

Prophetic Entrepreneurship to Improve Entrepreneurial Mental Readiness

Shanty Komalasari

Islamic Psychology, Antasari State Islamic University Banjarmasin
shantykomalasari@uin-antasari.ac.id

Sri Anafarhanah

Da'wah Management, Antasari State Islamic University Banjarmasin
srianafarhanah@uin-antasari.ac.id

Abstract

Entrepreneurial mental readiness is essential for students to have before starting a business. Given the importance of mental readiness in entrepreneurship, the researchers arranged *prophetic entrepreneurship* to increase the students' mental readiness for entrepreneurship at UIN Antasari Banjarmasin. Samples were taken randomly. After the screening process, 82 research subjects were obtained, then divided into experimental and control groups consisting of 41 people. The design used in this study was an *untreated control group design with pretest and post-test*. Data analysis used *Paired Sample T-Test* to determine the effect of *prophetic entrepreneurship* on the experimental and control groups before and after the training. The initial assessment results show that students have low entrepreneurial mental readiness. However, training prophetic entrepreneurship can improve student entrepreneurship mental readiness with an effectiveness of 57%.

Keywords: Prophetic Entrepreneurship, Mental Readiness, Entrepreneurship.

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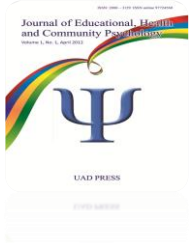
Introduction

The development of an increasingly sophisticated era has a positive and a negative impact on the life of this nation. If it is not handled wisely, advances in technology will reduce the number of workers so that it will be more difficult for people to find jobs and give birth. As a result, the unemployment rate would increase. This problem is serious, and one of its solutions is to prepare an educated workforce that can compete and reduce the number of unemployed (Fonna, 2019).

The government has made efforts to reduce the current unemployment rate, either by accelerating the establishment of Job Training Centers for graduates or by setting the standard of the education system in higher education regarding the Indonesian National Qualifications Framework (Shofiana, 2020). The higher education curriculum implemented based on the KKNl is expected to reduce the problem of competency gaps for higher education graduates with the needs of the business world or the world of work (Syahid, 2017). In addition, other government efforts in overcoming unemployment are by instilling an entrepreneurial spirit through training (Franita, 2016).

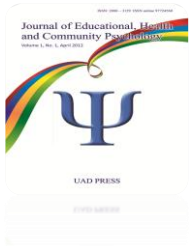
According to Hutagalung et al. (2019), students studying at tertiary institutions are required to complete studies, serve the community, and conduct research. They are also required to innovate in the world of work or, in this case, synonymous with entrepreneurship in entrepreneurship courses (Mujiburrahman et al., 2016). This course provided provisions for students in entrepreneurship. The role of universities is to provide provisions and shape the character of students so that when they graduate from college, they will be ready to work or become entrepreneurs independently (Rahayu, 2018). Because being an entrepreneur is considered a strategic choice of profession and the key to prosperity (Frinces, 2010). In addition, this profession could improve the quality of life by increasing purchasing power (Leuhery, 2019). Students are expected to rely not only on a diploma degree status to find a job but also to create jobs for themselves and others (Sari et al., 2020). UIN Antasari's tracer study showed that only 2% of UIN Antasari graduate students got their first job by becoming self-employed. This percentage is still small, but it shows the movement to work independently. For instance, opening a Learning Guide (Bimbel), food stalls, selling stationery, photocopying, cafes, running a Multipurpose-level Marketing (MLM) online, and several other businesses (Mujiburrahman et al., 2016). In other words, the internal environment of Higher Education is an essential factor in the development of entrepreneurial attitudes and must be planned in detail for this purpose (Othman et al., 2012).

Entrepreneurship is defined as identifying and exploiting business opportunities within the individual opportunity nexus. Then entrepreneurship is important for creating jobs, the economic and societal advancement of nations, and innovations (Frese & Gielnik, 2014). According to Praag (2003), the younger businessman has a greater chance of success in running a business. Entrepreneurship needs



to be done by the Indonesian people today, especially students and young people who are also driving the nation's economy. Students, who start a business, show various problems because of insufficient entrepreneurial knowledge (Ario & Anganthi, 2020). This condition requires students to learn a lot about entrepreneurship and be ready to face challenges in the business world (Komara & Setiawan, 2020). According to the tracer study results, UIN Antasari alumni experience problems finding work for several reasons, including lack of skills and knowledge, lack of confidence, lack of time management skills, lack of communication skills, lack of competitiveness, and lack of leadership and managerial skills (Mujiburrahman et al., 2016). Thus, these obstacles must be minimized so that they do not always become problems in the future. This condition indicates the importance of students taking possession of their entrepreneurial mental. As explained by Zhang et al. (2021), entrepreneurs' mental is the psychological activity and thinking mode of entrepreneurs in starting a business. It is also the sum of their thinking ability to make initial judgments and analyses on external things or events. And then, the mental model of entrepreneurs is a hot research issue in entrepreneurial psychology. It has been a concerning point in recent entrepreneurial education and training, which should be conducted according to the different entrepreneurs' mental models and profiles.

