

Internalization of Entrepreneurship Character Based on Prophetic Values in Elementary Madrasah Students

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Abstract

Entrepreneurship education at the basic education level remains challenging because many school entrepreneurship activities focus primarily on product creation and selling experiences, while the internalization of ethical and character values receives limited attention. This condition indicates a gap between entrepreneurship practices and the development of Islamic moral character among Madrasah Ibtidaiyah students. This study aimed to formulate a school based community empowerment framework for internalizing prophetic entrepreneurial character among elementary madrasah students. The novelty of this study lies in developing an integrated mentoring framework that connects entrepreneurship education with the prophetic values of Siddiq, Amanah, Tabligh, and Fathonah through school activities, teacher mentoring, parental involvement, and community partnerships. This study employed a qualitative library research method supported by a systematic literature review approach. Data were collected from relevant academic sources published between 2019 and 2025 and analyzed using qualitative content analysis through data condensation, thematic coding, literature triangulation, and synthesis to develop a service oriented mentoring framework. The findings reveal that prophetic entrepreneurial character can be internalized through four main values. Siddiq is strengthened through honesty based business practices and transparent transactions; Amanah through mini cooperatives, production teams, and simple bookkeeping; Tabligh through Islamic Market Day activities and ethical product communication; and Fathonah through creative projects, problem solving activities, and digital product development. This study contributes a school based empowerment model involving teachers, parents, universities, and local entrepreneurs to develop honest, responsible, communicative, creative, and spiritually grounded Santri Preneurs. The framework supports Sustainable Development Goal (SDG) 4 on Quality Education, SDG 8 on Decent Work and Economic Growth, SDG 12 on Responsible Consumption and Production, and SDG 17 on Partnerships for the Goals.

INTRODUCTION

The global economic landscape of the 21st century requires education systems to prepare learners not only as knowledge recipients but also as ethical, adaptive, creative, and productive citizens. In Indonesia, this issue is particularly urgent because the national entrepreneurship ratio remains relatively low compared to the minimum threshold commonly associated with developed economies. Government policy through Presidential Regulation No. 2 of 2022 on National Entrepreneurship Development 2021–2024 emphasizes the need to accelerate the growth of entrepreneurship as part of improving economic quality, business competitiveness, and employment opportunities, as reported by Kementerian Agama Republik Indonesia in 2022. In line with this policy direction, the government targeted the entrepreneurship ratio to reach around 3.95%–4% in 2024, while several national reports still indicate that Indonesia's entrepreneurship ratio remains around 3.47% (Antara News, 2022; 2024). This condition shows that entrepreneurship education cannot be postponed until higher education or vocational training; rather, it needs to be introduced from the basic education level as part of character formation, creativity development, and economic literacy. Evidence from primary education shows that social

and sustainable entrepreneurship can be introduced through age-appropriate programs and evaluated from children's own perceptions, including their entrepreneurial confidence and intentions (Hogenstijn & Cuypers, 2023)

The urgency becomes stronger when placed in the context of Madrasah Ibtidaiyah. Data from the Badan Pusat Statistik show that Madrasah Ibtidaiyah is part of a nationwide formal basic education system under the Ministry of Religious Affairs, with schools, teachers, and pupils spread across provinces in Indonesia. This means that Madrasah Ibtidaiyah has a strategic position in shaping the early character of Muslim children. According to Kuratko (2024), entrepreneurship is not merely a business activity but a way of thinking and acting that is opportunity-obsessed, holistic in approach, and leadership-balanced. Therefore, entrepreneurship education in Madrasah Ibtidaiyah is relevant not only for preparing future entrepreneurs but also for cultivating initiative, responsibility, problem-solving skills, ethical communication, and social concern from an early age.

However, the real problem in the school context is not simply the absence of entrepreneurship activities. Many madrasahs have already introduced project-based activities such as market day, class bazaars, product exhibitions, school cooperatives, and small-scale student business projects. The problem lies in the fact that these activities often remain ceremonial, product-oriented, and weak in value reflection. Students may be trained to make products, sell goods, calculate simple profit, or promote their products, but they are not always guided to reflect deeply on honesty in transactions, responsibility in managing group resources, fairness in pricing, politeness in serving buyers, or wisdom in using digital media for promotion. As a result, entrepreneurship learning is often separated from Islamic character education. The central problem addressed in this review is not the absence of entrepreneurship activities in Madrasah Ibtidaiyah, but the weak internalization of prophetic values within those activities. In many school practices, entrepreneurship programs are still implemented as ceremonial events, such as market day, bazaars, product exhibitions, or class-based selling activities. These activities often emphasize product display, selling experience, and simple profit calculation, while giving limited attention to value reflection, ethical decision-making, teacher mentoring, parental involvement, and character evaluation. As a result, students may participate in entrepreneurship activities without being systematically guided to understand honesty in transactions, responsibility in managing resources, ethical communication with buyers, and creative problem-solving based on Islamic values. This condition creates a gap between entrepreneurship practice and the internalization of *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* as prophetic entrepreneurial characters.

This condition reveals a practical gap between religious instruction and entrepreneurial practice. Religious values are commonly taught in Akhlaq, Fiqh, or Islamic studies, while entrepreneurship activities are frequently treated as co-curricular or extracurricular programs without systematic integration of Islamic moral values. In fact, for Muslim students, entrepreneurship cannot be separated from the spiritual and ethical framework of Islam. The integration of religious values into economic education ensures that the pursuit of profit does not bypass social justice and moral integrity. Research among Indonesian students shows that Islamic values and entrepreneurship education can shape entrepreneurial intention through entrepreneurial inspiration and attitude (Wibowo et al., 2022). Therefore, Islamic-based entrepreneurship education should not only teach students how to create and sell products, but also how to internalize moral values in every stage of entrepreneurial action.

The need for this model is also supported by the direction of the madrasah curriculum. The Ministry of Religious Affairs, through the guide for *Projek Penguatan Profil Pelajar Pancasila* and *Profil Pelajar Rahmatan lil Alamin* (P5RA), emphasizes that projects in madrasahs are designed to help students investigate problems, solve problems, make decisions, and produce works, products, or actions (Indonesia, 2022). Project-based learning is relevant to this orientation because collaborative, iterative, disciplinary, and authentic learning activities can strengthen student engagement (Almulla, 2020). The guide also explains that P5RA can be implemented through co-curricular projects, integrated intracurricular learning, and extracurricular activities. It even opens opportunities for community involvement through field-based or problem-based learning. This policy direction provides a strong foundation for developing prophetic entrepreneurship mentoring in Madrasah Ibtidaiyah, because entrepreneurship projects can be

designed not only to train business skills but also to strengthen Islamic character and social responsibility.

From a developmental perspective, children aged 7 to 12 are in an important stage of character formation. Empirical evidence from Indonesian elementary schools also indicates that entrepreneurship education mediates the relationship between outdoor learning environments and students' entrepreneurial self-efficacy (Saptono et al., 2021). At this level, values are more effectively developed through concrete experiences, imitation, habituation, and guided reflection. Piaget's theory of cognitive development suggests that children at this level are transitioning into concrete operational thinking, making it the ideal time to introduce practical ethical dilemmas and cooperative learning through entrepreneurial activities (Priatmoko et al., 2025). In this sense, market day, classroom production projects, and school-based cooperatives can become ethical laboratories where students learn to practice truthfulness, trustworthiness, communication, and problem-solving in real social situations. By embedding prophetic values early on, schools can cultivate a stable commitment to integrity and a growth mindset toward innovation.

