

## Madrasah Management Model in Langkat District Based on Islamic Spiritual Entrepreneurship

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### Abstract

*This study aims to identify and know the madrasa management model in Langkat District based on Islamic Spiritual Entrepreneurship. This model will be used as a madrasah management strategy in Langkat District for the continuation of madrasas in the future. This research is descriptive quantitative and explanatory research. The research instrument used was a questionnaire that was accompanied by a brief interview to the research respondents. The data used are primary data and secondary data. Then the data is processed using SEM (Structural Equation Modeling) analysis techniques using AMOS. The study population is all employees implementing or managing madrasa management in Langkat District with a sample of 300 respondents selected according to the SEM analysis standard chosen by accidental sampling technique. The results showed that the management of madrasa based on Islamic values (combined with the values of professionalism) was considered capable of supporting madrasah management and sustainability in the future. There are several factors that support the management of madrasa based on Islamic values, its known honest behavior as the most important factor, the concept of worship to Allah SWT, blessing factor from Allah SWT. But Islamic values (siddiq, amanah, tabligh and fathanah), thankful behavior do not have a significant effect because the measurement is difficult to objectively carry out because it is related to the individual character of a nature that not everyone can or does not want to be measured directly and openly. Therefore it is necessary to have character education, the existence of spirituality education for management managers and optimal management supervision.*

### Keywords

management; madrasa;  
islamic values; spiritual;  
entrepreneurship



## I. Introduction

Madrasa in Langkat Regency have not had a good performance, namely they have not been able to manage the institution well with good leadership from the madrasah leadership. Madrasa do not yet have proper and independent planning, implementation, supervision and funding so that they have not succeeded in becoming effective educational institutions . There needs to be a clear vision of madrasa, namely the existence of Islamic character as a Muslim person in various situations and conditions both in schools and in the general public, a holistic orientation that places spiritual and transcendental values to achieve learning goals so that it is easy to develop insights and skills in an integrated manner, and is oriented towards quality, namely the process and results of education.

The management model based on spiritual entrepreneurship is considered the most successful as a strategy to change the management method of management of madrasah educational institutions for the better, especially in facing and adapting to the challenges of globalization facing Indonesia today, especially in Langkat Regency which must quickly

adapt to advances in science and technology accompanying it. In accordance with the basis of the initial development of madrasa, namely Islamic educational institutions that grow and develop from below and are small from the community, so they must have close management and involve the community and management based on spiritual entrepreneurship is the most appropriate.

Management with a spiritual entrepreneurial nuance is a combination of management methods based on an entrepreneurial spirit by prioritizing spiritual values to influence, inspire and enlighten while maximally empowering all human resources who play a role in managing the management of educational institutions. Based on the Islamic perspective, it is certainly associated with the teachings of Allah SWT which are sourced from the Al-Quran and Hadiths, so that all actions and decisions taken must be directly related to the divine reality, namely God Almighty (Tauhid).

Madrasa need management with spiritual entrepreneurial nuances because they are considered to be the most capable of facing the challenges of globalization and preventing the negative impact of advances in science and technology on the younger generation of Muslims in Langkat Regency. Management of madrasa institutions requires independence that includes creativity to adapt to changes and technological advances but still puts forward good ways that reflect good Islamic character in influencing all resources and society in managing madrasa. There is an element of good spiritual leadership as exemplified by the Prophet Muhammad as the most ideal and effective character in good management because it contains several main characters, namely *siddiq* (integrity), *amanah* (trustworthy), *fathanah* (work smart), *tabligh* (open, human relations). Therefore, in influencing others, in managing madrasas, it is by providing good examples, inspiring, without giving doctrine, making people aware without being hurt, awakening without coercion, and giving instructions by inviting without ordering.