Entrepreneurship is considered to be a process with (at least) three phases: the prelaunch or opportunity identification phase in which the entrepreneur identifies viable and feasible business opportunities, the launch or development and execution phase in which the entrepreneur assembles the necessary resources for starting a venture, and the postlaunch phase in which the entrepreneur manages the new venture in such a way that it grows and survives (Frese & Gielnik, 2014). Many essential things are considered when someone starts a business. One of which is that students must have high innovation power to overcome the various problems they face (Pranoto et al., 2020). Entrepreneurs must be more innovative and adaptive than managers. Entrepreneurs must have three attitudes: growing effectuation, adapting cognitively, and learning from failure (Hidayat, 2018). In addition, for the survival of a business, an entrepreneur must also be adaptive to changes (Hisrich et al., 2008). According to Bygrave in Suryana & Bayu (2015), the characteristics of successful entrepreneurs are those who have dreams, and calculations, do not procrastinate, have determination, dedication to business and details, and consider money as a measure of success.



Meanwhile, according to Meredith (2000), an entrepreneur must be someone who can look ahead, be calculating, look for varied problem solving, and lead well.

Furthermore, entrepreneurs must have several characteristics, including being motivated, creative, innovative, committed, independent, willing to take risks, always looking for opportunities, and managing human resources (Suharyono, 2018). This ability is vital for an entrepreneur to have the ability to adapt to all unpredictable economic conditions. Entrepreneurial learning relates to the entrepreneur's development of new interpretations through seeking and recognizing opportunities and the way he manages and organizes his business (St-Jean & Audet, 2012). For a novice entrepreneur, it is required to see opportunities and calculate the risks faced later. In order to be able to compete at this stage, it is necessary to have qualified human resources (HR). Research has revealed that factors leading to success for novice entrepreneurs include family support, guidance and knowledge passed from mentors, and demographic similarities between entrepreneur and mentor (Kyrgidou & Petridou, 2013).

Meanwhile, according to Coduras et al. (2016), several things need to be considered in identifying mental readiness in entrepreneurship: passion, positivism, sacrificial capacity, ability to convince others, empathy, good communication capacity, leadership, and skills to do teamwork. An entrepreneur will be capable of running the business through such a mental attitude. Therefore, students' mental readiness for entrepreneurship needs to be optimized to be better prepared to face the risks faced later (Suviani et al., 2012).

Readiness is the willingness and ability to do something; it also refers to the environment within which an individual or institution has been prepared for a future task. On this basis, successful entrepreneurship relies on both willingness and entrepreneurial abilities, and environmental conditions. Attitude is a crucial element if a person is to achieve something; it is an important support for further development of one's willingness to venture into entrepreneurship or enhance entrepreneurial characteristics. The entrepreneurial attitude, also known as entrepreneurial thinking, is found among entrepreneurs and individuals successful in other fields (Othman et al., 2012). Mental readiness is a person's inner willingness to be on guard in the face of something (Minarsih, 2021) and relates to psychological aspects (Sofyan & Uno, 2012). According to Dalyono (2015), mental readiness

means having interest and motivation to do an activity. In addition, Kuswahyuni (2009) explained that mental readiness is a condition that includes the overall personality state resulting from growth and development throughout a person's life and daily experiences. Entrepreneurial mental readiness is a condition that shows a harmony between physical, mental maturity, and learning experience so that individuals can carry out certain work activities.

Moreover, entrepreneurial readiness is a condition where individuals are in a state of mental and physical readiness to respond to changes in the entrepreneurial world. The aspects that can strengthen readiness in entrepreneurship are knowledge, skills, and attitudes or abilities (Ratumbusang & Rasyid, 2015). Then Yuli (2019) revealed that entrepreneurship readiness is related to how a person can adapt to the problems they face. Furthermore, Melyana et al. (2015) put forward the definition of entrepreneurial readiness as the willingness, desire, and ability to become an entrepreneur, in this case, depending on the maturity level of someone's experience, mental state, and emotions. According to Pardiman & Khoirul (2020), entrepreneurial readiness is the mental condition of a person to work as an entrepreneur. The readiness is marked by a person's competence to observe and analyze the environment so that he can use his creative and productive potential to explore his entrepreneurial potential

