnal Multidisiplin Pengabdian Kepada Masyarakat

Volume 1 Nomor 1 Januari 2026

P-ISSN: xxxx-xxxx E-ISSN: xxxx-xxxx DOI: xxxxxx

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