An entrepreneurial person is someone who likes change, tries to find something new that is different from others, creates new added value, benefits himself and others, makes sustainable work, and is institutionalized to work effectively for others. A leader who leads a company with an entrepreneurial spirit will be able to carry a far-reaching vision for the institution or company he leads, strive to provide the best for the institution or company, dare to take risks and like challenges and have high resilience to face these risks. Leaders also try to create a good and strong brand or image so that it provides high value for the company / institution, provides satisfaction for stakeholders or users, and creates trust. This will make the institution survive and excel in competition, not being eroded by the current of globalization and the threat of internationalization of ideas brought from outside Indonesia, especially those that are contrary to Islamic teachings.

Methods in professional madrasah management based on the new paradigm of education management must focus on customers, with methods of improving the quality of learning, quality of graduates, improving the quality and qualifications of educators, and encouraging education to continue education to a higher level of education. This is in accordance with the objectives and management methods of spiritual entrepreneurship nuances. Siregar et al (2020) stated that an educational institution, including that which has an Islamic nuance, certainly has a goal in that direction. He hopes that his students become people of faith and piety by having competitive and comparative advantages. They are expected to have a balance between physical and spiritual strength and high sensitivity or in other words besides being expected to be students and students who are cognitively intelligent they must also have a high sense of responsibility and have good friendship towards parents, teachers and others

Islam is a complete guide in life. Therefore there is no separation between business or doing business with religion. Islam has a culture of entrepreneurship and guidelines based on the Koran and Hadiths for running its business. Muslims who run businesses must play both the role of worship and caliph well. A Muslim businessman will seek the blessings of Allah SWT above all else. Muslim entrepreneurs do business not only for profit but also to fulfill fardu kifayah. This research also states that many Muslims who successfully run their businesses based on culture and guidelines based on the Al-Quran and Hadiths but gradually lose their confidence. This is due to forgetting the fact that Islam is definitely related to business, Islam teaches a strong relationship between the Islamic method and its intrinsic value at work, namely providing benefits for others, positive, appreciation, growth and self-satisfaction, therefore in running a business with a soul nuance. Islamic entrepreneurship must continue to build self-confidence by continuing to explore potential strengths and improve weaknesses and continue to seek partners who are honest and have positive character .

Islamic values do not conflict with the times and modernization, even the spiritual values that are combined in the entrepreneurial spirit of entrepreneurs in Saudi Arabia will further help develop the entrepreneurial culture in Saudi Arabia and help the country's economy get better . Spiritual entrepreneurship is used as a way to build internal change initiatives in organizational work culture. The purpose of business is not just to seek personal financial gain or to socialize, but to create meaningful value for life. In other words, organizational performance is not only intended to provide value to the organization, but also to customers, stakeholders (stake holders), and even for the community, both around the organization's operational area and for wider community groups.

## **II. Research Methods**

### **2.1. Research Approach**

This research is a quantitative descriptive study. First of all, a quantitative descriptive research is conducted, which is to analyze the factors that play a role in the management of Islamic Spiritual Entrepreneurship-based management which will later be used as a model that has the most impact on the management and development of madrasas in Langkat Regency. In addition, interviews were also carried out in this study with the intent and purpose of knowing the status, symptoms, determining the similarity of status by comparing with the standards that have been selected and / or determined. The nature of this research is explanatory research, which is a research that intends to explain the position of the variables under study and the relationship between one variable and another. The explanation of the position of these variables is carried out through hypothesis testing.

### **2.2. Population and Research Sample**

The population of this research is all Madrasa school management managers. Langkat Regency has 52 madrasas. This study uses a directly determined target population, namely management leaders, teaching staff, administrative staff at 60 madrasahs in Langkat Regency. The madrasah in Langkat was chosen because the author is one of the administrators of the madrasa institutions in Langkat district, thus supporting the efficiency of time, distance, funds and manpower. Research has never been done before on the concept of management based on Islamic values in managing management, even though madrasa as Islamic religious educational institutions should fully describe Islamic values in the entire institutional process. The sample used for this study was 300 respondents, with the standard for determining the number of samples in accordance with the research needs with SEM analysis techniques.