Prophetic-based entrepreneurship is rooted in the four major traits of the Prophet Muhammad SAW: *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. *Siddiq* refers to truthfulness, transparency, and honesty in every transaction. In entrepreneurship learning, this value can be introduced through simple practices such as honest product descriptions, fair pricing, accurate measurement, and truthful reporting of sales results. Posits that *Amanah* fosters a sense of accountability, encouraging students to produce high-quality work and respect the rights of others. In classroom projects, *Amanah* can be seen when students fulfill their group roles, take care of shared materials, and use money or resources responsibly.

Tabligh represents ethical communication, advocacy, and the ability to convey value to others. In entrepreneurship education, this value is closely related to students' ability to explain products, negotiate politely, serve buyers respectfully, and communicate benefits without manipulation. Internalizing *Tabligh* helps students overcome the fear of public speaking and social anxiety, which are common barriers to entrepreneurial action. Meanwhile, *Fathonah* represents intelligence, wisdom, creativity, and strategic thinking. Thus, *Fathonah* is not only about being clever in business but also about using creativity and digital literacy for beneficial, responsible, and socially meaningful purposes.

Although the theoretical foundation of prophetic-based entrepreneurship is strong, the existing literature still leaves several gaps. A review of a decade of Muslim entrepreneurship research shows that the field remains distributed across diverse themes and contexts, leaving room for more focused educational studies involving younger learners (Hassan, 2022). First, many studies on entrepreneurship education focus on higher education, vocational schools, or adult entrepreneurs, while empirical discussion at the Madrasah Ibtidaiyah level remains limited. Second, studies on Islamic entrepreneurship often emphasize normative religious principles but do not sufficiently explain how those values are internalized through daily classroom routines, school projects, mentoring, and community involvement. Third, research on character education in madrasahs generally discusses moral values broadly, but has not specifically connected *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* with entrepreneurial activities such as market day, product development, school cooperatives, and digital promotion. Fourth, there is still limited discussion on how the findings of Islamic-based entrepreneurship studies can be translated into practical mentoring, empowerment, or school-based community service programs.

This research, therefore, positions Madrasah Ibtidaiyah as a strategic site for developing Islamic-based entrepreneurial character. The school is not only a place for transferring knowledge, but also a social environment where children learn through repeated practice, teacher modeling, peer collaboration, and interaction with parents and the local community. The role of the teacher as a Murabbi is crucial in this process. The teacher must model prophetic traits, guide student reflection, and connect entrepreneurial practices with Islamic moral reasoning. Fathoni et al., (2024) emphasizes that teachers in Madrasah must integrate these values across all subjects, not just in Akhlaq or Fiqh. This means that entrepreneurship education should become part of the school culture through integrated lesson planning, project assessment, reflective journals, value-based rubrics, and collaboration with local entrepreneurs.

Family and community involvement also play a vital role in strengthening the internalization of prophetic entrepreneurial character. The tri-center of education school, home, and society must work together so that students experience consistent moral messages. When parents encourage independence, honesty, responsibility, and creativity at home, school-based entrepreneurship programs become more meaningful. A supportive domestic environment allows students to experiment with entrepreneurial ideas without the fear of failure, which is essential for developing *Fathonah*. The community can also function as a learning partner by providing local business mentors, real examples of ethical entrepreneurship, and opportunities for students to observe how Islamic values operate in economic life.

The novelty of this research lies in its focus on the internalization of prophetic-based entrepreneurial character at the Madrasah Ibtidaiyah level and its relevance for designing school-based mentoring and empowerment programs. Unlike previous studies that mainly discuss entrepreneurship as a technical competence or Islamic entrepreneurship as a normative concept, this research emphasizes the practical process through which *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* are embedded in students' daily entrepreneurial experiences. The ultimate objective is to formulate a conceptual and practical basis for developing prophetic entrepreneurship mentoring in Madrasah Ibtidaiyah, including teacher assistance, student project design, parental involvement, and community-based entrepreneurial empowerment.

Based on this background, this study is guided by two research questions. First, what school-level problems are found in the internalization of prophetic-based entrepreneurial character among Madrasah Ibtidaiyah students? Second, what school-based empowerment or mentoring model can be proposed to address those problems? These questions are important because this review not only aims to describe prophetic entrepreneurship conceptually, but also to synthesize practical problems and formulate a mentoring model that can be applied in school-based community empowerment programs.

The findings of this review are expected to inform the design of community service programs in Islamic basic education, aligning with the broader objectives of the Sustainable Development Goals (SDGs) to ensure inclusive and equitable education. Universities, teacher educators, and community service teams can use the results as a basis for developing training modules, mentoring schemes, value-based entrepreneurship projects, and school-community partnerships. Such programs may include teacher workshops on prophetic entrepreneurship, student mentoring in market day activities, parent engagement sessions, and collaboration with local Muslim entrepreneurs. This is relevant to the Sustainable Development Goals, particularly decent work and economic growth and reduced inequalities, but with a uniquely Islamic ethical foundation (Jumiati, 2024). In the digital era, this model must also respond to the use of technology in entrepreneurship learning. Digital platforms can support promotion, collaboration, and market simulation, but as warned by Faisal et al. (2025), technology must be mediated by prophetic ethics to prevent digital materialism and consumerism among young students.

In conclusion, the internalization of prophetic-based entrepreneurial character in Madrasah Ibtidaiyah is not merely a pedagogical alternative, but a strategic response to national economic challenges, ethical concerns, and the need for meaningful school-based empowerment. By connecting entrepreneurship education with *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*, madrasahs can prepare students to become creative, responsible, communicative, and wise learners. More importantly, this approach bridges the gap between Islamic values and economic life, ensuring that future generations are not only capable of creating opportunities but also committed to honesty, social responsibility, and service to humanity.

METHODS

This study employed a qualitative approach using a Library Research design, supported by a systematic literature review procedure. This method was selected because the study aimed to identify, evaluate, interpret, and synthesize existing literature related to the internalization of prophetic-based entrepreneurial character in Madrasah Ibtidaiyah students. According to Zed (2024), library research is not merely a preliminary stage of research, but a standalone method that treats literature as the primary source of evidence. Therefore, the data in this study were not collected through field observations or interviews but rather from academic publications, policy

documents, and relevant theoretical sources on Islamic education, entrepreneurship education, character internalization, and school-based community service.

In addition, the review process was conducted through several databases, namely Scopus, Sinta, Google Scholar, and Garuda. These databases were chosen because they provide access to international journals, nationally accredited Indonesian journals, and relevant academic publications in the fields of Islamic education, entrepreneurship education, madrasah pedagogy, and community service. The search process used a combination of English and Indonesian keywords. The main keywords were “Prophetic Values,” “Prophetic Entrepreneurship,” “Entrepreneurship Character,” “Islamic Entrepreneurship Education,” “Madrasah Ibtidaiyah Pedagogy,” “*Siddiq Amanah Tabligh Fathonah*,” “Islamic Character Education,” and “Entrepreneurship Education in Primary School.” To respond to the orientation of this study toward practical recommendations and community service, additional keywords were used, including “school-based community service,” “teacher mentoring,” “student entrepreneurship mentoring,” “madrasah empowerment,” “service learning,” “community engagement,” “pendampingan kewirausahaan madrasah,” “pengabdian kepada masyarakat berbasis sekolah,” and “pemberdayaan madrasah.” Service-learning becomes stronger when community engagement is integrated with academic learning and critical reflection rather than treated as an isolated service activity (Shea et al., 2023).