Several things need to develop students' mental readiness, for instance, physical maturity, mental maturity, learning experience, and external practice experience (Ardiansyah, 2016). Based on the previous explanation, this study's definition of entrepreneurship mental readiness is the individual's overall condition, including physical, mental, and experience maturity to adapt to entrepreneurship activities. Entrepreneurship activities require optimal mental readiness because being an entrepreneur must be responsive to changes in the entrepreneurial world (Ratumbusang & Rasyid, 2015). Individuals require to have mental readiness to be able to adapt to the work environment (Rosulin & Paramita, 2016). So, if a student does not have optimal mental readiness, his entrepreneurial abilities tend to be not optimal.

Becoming a true entrepreneur is not only working to improve the quality of life for individuals but also for a universal role. Islamic entrepreneurship is the process of starting an enterprise to produce goods or render halal services to make reasonable profits. Islamic entrepreneurship does not involve

those activities which fail to ensure consumer rights, social responsibilities, ethical values, and healthy business practices (Hoque et al., 2014). According to al-Baghdadi (Antoni, 2014), in Islam, an entrepreneur is a caliph *fil ardh*, so a caliphate must be conceded and has a universal goal. Being a Muslim entrepreneur is undoubtedly better if someone looks at the Prophet's behavior in entrepreneurship because he is a good role model in every line of life. Prophetic entrepreneurship is intrinsic. According to Mansyur (2010), prophetic entrepreneurship is entrepreneurial values that come from the Prophet Muhammad SAW and the Koran, which are internalized in a person intrinsically to try their best. In general, prophetic entrepreneurship has five entrepreneurship criteria: faith-based, worship-oriented, having four prophetic traits (*Siddiq, Amanah, Tabligh, and Fathonah*), humanist, and a spirit of leadership with a natural conscience. The point is the presence of an integrative entrepreneurship motivation between individual motivation and divine motivation, both of which have the dimensions of the world (*hasanah* - happiness) and the hereafter (*Salamah* - salvation) so that it spurs activity and productivity of the individual, group and corporate businesses naturally and durably. This model is needed to increase entrepreneurial productivity intrinsically in entrepreneurship education programs in Indonesian universities (Mansyur et al., 2014). Profit-making is not the only goal of Islamic entrepreneurship. Rather, earning divided satisfaction, social welfare, and protection of national interest are the motivating forces of such entrepreneurship. An Islamic entrepreneur must depend on Almighty Allah SWT for the outcome of any action. It is known in Islam as *Tawakkul*. However, dependence on Allah without any thoughtful endeavor is not supported by Islam. Nevertheless, an entrepreneur must take a calculated risk. An entrepreneur cannot take his/her enterprise to the heights of excellence until he/she has extraordinary future anticipation and risk-taking skills by which he/she takes bold but wise and timely decisions (Hoque et al., 2014). According to Zulkifli & Saripuddin (2015), a business activity such as worship will encourage a Muslim to become a successful entrepreneur in this world and the hereafter. Therefore, every entrepreneur should continuously practice Islam based on the Qur'an and Sunnah and always be resourceful, fair, honest, trustworthy, and sincere in every business establishment conducted to high ethical values among entrepreneurs.

The difference between this study and other research is that in this study, the researcher formulated a prophetic entrepreneurship training module based on the theory of Mansyur (2010), which

formulated the scope of prophetic entrepreneurship based on entrepreneurial values originating from the behavior of Muhammad SAW and the Koran. Prophetic entrepreneurship in this study talks about faith-based prophetic entrepreneurship, worship-oriented prophetic entrepreneurship, and trustworthiness in prophetic entrepreneurship. Furthermore, it also discusses *tabligh* nature in prophetic entrepreneurship, *shiddiq* character in prophetic entrepreneurship, *fathonah* nature in prophetic entrepreneurship, humanist prophetic entrepreneurship, and the soul leads with a natural conscience. This training module has been tested first before being applied to research subjects. Along with this explanation, the current study wants to examine the effect of prophetic entrepreneurship training on increasing entrepreneurial mental readiness of UIN Antasari Banjarmasin students.

Hypothesis

1. There is a significant influence of prophetic entrepreneurship to improve the mental readiness of entrepreneurship of UIN Antasari Banjarmasin students.
2. Prophetic entrepreneurship is effective to improve the mental readiness of entrepreneurship of UIN Antasari Banjarmasin students

Method

Participants

Subjects in this study were active 8th-semester students, willing to be research subjects, and interested in entrepreneurship. The subjects in this study were 82 students of UIN Antasari Banjarmasin and divided into an experimental group of 41 people and a control group of 41 people.