### III. Discussion

Based on the data from the results of model data processing in Table 1., it is known that the feasibility test of the model using the data in the Goodness of Fit Table shows that the model has entered the fit category and is accepted so that it will be submitted in the next analysis which will be used as the basis for testing the research hypothesis.

**Table 1.** Feasibility Testing Index for SEM Model After Modification

Cut-off Value	Analysis Result	Model Evaluation
$\chi^2$ Chi-square	325,472	Fit
Significance Probability	0,001	Fit
RMSEA	1,302	Fit
GFI	0,032	Fit
AGFI	0,930	Fit
CMIN/DF	0,886	Fit
TLI	0,985	Fit
CFI	0,990	Fit

The test results to find out the truth of this research hypothesis can be used the following Weigh Regression Table:

**Table 2.** Regression Weight

Correlation Between Variable		Estimate	Prob.	
Clever to be grateful	→	Management of madrasa	-2,599	0,006
Honest behavior	→	Management of madrasa	0,888	0,006
Islamic values	→	Management of madrasa	-0,231	0,101
God's blessings	→	Management of madrasa	0,739	0,035
The concept of worship	→	Management of madrasa	1,881	0,018

Based on the data in Table 2, it can be seen that the test results on the structural model are based on the output of regression weight, so we can present the results to test the hypothesis of this study, which are as follows:

1. The variable of gratitude behavior has a significant negative effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of -2.599, with a probability value (P) of 0.006 where  $p > 0.05$ .
2. The honest behavior variable has a positive and significant effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of 0.888, with a probability value (P) of 0.006 where  $p < 0.05$ .
3. The Islamic value variable has a negative and insignificant effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of -0.231, with a probability value (P) of 0.101 where  $p > 0.05$ .
4. The variable of blessing of Allah SWT has a positive and significant influence on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of 0.739, with a probability value (P) of 0.035 where  $p < 0.05$ .

5. The variable concept of worship to Allah SWT has a positive and significant effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of 1.881 with a probability value (P) of 0.018 where  $p < 0.05$ .

In the following, proving the hypothesis in research based on the results of the structural model test by comparing the regression weight output with the proposed hypothesis can be seen, so that it can be seen whether the hypothesis of this study which is stated as the research objective is proven or otherwise not proven.

### 3.1 Hypothesis Testing 1

Hypothesis 1 states that Islamic values have a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Denied, namely that the Islamic value variable does not have a significant positive effect (but a negative effect is not significant) on the management of madrasah management. The Islamic values exemplified by the Prophet Muhammad SAW are known to have an inversely proportional influence on the management of Islamic entrepreneurship-based madrasah management. The Islamic values exemplified by the Prophet Muhammad SAW even though they are applied but not maximally by management managers. Its application is not completely incompatible with the true meaning so that it does not succeed in managing madrasah management according to Islamic entrepreneurship standards, namely managing management in accordance with Islamic values. This influence is quite strong, meaning that when the Islamic values exemplified by Rasulullah SAW are applied, it is not able to change good management based on Islamic values or teachings, does not have an impact on the management of madrasa management so that it only has an impact on individuals but has no impact. the ummah. This is an indication of the failure of madrasah management that does not provide maximum benefits or sustain the business in the future. The effect value can be seen in the estimated relationship parameter of -2.599, with a probability value (P) of 0.006 where  $p < 0.05$ . Islamic values consisting of siddiq, fathonah, amanah and tabligh should be able to support the successful management of madrasa management in Langkat Regency, the results of the analysis instead give a different meaning, namely Islamic values consisting of siddiq, fathonah, amanah and tabligh do not give meaning or success in madrasah management. Islamic values, which consist of siddiq, fathonah, amanah and tabligh, are all declared unable to be the values exemplified by the Prophet Muhammad in everyday life so as to help people to manage a madrasa better and responsibly.