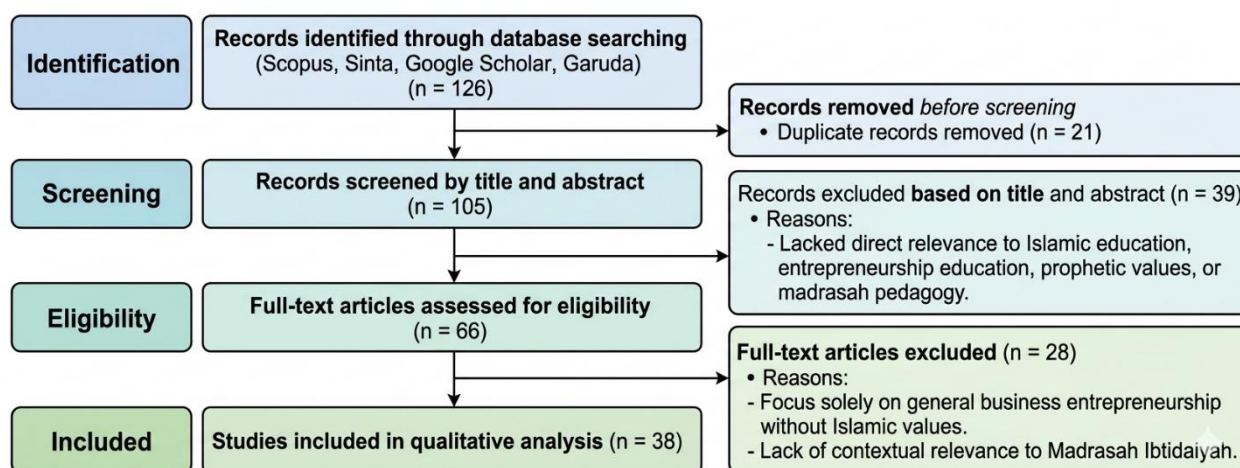


Figure 1. PRISMA 2020 Flow Diagram of the Literature Search and Selection Process

The document selection process was conducted and documented in accordance with the PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) 2020 guidelines (Page et al., 2021). As illustrated in the PRISMA Flow Diagram (Figure 1), the initial literature search across all databases identified 126 documents. After removing 21 duplicate records, 105 documents proceeded to the title and abstract screening phase. At this stage, 39 documents were excluded because they lacked direct relevance to Islamic education, entrepreneurship education, prophetic values, or madrasah pedagogy. The remaining 66 documents were evaluated through a full-text eligibility screening. From this process, 28 documents were excluded for focusing solely on general business entrepreneurship without Islamic values, or for not providing contextual relevance to Madrasah Ibtidaiyah. Ultimately, 38 documents were confirmed as eligible, relevant, and included in the final qualitative analysis.

Regarding the distribution of the sources, the final 38 eligible documents were retrieved from four primary databases. The majority of the literature was sourced from Sinta, contributing 18 documents (47.4%). This was followed by Google Scholar with 10 documents (26.3%) and Garuda with 6 documents (15.8%). Furthermore, 4 documents (10.5%) were retrieved from the Scopus database, providing an international perspective to the review. This distribution reflects a strong foundation in national educational contexts while maintaining relevance to broader academic discourse. The comprehensive literature search and data retrieval across these databases were systematically executed between January 10, 2026, and February 15, 2026. These databases were chosen because they provide access to international journals, nationally

accredited Indonesian journals, and relevant academic publications in the fields of Islamic education, entrepreneurship education, madrasah pedagogy, and community service.

To ensure the relevance and quality of the reviewed literature, the document selection was strictly guided by specific criteria. The inclusion criteria applied in this study were as follows:

1. Publications focusing on entrepreneurship education, Islamic entrepreneurship, prophetic values, character education, madrasah pedagogy, or school-based mentoring.
2. Sources demonstrating direct relevance to primary education, Madrasah Ibtidaiyah, or Islamic basic education.
3. Documents providing clear theoretical concepts, empirical findings, pedagogical strategies, or practical empowerment models.
4. Literature published in reputable/indexed journals, nationally accredited journals, academic books, official policy documents, or recognized Islamic classical sources.
5. Publications written in English, Indonesian, or Arabic.

Conversely, the exclusion criteria were determined as follows:

1. Publications that were not accessible in their full-text versions.
2. Articles exclusively discussing general business or commercial entrepreneurship without any educational relevance.
3. Studies that did not incorporate or relate to Islamic or ethical character values.
4. Sources with unclear authorship, predatory publications, or unverified academic validity.
5. Documents that were repetitive, redundant, or conceptually irrelevant to the core focus of this study.

Following the framework proposed by Snyder (2019), this systematic literature review was conducted to integrate diverse perspectives, identify gaps in current educational practices, and synthesize a conceptual framework for prophetic entrepreneurship that is developmentally appropriate for primary-aged children. The selected literature was organized into four main categories: theoretical literature on prophetic values, empirical studies on entrepreneurship education, studies on character internalization in Islamic education, and literature related to school-based mentoring or community service models. This categorization allowed the researcher to connect theological ideals with contemporary economic and educational needs and practical school empowerment programs.

The data analysis technique used in this study was qualitative content analysis. This technique was used to examine both the manifest and latent meanings contained in the selected literature. The analysis focused on how prophetic values *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* were conceptualized, how these values were connected to entrepreneurial character, and how they could be internalized through school-based activities in Madrasah Ibtidaiyah. The analysis began with data condensation, in which the researcher selected, simplified, coded, and organized the literature based on its relevance to the research focus. As emphasized by Miles et al. (2014), qualitative analysis involves an interactive process of data condensation, data display, conclusion drawing, and verification.

The coding process was carried out thematically. The first level of coding identified key concepts such as prophetic values, entrepreneurship character, Islamic education, student habituation, teacher modeling, curriculum integration, market day, school cooperative, project-based learning, service learning, and community empowerment. The second level of coding grouped these concepts into broader analytical themes, namely: prophetic value internalization, entrepreneurial character formation, pedagogical strategies, school culture, teacher mentoring, parental involvement, and community-based empowerment. The third level of coding synthesized these themes into a practical model of prophetic entrepreneurship mentoring for Madrasah Ibtidaiyah.

To strengthen the validity of interpretation, this study used literary triangulation. Findings from empirical studies were compared with normative Islamic concepts, curriculum policies, and pedagogical theories. This triangulation was intended to ensure that the resulting model was not only theoretically sound but also practically applicable within the institutional culture of Islamic elementary schools. Furthermore, the researcher applied a critical discourse lens to evaluate how cultural and religious nuances influence the interpretation of entrepreneurial success among young learners. This step was important to ensure that the study did not merely adopt a Western

economic perspective but positioned entrepreneurship within the ethical and spiritual framework of Islamic education, as suggested by Creswell and Poth (2023).