Design

The method in this study uses a quantitative approach. The type of research used is experimental research by randomizing the subject into two groups: an experimental group and a control group.

The experimental group was given nine effective hours of prophetic entrepreneurship training consisting of 9 training sessions. Previous research subjects have filled out *informed consent* as

evidence that they agreed to become participants in prophetic entrepreneurship training in the context of this study. The experimental design to be carried out is as follows:

Table 1
Experimental Design

The	Pre	Intervention	Post-Intervention
Experiment	Y1	X	Y2
Control	Y1	-	Y2

Description:

Y1: Measurement before being given intervention

Y2: Measurement immediately after being given intervention

X: Intervention

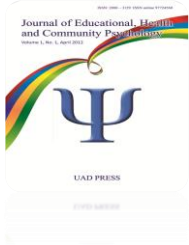
The independent variable is the experimental variable, which means that the variable is manipulated to study its effect on other variables. In comparison, the dependent variable is any form of subject response measured due to variations in the experimental variable. The experimental variable in this research is prophetic entrepreneurship training, and the dependent variable is entrepreneurship mental readiness. This study's data collection techniques used a Likert scale on entrepreneurship mental readiness and interviews. The data analysis technique used is a quantitative analysis using Paired Sample T-Test assisted by IBM Statistic SPSS 25.0 software. In addition, this study also uses qualitative analysis to support the form of interview data conducted by researchers.

Measurements

The measuring instruments used a Likert scale and were arranged based on aspects of entrepreneurial mental readiness developed from theory (Slameto, 2015). The theory of entrepreneurship mental readiness used in the measuring instrument of this research:

1. Physical, mental, and emotional conditions.
2. Needs, motives, and goals.
3. Other skills, knowledge, and understanding that have been used.

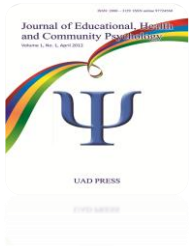
The type of scale used in this study is the Likert scale, a scale used to measure attitudes, opinions, and perceptions of a person or group of people about social phenomena. The components of this



Likert scale consist of, Appropriate, Very Appropriate, Not Appropriate, and Very Not Appropriate. The scale consisted of 11 items. The researcher on 200 respondents conducted the scale validity test. The try-out results stated that all of the items are valid because all item validity values are above the value of the r table (0.181). The reliability coefficient in this study was tested using the Cronbach Alpha formula. The reliability Cronbach alpha coefficient = 0.730.

Procedure

This research sought to recruit students who possessed both an adequate level of mental preparedness for entrepreneurship and a low level of mental preparedness. This research approach began with an initial assessment of 277 randomly chosen pupils to complete the scale of entrepreneurial mental readiness. Following that method, 42 students were identified as having a high level of entrepreneurial mental readiness, 216 as having an excellent level of mental readiness, and 19 as low. After being contacted, 82 individuals agreed to participate in the study and were divided into 41 for the experimental group and 42 for the control group. Additionally, the researchers administered a pretest to both groups prior to the training, followed by two days of prophetic entrepreneurship training and completion of the post-test. Additionally, after two weeks of instruction, a follow-up will be conducted to measure the impact of the training.



Prophetic

The contents of the training module used in *Entrepreneurship Training*:

Table 2
The contents of the training

No.	The Contents of The Training
1.	Introduction
2.	Ice Breaking
3.	Getting to know Prophetic Entrepreneurship
4.	Prophetic Entrepreneurship Based on Faith
5.	Prophetic Entrepreneurship Oriented Worship
6.	The Nature of Trustworthiness (<i>Amanah</i>) in Prophetic Entrepreneurship
7.	The Nature of <i>Tabligh</i> in Prophetic Entrepreneurship
8.	The Nature of <i>Siddiq</i> in Prophetic Entrepreneurship
9.	The Nature of <i>Fathonah</i> in Prophetic Entrepreneurship
10.	Ice Breaking
11.	Prophetic Humanist Entrepreneurship
12.	The Soul Leads with a Natural Conscience
13.	Closing

Data Analysis

Descriptions are used to examine data by summarizing or describing the data gathered in its entirety without making generalizations or conclusions applicable to the broader public. The following are the pretest and post-test results for students' entrepreneurial mental readiness in the experimental and control groups:

Table 3
Description of Statistics of Research Subjects

Group	N	Min	Max	Mean	Std. Deviation
PRE-Control Group	41	27	37	33.39	2,519
POST- Control Group	41	27	40	32.56	2,846
PRE-Experimental Group	41	27	37	33.15	2,555
POST-Experimental Group	41	32	44	39.29	3,092
Valid N (listwise)	41				