### 3.2 Hypothesis Testing 2

Hypothesis 2 states that the concept of worship to Allah SWT has a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Accepted. The variable concept of worship to Allah SWT has a positive and significant influence on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of 1.881, with a probability value (P) of 0.018 where  $p < 0.05$ . The implementation of duties / mandates and responsibilities which are interpreted as worship to Allah SWT has proven to have a strong influence and has a real impact with a positive relationship to the management of madrasah management. A positive relationship means that someone who performs management works because he considers that the job is worship of Allah so that he will work as well as possible so that it will further support the success of madrasah management. Conversely, if a management



manager does not consider the work to be worship of Allah so that he / she does not work well, it will thwart the process and achievement of goals in the management of madrasah management and will not be able to maintain business continuity in the future. These results show that madrasah management actors carry out their duties and responsibilities when carrying out madrasah management as an educational institution including the values of worship, carrying out their duties as a form of worship to Allah SWT so that they can successfully run or manage their business or institution properly and the sustainability of the institution or madrasah will continue to be able to provide benefits for the ummah.

### 3.3 Hypothesis Testing 3

Hypothesis 3 states that a blessing from Allah SWT has a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Accepted. The variable of Allah SWT's blessing has a significant positive effect on the management of madrasah management. The effect value can be seen in the relationship estimation parameter of 0.739, with a probability value (P) of 0.035 where  $p > 0.05$ . Blessings from Allah SWT as a proven factor to have a strong influence and have a real impact on the management of madrasah management. A positive relationship means that someone who carries out his / her job in managing management expects blessings from Allah SWT to support the successful management of madrasah management. On the other hand, management executives who work normally without trying to present the blessings of Allah SWT in every job fail to run the organizational management properly. The blessing of Allah SWT must always be the goal in each of our work because it will help us carry out our management duties properly and successfully manage madrasah management well to achieve long-term sustainability of madrasahs. The results of hypothesis testing show that the existence of the concept of blessings from Allah SWT helps management managers to run madrasahs from planning to evaluation as part of management functions to achieve long-term success and sustainability of the institution. The blessing factor is important and the main goal is to achieve business continuity which is one of the principles of Sharia and must be used as a basis for business orientation so that the business continues to run well and provides good and correct benefits. There are things that can be concluded, namely the failure or management of madrasah that is not optimal, it could be due to efforts that do not contain the blessings of Allah SWT in every work carried out by the madrasah management.

### 3.4 Hypothesis Testing 4

Hypothesis 4 states that the behavior of gratitude has a significant negative effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Rejected. The variable of grateful behavior has a significant negative effect on the management of madrasah management. The effect value can be seen in the estimated relationship parameter of -2.599, with a probability value (P) of 0.006 where  $p < 0.05$ . Gratitude behavior is a factor that does not have a strong influence and does not have a real impact on the management of madrasah management. This means that someone who works in the madrasah management process from planning to evaluation cannot directly measure his grateful behavior to Allah SWT when he carries out his job so he cannot directly measure the success of madrasah management. This grateful behavior also cannot be directly proven to have a real and strong impact on success in the sustainability of a business in the future.

### 3.5 Hypothesis Testing 5

Hypothesis 5 states that honest behavior has a significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah in Langkat Regency. The results of the regression weight output in Table 2. It is known that the Hypothesis is Accepted. The honest behavior variable has a positive and significant effect on madrasah management. The effect value can be seen in the estimated relationship parameter of 0.888, with a probability value (P) of 0.006 where  $p < 0.05$ . Someone who works honestly will support the success in managing his business, so that madrasah management executives who are assigned or carry out their mandate by prioritizing honesty will support success in madrasah management and achieve beneficial business sustainability in the future. On the other hand, if the executors of madrasah management carry out their duties, from the planning process to the evaluation, do not act or behave honestly, it will make the entire management process run poorly and will not be able to maintain the sustainability of the institution's business in the future.