The synthesis of findings was directed toward the formulation of practical recommendations and a service-oriented model. The reviewed literature was summarized descriptively and analyzed to identify how prophetic entrepreneurship could be interpreted into mentoring, empowerment, and school-based community service activities. The synthesis produced several practical components: teacher training on prophetic entrepreneurship, student mentoring through market day or school cooperative projects, value-based assessment rubrics, reflective journals, parental involvement, and collaboration with local Muslim entrepreneurs. Thus, the outcome of this review is not limited to a theoretical explanation, but also contributes to the design of community service programs for Madrasah Ibtidaiyah.

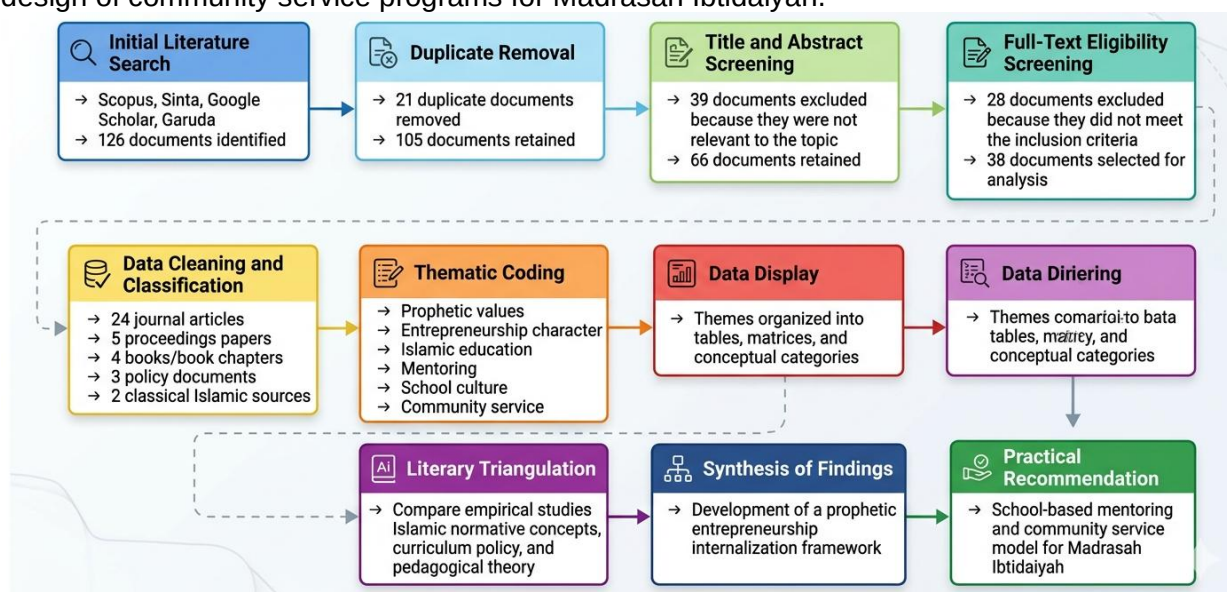


Figure 1. Flowchart of Qualitative Data Analysis

RESULTS

The literature synthesis indicates that the main challenge in Madrasah Ibtidaiyah is not merely the lack of entrepreneurship activities, but the limited transformation of these activities into systematic character internalization. Several recurring school-level problems can be identified. First, entrepreneurship activities such as market days, school bazaars, honesty canteens, and product exhibitions are often implemented as ceremonial or occasional programs. They tend to focus on product preparation and selling performance rather than on the internalization of prophetic values. Second, value reflection after entrepreneurship activities is still weak. Students are rarely guided to connect their business experiences with *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* through structured reflection or *mahasabah*. Third, teacher mentoring remains limited. Many teachers support entrepreneurship activities technically, but they do not always have clear mentoring instruments, lesson plans, reflective questions, or value-based rubrics to guide students' moral development. Fourth, parental and community involvement is still insufficient. Entrepreneurship activities are often conducted within the school environment only, without strong collaboration with parents, local entrepreneurs, university service teams, or the surrounding community. Fifth, evaluation instruments are still inadequate because assessment often focuses on product quality, creativity, or sales results, while honesty, responsibility, ethical communication, cooperation, and reflective awareness are not measured systematically.

These findings show (table 1) that prophetic entrepreneurship requires a more structured empowerment model. Such a model should not only provide entrepreneurship activities, but also include teacher mentoring, reflective journals, parental and community engagement, and value-based assessment instruments. Therefore, the proposed model in this review is formulated as a direct response to the school-level problems identified in the literature. In response to the problems identified above, this review proposes a school-based prophetic entrepreneurship

mentoring model. The model consists of six main components: honesty canteens, Islamic Market Day, mini cooperatives, teacher mentoring, reflective journals, and value-based rubrics. Each component is designed to address a specific problem found in school-level entrepreneurship practices. Honesty canteens respond to the weak practice and evaluation of *Siddiq*. Islamic Market Day responds to the ceremonial nature of entrepreneurial activities by transforming selling into ethical communication and Islamic transactional practices. Mini cooperatives address the lack of responsibility and resource management by training students to practice *Amanah* through bookkeeping, inventory, and role distribution. Teacher mentoring addresses the limited capacity of teachers to guide the internalization of prophetic values. Reflective journals address the weak reflection process after entrepreneurship activities. Value-based rubrics respond to the absence of instruments for assessing prophetic entrepreneurial character.

Table 1. Alignment Between School-Level Problems and the Proposed Prophetic Entrepreneurship Mentoring Model

School-Level Problem	Proposed Model Component	Expected Character Outcome
Entrepreneurship activities are still ceremonial and product-oriented	Islamic Market Day with structured reflection	Students connect selling activities with Islamic trading ethics
Honesty is not systematically practiced or assessed	Honesty canteen and transparent transaction reports	Students develop <i>Siddiq</i> through truthful buying, selling, and reporting
Responsibility in managing resources is still weak	Mini cooperative and class production team	Students develop <i>Amanah</i> through task division, bookkeeping, and inventory management
Teachers lack clear mentoring instruments	Teacher mentoring and prophetic entrepreneurship modules	Teachers become facilitators and role models of prophetic values
Students rarely reflect on moral experiences after business activities	Reflective journals and muhasabah sessions	Students understand the moral meaning of their entrepreneurial actions
Assessment focuses more on products and sales than character	Value-based rubrics	<i>Siddiq</i> , <i>Amanah</i> , <i>Tabligh</i> , and <i>Fathonah</i> become observable and measurable

The systematic review of verifiable literature shows (table 2) that the internalization of prophetic-based entrepreneurial character in Madrasah Ibtidaiyah can be organized into four core values derived from the traits of Prophet Muhammad SAW: *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. In this revised section, the synthesis is based only on sources that can be traced and verified through published journal articles, official policy documents, and relevant academic literature. The reviewed literature includes studies on honesty canteens, anti-corruption character education in Madrasah Ibtidaiyah, market day programs in elementary schools and madrasahs, P5RA-based entrepreneurship projects, teacher mentoring, and Islamic spiritual entrepreneurship.