The control group's score data study revealed an average drop of 0.83. (Pretest 33.39 and post-test 32.56). In comparison, data analysis of experimental group scores revealed an average increase of 6.14 points (33.15 pretests and 39.29 post-test). Additionally, data analysis indicates that the control group received the lowest score of 27 and the highest score of 37, with an average of 33.39. The experimental group scored the lowest at 27 and the highest at 37, with an average of 33.15. The control group received the lowest score of 27 and the highest score of 40 on the post-test, with an average of 32.56. The lowest score in the experimental group was 32, and the highest score was 44, with an average of 39.29.

A condition for doing parametric statistical analysis in this study, specifically the paired sample t-test and independent sample t-test, is that the data be normal. Additionally, the normality test is performed to ascertain whether or not the research data are normally distributed. The Kolmogorov-Smirnov normalcy test was used in this study. The following are the results of the normalcy test:

Table 4
Kolmogorov-Smirnov Normality Test

	GROUP ^{Statistic}		
	df	Sig	.
PRE-Control Group	.118	41	.161
POST- Control Group	.122	41	.128
PRE-Experimental Group	.112	41	.200*
POST-Experimental Group	.126	41	.097

If the significance value (sig) of the pretest normality test and all post-test control and experimental groups is more significant than 0.05 ($p > 0.05$), the data are considered normal. According to Table 3, the pretest significance value for the control group is 0.161, and the post-test significance value is 0.128. Meanwhile, the pretest significance level for the experimental group was 0.200, and the post-test significance level was 0.97. All significance levels greater than 0.05 indicate that the data from the control and experimental groups were normally distributed. As a result, the paired sample t-test and independent sample t-test can be used to conduct the subsequent analysis.

Samples from the same subject are paired. Each variable is evaluated in various scenarios and conditions, known as the paired T-test. The paired sample t-test determines whether there was a significant change between the paired samples. The significant value is used to calculate the paired sample t-test results. This value is then used to guide the study's decisions. Additionally, assuming that the data were normally distributed, the paired sample t-test was used to compare the difference between the two means of two paired samples. The paired sample t-test revealed the following results in the control and experimental groups:

Table 5
Paired Sample T-Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	PRE-POST-KK	.829	2.469	.386	.050	1.609	2.151	40	.038
Pair 2	PRE-POST-KE	-6.146	3.030	.473	-7.103	-5.190	-12.991	40	.000

According to the paired sample t-test analysis above, output pair 1, or the control group, achieved a sig value (2 – tailed) of 0.038 > 0.05 , indicating no difference between pretest and post-test scores in the control group. While output pair 2, the experimental group, obtained a sig (2 - tailed) value of

0.000 < 0.05, it is possible to conclude that there is a difference between the experimental group's performance before and after training. This result indicates no statistically significant difference between the control and experimental groups based on the pretest and pretest obtained data.

The homogeneity test is the next step, and it is used to assess whether the variance (diversity) of data from two or more groups is homogenous (same) or heterogeneous (not the same). The independent sample t-test requires homogeneous data as one of the conditions (but not as an essential need). The homogeneity test was used in this investigation to examine whether the variance of the post-test data from the control and experimental groups was homogeneous. If the significance value (sig) > 0.05 ($p > 0.05$), the data are said to be homogeneous. The following table summarizes the post-test homogeneity test findings for the control and experimental groups:

Table 6
Homogeneity Test

	Levene Statistical	df1	df2	Sig.
Based on Mean	.877	1	80	.352
Based on Median	.941	1	80	.335
Based on the Median and with adjusted df	.941	1	79.505	.335
on trimmed mean	.888	1	80	.349

Based on the fact that the significant value (Sig) of Based on Mean is 0.352 > 0.05 ($p > 0.05$), it may be assumed that the variance of the post-test data for the control and experimental groups is the same or homogeneous. Then one of the independent sample t-conditions tests (not absolute) was met. An *Independent T-Test* is a comparative or different test that uses an interval/ratio data scale to assess whether there is a significant difference in the mean or mean between two independent groups. The two independent groups mentioned here are unpaired groups, which means the data sources are from distinct subjects. The Independent Sample T-Test was performed to see if there was a difference in the mean of two unpaired samples. The Independent Sample T-Test test requires that

the data be normally distributed and homogeneous (not absolute). The data is different if the significance value (sig 2-tailed) is less than 0.05 ($p < 0.05$). The Independent Sample T-Test test table is as follows:

Table 7
Test for Independent Sample T-Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	,877	,352	10,256	80	,000	6,732	,656	Equal	5,425 8,038
variances not assumed			10,256	79,457	,000	6,732	,656	Based	5,425 8,038

According to the results of the study, the significance value (Sig 2-tailed) of equal variances assumed is $0.000 < 0.05$ ($p < 0.05$), implying that there is a difference in the experimental group before and after prophetic entrepreneurial instruction, as evidenced by the increase in post-test scores, while in the control group, there were changes in the pretest and post-test scores, which show a fall in scores.