### 3.6 Hypothesis Testing 6

Hypothesis 6 states that all independent variables are able to maximize and provide success in the management of Islamic Spiritual Entrepreneurship-based madrasah management in Langkat Regency. The results of the regression weight output in Table 2. show that the Hypothesis is Rejected, because it is known that there are two variables that are known to have no significant effect on the management of Islamic Spiritual Entrepreneurship-based madrasah, namely Islamic values and grateful behavior. These two variables are not able to be properly applied by the implementers / managers of madrasah management so that the impact is that the madrasah management is not maximal in applying Islamic values in the management of madrasah. will be able to compete with conventional-based schools even though madrasah schools have great potential to produce human resources or the nation's future generation who are able to compete in the times with scientific potential based on Islam.

The analysis of this study provides the results of hypothesis testing, namely that not all independent variables are capable of supporting success and providing maximum processes in implementing or managing Islamic Spiritual Entrepreneurship-based madrasah management in Langkat Regency.

The results of the study prove that the variables of honest behavior, the blessing of Allah SWT and the concept of worship to Allah SWT are proven to have a significant positive effect on the management of Islamic Spiritual Entrepreneurship-based madrasah management. This means that the factors of honest behavior, blessings from Allah SWT and the concept of worship to Allah SWT are able to have a real and strong impact on the successful management of Islamic Spiritual Entrepreneurship-based madrasahs in Langkat Regency.

Only the behavioral factors of gratitude and Islamic values do not have a strong impact and are actually able to support the successful management of Islamic Spiritual Entrepreneurship-based madrasahs in Langkat Regency. This grateful behavior cannot be a factor that is included in the strategy to build positive behavior or Islamic spiritual values of entrepreneurship when managing madrasah management.

There are several aspects that are very important to be considered in the development of business activities in the Islamic framework so as to achieve business continuity and provide long-term benefits for the people in terms of fulfilling religion-based education, (Rivai, 2012) including:

- a) Business management must seek, allocate and manage resources into outputs that are beneficial to humans. Islamic values related to this process need to be developed from the three main values of Islamic economics, namely khilafah, fairness and takaful. These Islamic values encapsulate long-term insight, keep promises and contracts, avoid things that are forbidden by Allah SWT.
- b) The existence of a marketing process, namely promotion in accordance with Islamic teachings as a strategic discipline starting from the process of creating, offering and changing values, all of which fulfill the contract and principles of business muamalat in Islam.
- c) Capital, which is the behavior of the actors to keep away all practices that contain usury. The use of lawful capital is very important and prioritized. One of the ways suggested by Islamic principles is by means of participation, namely encouraging mutual cooperation and solidarity.
- d) Human resource management, is the use of humans as a dynamic company resource that requires special treatment. The existence of Islamic spiritual intelligence will provide a new discourse for managing human resources or employees, a behavior that prioritizes the values of conscience as a guide so that HR always strives to follow a straight path in accordance with the principles of Islamic law.

When viewed from an Islamic management point of view, there are four basic abilities that Islamic entrepreneurial entrepreneurs must possess, namely being able to motivate employees well, assign tasks to employees clearly according to their respective abilities in their fields, being able to give prizes or awards so as to motivate employees to work. Better, besides that if something goes wrong, the leader gives punishment or sanctions and the leader is able to be a good role model such as being disciplined to be emulated by his employees .

Management of madrasah management has many obstacles and challenges. Many studies have discussed it, one of which states that madrasas have inadequate facilities and infrastructure and budget support so that the supporting factors for successful management of madrasah management do not only focus on physical factors but must pay attention to non-physical factors that involve human resources in it . The impact is that they get very little input from the community, namely that people do not choose madrasah as their educational institutions but rather tend and trust in general or conventional school education institutions than madrasah.

Various efforts were made to improve the quality of madrasas in addition to policies issued by the government (Ministry of Religion), namely:

- a. Establishing a leader who is responsible for the development of madrasah so that it is hoped that this leader will be able to solve problems and conduct evaluations.
- b. Choosing skilled and qualified human resources such as appearance, speaking ability, education and experience .

Certain strategies above must be based on Islamic values so that they reflect quality Islamic religious education institutions. In line with research conducted by Azid et al, it is stated that a company that behaves with a reflection of Islamic values in managing its company has ideal social responsibility, of course, is also idealized in Islam and will be able to dominate, increase economic efficiency while increasing social welfare. society .