The first finding concerns *Siddiq*, or truthfulness, as the ethical foundation of entrepreneurial character. The most concrete practice related to *Siddiq* in the reviewed literature is the use of honesty canteens. Anam & Sakiyati (2019) explained that honesty canteens function as media for character education because students are trained to buy, pay, and take change without direct supervision. This activity creates a real moral situation in which students must decide whether to act honestly or dishonestly. Nashihin and Asih (2019) also show that honesty canteens can be used as a model for evaluating character education because student behavior can be observed through their payment responsibility. In the context of Madrasah Ibtidaiyah, this finding can be connected with Mazid et al. (2019), who emphasized the importance of internalizing anti-corruption values among MI students. Therefore, *Siddiq* can be internalized through honesty

canteens, self-payment corners, transparent sales reports, and teacher-guided reflection after economic activities.

Table 2. Characteristics of Verifiable Sources Used in the Review

No.	Source	Type of Source	Context	Main Relevance to this Study
1	Anam & Sakiyati (2019)	Journal article	Honesty canteen and character education	Supports <i>Siddiq</i> through honesty-based economic practice.
2	Nashihin & Asih (2019)	Journal article	Honesty canteen in pesantren	Shows honesty canteen as a model for evaluating character education.
3	Mazid et al. (2019)	Journal article	Anti-corruption values in Madrasah Ibtidaiyah	Supports honesty, responsibility, discipline, and anti-corruption values in MI.
4	Dwinata et al. (2023)	Journal article	Market day in elementary school	Shows market day as a means of developing entrepreneurial character.
5	Badawi (2023)	Journal article	Market day in elementary school	Identifies entrepreneurial character values developed through market day, including honesty, creativity, innovation, discipline, cooperation, responsibility, independence, and self-confidence.
6	Syaifuddin (2024)	Journal article	Entrepreneurship week in Madrasah Ibtidaiyah	Supports entrepreneurship and art creation activities as character formation in MI.
7	Abas et al. (2023)	Community service article	Entrepreneurship training for MI teachers	Supports teacher mentoring as part of community service-based entrepreneurship development.
8	Nurcholida et al. (2022)	Journal article	Spiritual entrepreneurship in Islamic boarding school	Provides a verified basis for <i>Siddiq</i> , <i>Amanah</i> , <i>Tabligh</i> , and <i>Fathonah</i> in Islamic entrepreneurship.
9	Faisal et al. (2025)	Journal article	P5RA Market Day in MI An-Nafira	Supports market day as a contextual model for creativity, innovation, honesty, responsibility, and Islamic character in MI.
10	Azzahra et al. (2025)	Journal article	Market Day P5RA in MI Sullam Taufiq	Shows market day as a strategy to integrate academic, social, character, spiritual, and entrepreneurial dimensions.
11	Ilma & Ulfa (2025)	Policy document	P5RA guide for madrasah	Provides policy basis for project-based, interdisciplinary, and community-involved learning in madrasahs.
12	Brüne & Lutz (2020)	Systematic review	Entrepreneurship education in schools	Supports the broader relevance of entrepreneurship education for children and adolescents.

The second finding relates to *Amanah*, or trustworthiness and responsibility. The reviewed literature shows that entrepreneurial character is not developed only through selling activities, but also through the responsibility of managing resources, working in groups, recording transactions, and fulfilling assigned roles. Dwinata et al. (2023) found that market day programs in elementary schools develop character values such as responsibility, cooperation, confidence, creativity, and

communication. Badawi (2023) similarly explained that market day activities develop responsibility, honesty, cooperation, creativity, leadership, courage to take risks, hard work, and perseverance. In a Madrasah Ibtidaiyah context, *Amanah* can be developed through mini cooperatives, class-based production teams, product inventory tasks, and student roles as treasurers, sellers, or product managers. These activities help students understand that entrepreneurship is not merely about profit, but also about accountability and trust.

The third finding identifies Tabligh as ethical communication. Market day activities provide opportunities for students to communicate with buyers, explain products, answer questions, and practice polite service. Dwinata et al. (2023) show that market day encourages students to communicate actively during selling activities. Azzahra et al. (2025) also found that Market Day P5RA in MI Sullam Taufiq helps students plan, produce, market, and sell products while strengthening independence, creativity, responsibility, cooperation, honesty, and Islamic trading ethics. In this sense, Tabligh is not simply marketing skill, but ethical communication based on truthfulness and respect. Students learn to describe products honestly, avoid exaggeration, speak politely, and serve buyers responsibly. This finding supports the development of Islamic Market Day as a practical activity for internalizing Tabligh in Madrasah Ibtidaiyah.

Table 3. Recurring Themes Found in the Verifiable Literature

Theme	Supporting Sources	Main Finding	Practical Meaning for Madrasah Ibtidaiyah
Honesty-based economic practice	Anam & Sakiyati, (2019); Nashihin & Asih, (2019); Mazid et al., (2019)	Honesty canteens and anti-corruption education help students practice honesty and responsibility.	<i>Siddiq</i> can be developed through honesty canteens, self-payment systems, and transparent transaction reports.
Market day as entrepreneurial character education	Dwinata et al. (2023); Badawi (2023); Azzahra et al. (2025)	Market day builds creativity, responsibility, cooperation, honesty, confidence, and communication skills.	Market day can become a structured Islamic entrepreneurship project.
P5RA-based entrepreneurship in MI	Faisal et al. (2025); Azzahra et al. (2025).	P5RA supports contextual, interdisciplinary, project-based, and value-based learning.	Entrepreneurship can be integrated into madrasah projects, not only extracurricular activities.
Teacher mentoring and school empowerment	Abas et al. (2023); European Commission (2011)	Teacher training is important for implementing entrepreneurship education.	Community service programs should include teacher mentoring and module development.
Spiritual entrepreneurship	Nurcholida et al. (2022)	Islamic entrepreneurship can be built through <i>Siddiq</i> , <i>Amanah</i> , <i>Tabligh</i> , and <i>Fathonah</i> .	Prophetic traits can become the moral basis of entrepreneurship learning.
School-level entrepreneurship education	Brüne & Lutz (2020); Gorenc et al. (2023)	Entrepreneurship education in schools can influence entrepreneurial outcomes and human capital development.	Early entrepreneurship education is relevant for primary-aged learners when adapted to their developmental stage.

Table 4. Matrix of Prophetic Values, Evidence, and Community Service Implementation

Prophetic Value	Evidence from Literature	Practical School Activity	Community Service Implementation	Expected Output
<i>Siddiq</i>	Honesty canteens are used as media for character education and character evaluation (Anam & Sakiyati, 2019; Nashihin & Asih, 2019). Anti-corruption values are relevant to MI students (Mazid et al., 2019).	Honesty canteen, self-payment corner, transparent sales report.	Assistance in designing honesty-based transaction systems and reflection sheets.	Students practice honesty in buying, selling, and reporting.
Amanah	Market day develops responsibility, cooperation, honesty, and perseverance (Dwinata et al., 2023; Badawi, 2023)	Mini cooperative, class production team, product inventory task.	Mentoring in simple bookkeeping, task division, and group accountability.	Students develop responsibility, discipline, and trustworthiness.
Tabligh	Market day encourages students to communicate actively and ethically during selling activities (Dwinata et al., 2023; Azzahra et al., 2025).	Islamic market day, product presentation, buyer-seller simulation.	Training in polite communication, ethical promotion, and honest product description.	Students communicate confidently, honestly, and respectfully.
Fathonah	P5RA Market Day improves creativity, innovation, collaboration, and problem-solving (Faisal et al., 2025).	Recycled product project, STEM-based product, digital classroom shop.	Workshop on creative production, problem identification, and digital prophetic literacy.	Students create useful, ethical, and innovative products.
Teacher Modeling	Entrepreneurship education requires teacher preparation and mentoring (Abas et al. 2023; European Commission, 2011)	Teacher as mentor and role model.	Teacher training on prophetic entrepreneurship pedagogy.	Teachers become facilitators and models of prophetic entrepreneurial values.
Curriculum Integration	P5RA supports project-based and interdisciplinary learning in madrasahs (Kementerian Agama Republik Indonesia, 2022)	Integration with Aqidah Akhlak, Fikih, Mathematics, Bahasa Indonesia, and P5RA.	Assistance in developing lesson plans, project modules, and value-based rubrics.	Entrepreneurship becomes part of the madrasah learning culture.