Furthermore, the Normalized Gain or N-gain Score test seeks to establish the efficacy of a specific method or treatment in one group pretest-posttest design research (experimental design or pre-experimental design) and research with a control group (quasi-experimental or proper experiment). The difference between the pretest and post-test scores was used to calculate the N-gain score test. It will be feasible to establish whether implementing treatment or training is effective or not by calculating the difference between the pretest and post-test scores or gain scores.

The formula for computing the N-Gain Score, as well as the table for each N-Gain Score category, are as follows:

$$N - Gain = \frac{\text{Post - Test Score} - \text{Pre Test Score}}{\text{Score Ideal Score} - \text{Pretest Score}}$$

Table 8
Categories of N-Gain Score

Percentage Score (%)	Description
< 40	Ineffective
40 – 55	Less Effective
56 – 75	Quite Effective
> 76	Effective

Following data analysis, the average value and N-Gain Score in the control and experimental groups are obtained as follows:

Table 9
Categories of N-Gain Value Acquisition Score

Group	Min	Max	N-Gain	Category
Discussion	Discussion	Discussion	Discussion	Discussion
Experiment	14.29	100.00	57.00	Quite Effective

According to the results of the preceding analysis, *prophetic entrepreneurship* has a success rate of 57 percent, putting it in the moderately effective category.

Discussion

This study sought to ascertain the effects of prophetic entrepreneurship on the entrepreneurial mental preparedness of UIN Antasari Banjarmasin students and the efficacy of prophetic

entrepreneurship in improving student entrepreneurship mental readiness. According to the data analysis results, the first hypothesis, "There is a significant influence of *prophetic entrepreneurship* to improve the mental readiness of entrepreneurship of UIN Antasari Banjarmasin students," is statistically accepted with a value sig (2 – tailed) of $0.000 < 0.05$ ($p < 0.05$). The second hypothesis, "*Prophetic entrepreneurship* effective to improve the mental readiness of entrepreneurship of UIN Antasari Banjarmasin students," is a significant analysis that shows the effectiveness of training by 57%, or in the quite effective category.

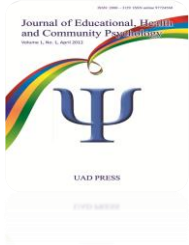
Entrepreneurial mental preparedness is regarded as one of the most significant characteristics students must possess. As in the era of society 5.0 and industry 4.0, students must be mentally prepared to enter the world of labor (Ibda, 2020). Because, in the age of Industry 4.0 and artificial intelligence, many human roles have been replaced by robots or artificial intelligence. Because of this condition, career prospects are becoming increasingly scarce (Savitri, 2019). Many individuals graduate from college each year and are looking for work. As a result, entrepreneurship is one of the more promising job possibilities to pursue; someone will be able to work, but someone will also be able to create job chances for others. Given the growing tough rivalry in the workplace, pupils should study entrepreneurship as early as possible. In addition to financial capital, mental readiness is seen as crucial in the operation of an entrepreneur (Burton et al., 2016).

Given the significance of mental readiness for entrepreneurship in preparing for a career, the researchers conducted prophetic entrepreneurial training (MacDermott & Ortiz, 2017). Researchers designed this course to boost students' mental readiness for entrepreneurship through various training sessions. The researcher expects that students will be physically and cognitively prepared to enter the workforce and be mentally prepared to be more mature by putting up this effort. *Prophetic entrepreneurship* is a training program developed by researchers to improve students' entrepreneurial mental preparedness. This program intends to make students in the experimental group comprehend, feel, and know how to perform entrepreneurship based on the Prophet Muhammad's (PBUH) teachings.

Furthermore, this program was held to extend the participants' horizons and strengthen their mental capacities in entrepreneurship based on prophetic concepts. Participants in training in their early adulthood, particularly students, are expected to be able to learn prophetic entrepreneurship as a preparation for the actual world of employment. Students are anticipated to be able to prepare themselves optimally for the world of entrepreneurship through *prophetic entrepreneurship*. The training provided is more than just a preparation for the world of work. Training *Prophetic Entrepreneurship* presents a thorough explanation of a well-known business model.

This program was chosen because it is appropriate for usage in Indonesia, where Muslims constitute most of the population. More than that, *prophetic entrepreneurship* teaches the concept of successful entrepreneurship, which can be observed in implementing the Prophet Muhammad's concept of entrepreneurship in trading. Training Researchers organized a *prophetic entrepreneurship* workshop online, separated into nine segments. The first lesson includes an introduction to *prophetic entrepreneurship* and a description of how the Prophet's trade began. He began learning entrepreneurship at the age of nine, herding goats belonging to the people of Mecca. The Prophet learned to trade at a young age, which undoubtedly sharpened his leadership mentality. He began trading with his uncle Abu Talib when he was 12 years old, where he learned a lot about the science of trading, mainly how to serve customers well. He then decided to sell clothing with his comrade As-Saib bin Abu Saib when he was 15. He learned how to build strong connections with coworkers due to this partnership. At 17, the Prophet Muhammad (PBUH) led a trading party abroad, visiting approximately 17 countries in succession for trading objectives. His reputation and integrity in business were excellent. Even his excellent reputation was well known in Iraq, Syria, Jordan, Yemen, and other trading cities (Indriyani, 2016).

Moving on from his reputation as a competent trader, Siti Khadijah was first interested in marrying him. When he married Siti Khadijah, he gave her a dowry of 21 young camels. His business empire expanded after he married. Prophet Muhammad (PBUH) is an accomplished manager whom her wife supported. It has been approximately 25 years since he established his reputation as a successful entrepreneur, and only 23 years later, he entered a prophetic era (Indriyani, 2016). What can be learned from Allah's Messenger in commerce is forming strong psychology and character as the vital



capital. His management acumens make the Prophet Muhammad (PBUH) earn the esteem of his business associates.

Furthermore, the second session of the training discussed how he conducted faith-based entrepreneurship. The Prophet Muhammad carried out entrepreneurship based on Islamic concepts and values, including monotheism, fairness (*al'adl*), and being *Ihsan*. The third session on prophetic entrepreneurship includes a description of worship-oriented entrepreneurship. The trainer underlined this session that all sorts of business activities are carried out to worship and gain the pleasure of Allah Almighty. If self-actualization is Abraham Maslow's highest basic need, then worship to obtain Allah Almighty's pleasure is the ultimate need to be met in prophetic entrepreneurship.

The training material covered in the fourth to seventh sessions is on *prophetic entrepreneurship* based on the four traits of the Prophet, namely *shiddiq*, *Amanah*, *tabligh*, and *fathonah*. It indicated that the entrepreneurship that the Prophet witnessed adhered to the principles of honesty (*Siddiq*), fulfilling promises (*Amanah*), delivering accurate information (*Tabligh*), and being smart (*Fathonah*). The *prophetic entrepreneurship* then offers content on entrepreneurship based on a humanist mentality in the eighth session. Entrepreneurship will undoubtedly provide several possibilities to encounter a wide range of individuals, consumers, or customers of diverse races, cultures, ethnicities, faiths, and other differences. Because Islam constantly reminds and teaches us to honor others, adopting a humanist mindset in business will keep someone from insulting others. The resource person explained in the previous session, namely the ninth material, which raised the theme of the spirit of leading with a natural conscience, that having the leadership spirit of the Prophet Muhammad taught to be able to manage employees or coworkers owned, it also requires an attitude of responsibility for all action or decision taken. Through this approach, the Prophet of Allah demonstrated the need to do all entrepreneurial endeavors with conscience or honesty, implying that everything should be done with a conscience when leading colleagues or employees.

The preceding description taught numerous basic entrepreneurship ethics, from which the concept of prophetic entrepreneurship was introduced. The *prophetic entrepreneurship* training given to students is not only in the form of the nine materials, but it also includes interactive discussions and dialogues. Training participants become increasingly aware that the concept of *prophetic*

entrepreneurship is very relevant if applied in today's age. *Prophetic entrepreneurship* has increased student entrepreneurship mental readiness by up to 57 percent, with a reasonably practical category. This fact demonstrates that there is a behavioral change in the trainees. According to social cognitive theory, people might learn from their surroundings or observe other people. Individuals will be motivated to act due to their observations (Ormrod, 2013). In this case, the surroundings or other individuals alluded to are accounts of the Prophet Muhammad's trading activity and attitudes hundreds of years ago, as told by resource persons in prophetic entrepreneurship training.