The fourth finding concerns Fathonah, or wisdom, intelligence, and creative problem-solving. Faisal et al. (2025) in their study of P5RA Market Day at MI An-Nafira, found that the program improved students' collaboration, communication, problem-solving, creativity, decision-

making, courage, independence, honesty, and responsibility. This shows that entrepreneurship activities can train students to think creatively and solve practical problems. In prophetic entrepreneurship, Fathonah is not only academically intelligent but also able to identify needs, create useful products, manage limited resources, and make ethical decisions. Practical activities that support Fathonah include recycled product projects, simple STEM-based product innovation, digital product catalogues, and classroom shops guided by Islamic values.

Table 5. Service-Oriented Model Derived from the Review Findings

No	Stage	Main Activity	Related Evidence	Target Participants	Product/Output
1	Needs Assessment	Mapping existing entrepreneurship activities such as market day, canteen, cooperative, and product projects.	(Azzahra et al., 2025)	School leaders and teachers	Needs assessment report.
2	Teacher Mentoring	Training teachers to integrate prophetic values into entrepreneurship learning.	(Abas et al., 2023; European Commission, 2011)	Teachers	Prophetic entrepreneurship lesson plan.
3	Student Project Design	Designing honesty canteen, Islamic market day, mini cooperative, or recycled product project.	(Anam & Sakiyati, 2019); Dwinata et al., 2023; Faisal et al., 2025)	Students	Student entrepreneurship project.
4	Parent and Community Engagement	Involving parents and local entrepreneurs in student projects.	(Badawi, 2023).	Parents and community partners	Parent engagement guide and community partnership plan.
5	Digital Prophetic Literacy	Introducing ethical digital promotion and simple product catalogues.	(Nurcholida et al., 2022; Faisal et al., 2025)	Students and teachers	Digital classroom shop or online product catalogue.
6	Reflection and Evaluation	Conducting Muhasabah after entrepreneurial activities.	(Mazid et al., 2019); (Nashihin & Asih, 2019)	Students and teachers	Reflection journal and value-based rubric.
7	Sustainability Program	Building a school culture of prophetic entrepreneurship.	(Brüne & Lutz, 2020)	School community	Sustainable madrasah-based entrepreneurship culture.

The review also shows that prophetic entrepreneurship is closely related to community service implementation. The findings are not limited to theoretical explanation, but can be translated into school-based mentoring and empowerment programs. Abas et al. (2023), for example, conducted entrepreneurship training for teachers at Madrasah Ibtidaiyah Muhammadiyah Gondang, showing that teacher empowerment is an important entry point for strengthening entrepreneurship in the madrasah environment. This supports the idea that community service programs should not only target students, but also teachers, school leaders, and parents.

In addition, Ilma and Ulfa (2025) show that the P5RA entrepreneurship project at MIN 9 Blitar integrates entrepreneurial learning with Pancasila and *Rahmatan lil 'Alamin* values through

planning, implementation, evaluation, and follow-up for sustainability. Their findings also highlight the importance of parental engagement, institutional support, structured mentoring, and partnerships with local businesses. Therefore, prophetic entrepreneurship can be developed as a school-based community service model involving universities, teachers, parents, and local entrepreneurs. Therefore, prophetic entrepreneurship can be developed as a school-based community service model involving universities, teachers, parents, and local entrepreneurs. Evidence from an Indonesian Islamic boarding school indicates that humane entrepreneurship can combine institutional independence and innovation with stakeholder capability, commitment, and a spiritual approach (Anggadwita et al., 2021).

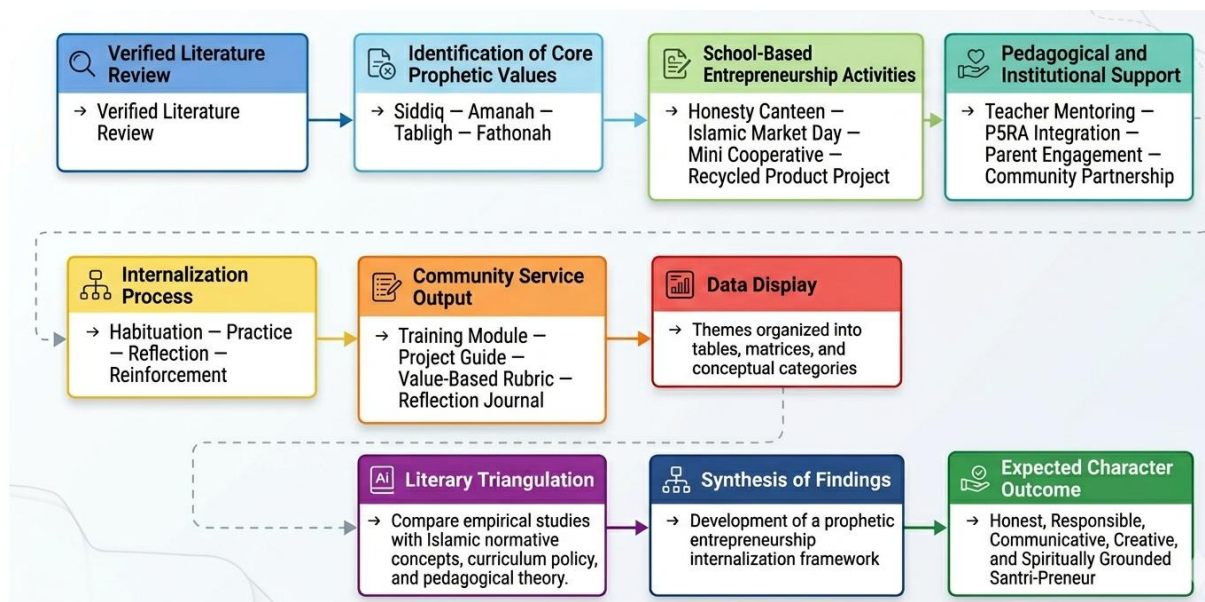


Figure 2. Conceptual Flow of Prophetic Entrepreneurship Internalization

Overall, the results of the review indicate that prophetic-based entrepreneurship in Madrasah Ibtidaiyah can be implemented through a structured school-based mentoring model. *Siddiq* can be strengthened through honesty canteens and transparent transaction practices. *Amanah* can be developed through mini cooperatives, group production, and inventory management. *Tabligh* can be trained through Islamic market day and ethical product presentation. *Fathonah* can be developed through creative product innovation, recycled-product projects, and simple digital entrepreneurship. These activities become stronger when supported by teacher mentoring, P5RA integration, parental involvement, community partnership, and reflective practice. Thus, the main contribution of this review is the formulation of a service-oriented model that connects Islamic values, entrepreneurship education, and school empowerment in Madrasah Ibtidaiyah.

DISCUSSION

The findings of this review show that prophetic-based entrepreneurship in Madrasah Ibtidaiyah should be understood as a school-based empowerment strategy rather than merely as a conceptual integration between Islamic values and entrepreneurship education. The main issue found in the literature is that entrepreneurship activities in schools often remain ceremonial, product-oriented, and weak in value reflection. Therefore, the proposed mentoring model is designed to transform common school entrepreneurship activities into structured spaces for internalizing *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. In this discussion, each component of the model is examined in relation to the specific school-level problems it seeks to address.

Honesty Canteen as a Response to Weak *Siddiq* Internalization

The honesty canteen directly addresses the problem of weak honesty practice and limited character evaluation in school entrepreneurship programs. Through this activity, students are

placed in a real economic situation where they must take products, pay correctly, and take change without strict supervision. This practice allows *Siddiq* to be experienced, not merely explained. To make the activity more meaningful, teachers need to provide transaction logs, honesty reflection sheets, and weekly muhasabah sessions. In this way, the honesty canteen becomes not only a place for buying and selling, but also a moral laboratory for developing truthful behavior.

Islamic Market Day as a Response to Ceremonial Entrepreneurship Activities

Islamic Market Day responds to the problem of entrepreneurship activities that are often ceremonial and product-oriented. Market Day should be designed not only as a selling event but also as a structured learning activity in which students practice Islamic trading ethics. Students are guided to explain their products honestly, set fair prices, serve buyers politely, and avoid exaggeration in promotion. Through this process, *Tabligh* is internalized as ethical communication. The activity becomes more meaningful when teachers use communication rubrics and reflection questions that help students evaluate whether they have communicated honestly, respectfully, and responsibly.

Mini Cooperative as a Response to Weak Responsibility and Resource Management

The mini cooperative addresses the problem of weak *Amanah* in managing shared resources. In this activity, students are trained to manage products, record transactions, divide roles, maintain inventory, and report simple financial results. Each student can be assigned a specific role, such as treasurer, product manager, seller, recorder, or inventory officer. Through these roles, students learn that entrepreneurship requires responsibility, discipline, trustworthiness, and accountability. Teacher mentoring is important to ensure that students not only complete technical tasks, but also understand the moral meaning of fulfilling responsibilities.

Teacher Mentoring as a Response to Limited Pedagogical Guidance

Teacher mentoring is needed because many entrepreneurship programs fail to internalize values due to the absence of clear pedagogical guidance. Effective entrepreneurship education requires teachers to master entrepreneurial competences, pedagogical methods, and practical tools; therefore, teacher training should precede or accompany student entrepreneurship projects (Miço & Cungu, 2023). Teachers often facilitate market days or class bazaars, but they may not have sufficient instruments to connect these activities with prophetic values. Therefore, mentoring should focus on helping teachers design lesson plans, project modules, reflective questions, value-based rubrics, and classroom routines that integrate *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. In this model, teachers function not only as instructors, but also as Murabbi who guide, model, and evaluate prophetic entrepreneurial character.

Reflective Journals as a Response to Weak Value Reflection

Reflective journals respond to the problem that students often participate in entrepreneurship activities without reflecting on their moral experiences. After market day, honesty canteen activities, or cooperative projects, students need to be guided to answer simple reflective questions: Did I act honestly? Did I complete my responsibility? Did I communicate politely? Did I solve problems wisely? These journals help students connect practical experience with Islamic values. Reflection is important because character is not formed only through activity, but through guided meaning-making after the activity. Experiential learning requires not only concrete participation but also inquiry, reflection, conceptualization, and subsequent action, making reflective journals a substantive learning component rather than an administrative record (Morris, 2020).

Value-Based Rubrics as a Response to Insufficient Evaluation Instruments

Value-based rubrics address the problem of assessment that focuses mainly on product quality, creativity, or sales results. In prophetic entrepreneurship, evaluation should also measure honesty, responsibility, ethical communication, cooperation, creativity, and reflection. The rubric should include observable indicators of *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. For example, *Siddiq* can be assessed through honest reporting, *Amanah* through task completion, *Tabligh*

through polite and truthful communication, and Fathonah through creative problem-solving. With this rubric, teachers can evaluate entrepreneurial character more systematically.

SDG 4 emphasizes inclusive and equitable quality education and lifelong learning opportunities. Prophetic entrepreneurship supports this goal because it transforms entrepreneurship education into character-based, experiential, and value-oriented learning. SDG 8 emphasizes inclusive economic growth, productive employment, and decent work. Early entrepreneurship education in Madrasah Ibtidaiyah contributes to this goal by introducing students to productivity, responsibility, creativity, and ethical work habits from an early age. SDG 12 emphasizes responsible consumption and production. This goal is reflected in school-based entrepreneurial activities such as recycled-product projects, honesty canteens, and ethical market day programs, where students learn to produce, consume, and trade responsibly. A large international meta-analysis of universal school-based social and emotional learning interventions found positive effects across skills, attitudes, behavior, school functioning, and academic outcomes, while also showing that implementation quality matters (Cipriano et al., 2023). Meanwhile, SDG 17 is reflected in the need for partnerships among schools, parents, universities, local entrepreneurs, and community service teams.

Table 6. Connection Between Keywords, SDGs, and Practical Implications

Research Keyword	Related SDGs	Theoretical Implication	Practical Implication
Prophetic values	SDG 4, SDG 8	<i>Siddiq, Amanah, Tabligh</i> , and <i>Fathonah</i> provide an Islamic ethical foundation for entrepreneurship education.	Values are translated into honesty canteens, Islamic market day, mini cooperatives, and reflective practices.
Entrepreneurship character	SDG 8, SDG 12	Entrepreneurship is understood not only as profit-seeking, but as ethical productivity and social responsibility.	Students practice selling, producing, communicating, and managing simple resources responsibly.
Madrasah Ibtidaiyah pedagogy	SDG 4	Basic education becomes a strategic space for early value internalization through concrete experience.	Teachers integrate entrepreneurship into Aqidah Akhlak, Fikih, Mathematics, Bahasa Indonesia, and P5RA projects.
School-based community service	SDG 4, SDG 17	Community service becomes a bridge between academic knowledge and school empowerment.	Universities assist madrasahs through teacher training, module design, mentoring, and evaluation.
Teacher mentoring	SDG 4, SDG 17	Teachers function as Murabbi and role models in internalizing prophetic entrepreneurial values.	Teachers are trained to guide market day, honesty canteens, mini cooperatives, and student reflection.
Responsible production	SDG 12	Fathonah is linked to creative problem-solving and sustainable production.	Students create recycled products, simple innovations, and ethical digital catalogues.
Youth entrepreneurship	SDG 8	Entrepreneurship among younger generations begins with habits of honesty, responsibility, communication, and creativity.	Students build early entrepreneurial identity as honest, responsible, communicative, and innovative Santri-Preneurs.