When training participants to learn more about *prophetic entrepreneurship*, they will have a sense of reinforcement near them, and it can be done alone or in conjunction with other activities. This condition is a term that is frequently used to allude to vicarious reinforcement. Bandura explained that vicarious reinforcement, also known as represented reinforcement, refers to witnessing other individuals who receive reinforcement, making people happy, and attempting to learn to be persistent to be like that person (Alwisol, 2012). The trainees appeared to be directly watching the Prophet Muhammad's procedure of running his firm through the Prophet Muhammad's development of the concept of entrepreneurship. Observing other people doing something can lead to the learning process, which does not occur immediately but rather through several critical processes of learning through observation, namely attention (attention process), representation (representation process), imitation of behavior (behavior production process), and motivation and reinforcement (Alwisol, 2012).

The first and most essential component that influences participants' behavior after participating in prophetic entrepreneurship is attention. Through the speakers' narratives, the participants focused their attention on the figure of the Prophet Muhammad (PBUH) during the session. Before imitating another individual, pay attention to that person. The imitation behavior must then be symbolized in memory. During the training, the trainer frequently supplies keywords in each session so that participants can recall the description of each content given. Furthermore, the stage of imitation of conduct is when the knowledge collected and stored is released into behavior which is evident from the training participants' interviews, action plans, and evaluation sheets.

Based on the findings of interviews conducted, it was discovered that the participants learned several things through *prophetic entrepreneurship*, including learning how the Prophet Muhammad was in entrepreneurship and then trading by imitating the Prophet's characteristics, such as being honest, trustworthy, intelligent, and conveying information. Correctly interact with customers, develop someone's argumentative, communicative, bargaining skills, self-promotion, and responsibility as a trader. Furthermore, the participants stated that as a result of this training, they were more daring and active in beginning a business, positioning themselves as inventive and creative people over time while adhering to the Prophets' ideals.

The trainees learned how to be an entrepreneur, but they also learned from the stories of Prophet Yusuf and Siti Hajar. Participants in the course reported that what they gained from prophetic entrepreneurship was altering their perspective on doing business according to Islam and discovering strategies and tips to become successful entrepreneurs based on the Prophet Muhammad's teachings. Furthermore, participants learned how to become someone who is not focused on just one thing but is free to work and be creative with the conditions as represented by our Prophet, specifically the Prophet Muhammad.

In addition to the many lessons that participants can acquire from prophetic entrepreneurship through interviews, participants expressed their appreciation for the training. They hoped the training would be offered again in person rather than online. Based on the action plan sheet that the participants completed, it is possible to conclude that they received insight, specifically the emergence of ideas and plans that will be carried out following participation in the training.

The participants' plan to carry out is that they begin to dare to enter the world of trade, want to learn more about entrepreneurship, want to create a business that can benefit the people around them, and do everything as well as possible. Perhaps they are looking for new experiences and wish to be an entrepreneur following the provisions of Allah's Messenger. Another goal is for the trainees to become creative, imaginative, honest, and trustworthy entrepreneurs who can transmit accurate information and are good at seeing possibilities. Furthermore, when the interview session was repeated to determine how far the action plan had progressed, most of the training participants had

ventured to start a business, namely by selling perfume, opening an online shop, or continuing a business that had stopped. When asked about the action plan, some participants cried because they felt very touched by the training material provided.

Motivation and reinforcement are the final components of the learning process. At the end of each content, trainers always gave motivation and reinforcement so that participants might feel encouraged by the training they attended. In addition, the training is based on an action plan that the participants completed. Then, prophetic entrepreneurship training will be provided based on the action plan. Then, based on the training evaluation findings, it was discovered that the participants were satisfied with the series of training events held.

Conclusion

Prophetic Entrepreneurship Training impacts and influences the mental readiness of UIN Antasari Banjarmasin students for entrepreneurship. This study can be evident in several changes students have experienced due to the training. Among the attitudes that have shifted are students who already have a business and demonstrate a more active and severe attitude toward running their business by following Prophet Muhammad's traits, *Siddiq, Amanah, Tabligh, and Fathonah*. According to what the Prophet Muhammad taught, students who do not have a business become more driven and engaged in building a business, one of which is altering the mindset to become more creative, innovative people with a positive attitude and way of thinking. These results demonstrate that prophetic entrepreneurship training helped boost the entrepreneurial mental readiness of UIN Antasari students.

Suggestions

Of course, certain things are still not optimal in this study; one of the challenges is that training activities are carried out online because they cannot be carried out offline. The reason for doing online training is to adhere to the government's health guidelines to limit the spread of the COVID-19 virus. As a result, researchers believe that they have not conducted a series of studies optimally,

particularly in training sessions, which should be maximized if done directly and face to face. As a result, further research needs to be conducted to expand the Prophetic Entrepreneurship behavior practiced by entrepreneurs, particularly in Indonesia.

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