Environmental entrepreneurship interventions can help primary students connect problem identification, scientific understanding, and entrepreneurial action, supporting the development of agency in addressing real environmental issues (Komodiki et al., 2021). The practical implication is that schools can design entrepreneurship projects that connect *Fathonah* with SDG 12. For example, students can create products from recycled materials, reduce plastic use during market day, make simple eco-friendly packaging, or create useful products from local resources. Through this activity, students learn that entrepreneurship is not only about making money, but also about solving environmental and social problems. Community service programs can support this process through workshops on recycled-product innovation, simple STEM-based product design, and digital catalogues for student products. This makes *Fathonah* relevant to contemporary challenges while remaining rooted in Islamic values. The integration of prophetic entrepreneurship with P5RA is also important. The P5RA guide issued by the Ministry of Religious Affairs explains that madrasah projects are designed as interdisciplinary learning activities in which students investigate problems, solve problems, make decisions, and produce works, products, or actions. This policy direction provides a strong foundation for implementing prophetic entrepreneurship in Madrasah Ibtidaiyah. Entrepreneurship projects can be integrated into intrakurricular learning, co-curricular activities, and extracurricular programs. Therefore, the discussion of prophetic entrepreneurship should not stop at theoretical values, but must be translated into school programs that are aligned with madrasah curriculum policy.

Table 7. Practical Development of *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* Through Mentoring and Habituation

Prophetic Value	Habituation Practice	Mentoring Activity	Actors Involved	Evidence of Internalization
<i>Siddiq</i>	Students buy and pay independently in an honesty canteen.	Teachers and university mentors design payment systems and honesty reflection sheets.	Students, teachers, university service team.	Students pay correctly, report transactions honestly, and reflect on dishonest temptation.
<i>Amanah</i>	Students manage class products, money, and inventory.	Mentors train students in simple bookkeeping, task division, and resource management.	Students, teachers, school cooperative manager.	Students complete roles responsibly and maintain group trust.
<i>Tabligh</i>	Students explain products during Islamic Market Day.	Mentors train students in polite selling, honest product description, and ethical promotion.	Students, teachers, parents, local entrepreneurs.	Students communicate clearly, politely, and transparently.
<i>Fathonah</i>	Students create useful products from local or recycled materials.	Mentors guide students in problem identification, product innovation, and simple digital catalogues.	Students, teachers, university mentors, local community.	Students produce creative, useful, and responsible products.
Integrated Prophetic Character	Students conduct Muhasabah after each project.	Teachers facilitate reflection using value-based rubrics and journals.	Students and teachers.	Students connect business experience with Islamic moral values.

The role of the teacher as *Murabbi* is central in this process. Prophetic entrepreneurship cannot be successfully implemented if teachers only act as technical instructors. Teachers must become role models of the values they teach. When teachers are transparent in assessment, punctual in fulfilling duties, responsible in managing class activities, and polite in communication, students observe prophetic values in daily practice. This is why teacher mentoring should become the first step in community service implementation. Abas et al. (2023), in their community service activity with Madrasah Ibtidaiyah teachers, found that teacher empowerment is an important entry point for strengthening entrepreneurship potential in the madrasah environment.

Parental and community involvement is also essential. Entrepreneurial character cannot be built only inside the classroom. Students need consistent reinforcement at home and in the surrounding community. Parents can support *Siddiq* by training children to be honest in managing pocket money. They can support *Amanah* by giving children small responsibilities at home. They can support *Tabligh* by encouraging polite communication in buying and selling situations. They can support *Fathonah* by allowing children to try simple creative projects and learn from mistakes. Local entrepreneurs can also be invited to serve as mentors, providing students with real-world examples of ethical business practices.

The findings suggest that a community service program on prophetic entrepreneurship in Madrasah Ibtidaiyah should involve at least five actors: university lecturers or service teams, madrasah teachers, school leaders, parents, and local entrepreneurs. Each actor has a specific function. University teams design modules and mentoring instruments. Teachers implement daily habituation. School leaders provide policy and facility support. Parents reinforce values at home. Local entrepreneurs provide real examples and business mentoring. This model also strengthens the theoretical implication of the study. Prophetic entrepreneurship expands the meaning of entrepreneurship education by combining economic competence with Islamic moral formation. Theoretically, this study shows that entrepreneurship among younger generations should not be reduced to financial literacy, product creation, or market competition. It should also include moral intelligence, social responsibility, environmental awareness, communication ethics, and spiritual accountability. This interpretation makes prophetic entrepreneurship compatible with the SDGs while maintaining the distinctiveness of Islamic education.

The practical implication is that Madrasah Ibtidaiyah can become a strategic site for preparing young generations to participate in future economic life ethically. Through honesty canteens, students learn *Siddiq*. Through mini cooperatives, they learn *Amanah*. Through Islamic Market Day, they learn *Tabligh*. Through recycled-product projects and digital catalogues, they learn *Fathonah*. Through teacher modeling and *Muhasabah*, these values become habits rather than abstract concepts. This approach helps students build an early Santri-Preneur identity: a learner who is economically creative, socially responsible, communicative, honest, and spiritually grounded.

As a supporting implication, this model is also relevant to several Sustainable Development Goals. It supports SDG 4 by promoting quality education through experiential and value-based learning. It contributes to SDG 8 by introducing ethical productivity and entrepreneurial habits from an early age. It is connected to SDG 12 through responsible production, recycled-product projects, and ethical consumption practices. It also supports SDG 17 because the model requires collaboration among schools, parents, universities, and local entrepreneurs. However, in this study, the SDGs are positioned as broader implications, while the main focus remains on prophetic entrepreneurship as a school-based community empowerment model.

CONCLUSIONS

This study successfully achieved its objective of formulating a school based community empowerment framework for internalizing prophetic entrepreneurial character among Madrasah Ibtidaiyah students. The findings demonstrate that entrepreneurship education integrated with prophetic values can strengthen students' entrepreneurial character by connecting economic activities with Islamic ethical principles through the internalization of *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* values. The novelty of this study lies in the development of an integrated mentoring framework that combines entrepreneurship education, prophetic character values, school based

entrepreneurial activities, teacher mentoring, parental involvement, and community partnerships to foster spiritually grounded Santri Preneurs. The proposed framework contributes to character based entrepreneurship education by emphasizing not only entrepreneurial skills but also honesty, responsibility, ethical communication, creativity, and social responsibility among elementary madrasah students. However, this study is limited by its qualitative library research design and the absence of direct empirical implementation to evaluate changes in students' entrepreneurial character development. Future studies should implement and evaluate this framework through empirical community empowerment programs involving students, teachers, families, and community partners to assess its effectiveness, sustainability, and broader applicability. The implementation of this model is expected to contribute to Sustainable Development Goal (SDG) 4 on Quality Education, SDG 8 on Decent Work and Economic Growth, SDG 12 on Responsible Consumption and Production, and SDG 17 on Partnerships for the Goals.

ETHICAL CONSIDERATIONS

This program is focused solely on respecting participants autonomy and ensured informed consent; no sensitive or personal information was shared.

CONFLICT OF INTEREST

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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AUTHOR CONTRIBUTIONS

Muhammad Yazid Al Busthomi conceptual framework, data collection, and data analysis. Muhammad Indra Yumanto research methods, and administration. Affan Haekal searched for sources.

DECLARATION OF AI USE

AI tools were used as editorial support during manuscript preparation. The authors confirm that all research contributions and conclusions are their own work.

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