Spirituality values are considered necessary in running and managing an organization. Spirituality in the workplace includes the concept of integrity and solidarity at work and understanding deep values in work . Spirituality in the workplace consists of seeking and finding the ultimate meaning of life for work life, to communicate between individuals and their colleagues, and others who somehow contribute to work, also, the



harmony or unity between the fundamental beliefs of individuals and their beliefs and values. -values of the organization. Spirituality in the workplace is an inspiring and motivating energy for a constant quest to find purpose and meaning in work life, a deep understanding of the value of work, life, the vastness of the world, the creatures of the natural environment and personal belief systems.

Management of madrasah management can also adopt changes and innovations to revolutionize thought in a better direction, of course, by applying Islamic values to human resources so that they can create skilled workers physically and spiritually (Vargas-Hernandez, 2010). The beginning of this entrepreneurial concept based commercially which emphasized efforts to achieve personal gain to achieve personal gain. But in its current development, profit is no longer the main focus but must pay attention to the fulfillment of social responsibility, coupled with spiritual intelligence which refers to the concept of spirituality. The concept of spiritual-based entrepreneurship supports the development of global organizations and helps the spiritual development of its members . Even this based organization will innovatively and adaptively try to recognize the opportunities and needs of its environment even though it has limited resources.

Every action and business activity so that business continuity can be long-term, the values adopted in the principles of Sharia or Islamic values can become a spirit for business continuity (Najamuddin. This can be applied in maintaining the sustainability of madrasah management. This includes many things including production, marketing, capital, human resources. Human resource factors are a factor that can support management management as actors, are sweet and need special treatment. Human resources need Islamic spiritual intelligence by prioritizing conscientious values. as a guide so as to follow the path in accordance with the principles of Islamic law.

The concept of management based on Islamic law must be consistently implemented because it requires guidance and management and strict control so that management continues to bring goodness and as a whole brings benefits not only to management, but also to employees, students and society. The concept of Islamic education originates from the concept of divinity (theocentric), which means that Islamic education must be able to develop and be developed based on Islam, the concept of humanity means that this concept can also be developed in the anthropology and sociology of Islamic education, and the concept of nature can be developed for society.

Islamic management principles are universal principles and can be applied to all environments and conditions of society regardless of differences. Islamic management is also a scientific discipline based on the Al-Quran and Hadith. It is well known that the Al-Quran and hadiths are certainly applicable to all ages and mankind. The whole concept of Islamic management is extracted from the sources of the texts of the Al-Quran and as-Sunnah, as the concept of science and art that manages or manages it is certainly inseparable from the functions and provisions stipulated by Allah SWT in the Al-Quran.

The implementation of Islamic values is a form of spirituality capable of influencing the culture that the organization believes in, is felt and understood by all employees. This spiritual nuance must be believed by the founders, owners and leaders of the company to establish the organizational culture and apply it in employee activities. Many studies state that Islamic religious values can affect organizational performance. These shared beliefs, core values and behavior patterns will affect organizational performance through interactions that occur in the company's organizational culture. Islamic values that are well implemented in the company's organizational culture affect employee performance because they can create an extraordinary level of encouragement in employees. Common values and behaviors make employees feel comfortable working for the organization. A sense of

commitment or loyalty makes company employees work harder to produce their best performance. The implementation of Islamic values in madrasah organizational culture is able to support the creation of a strong and adaptive madrasah organizational culture, then a strong and adaptive organizational culture will support increased performance and the ability of companies to adapt to environmental changes and competition in the current and existing education world. will come.

#### **IV. Conclusion**

Islamic values such as siddiq, amanah, tabligh and fathanah, gratitude behavior has no significant relationship to the management of Islamic Spiritual Entrepreneurship-based madrasah. Blessings from Allah SWT, the concept of worship to Allah SWT, honest behavior has a significant relationship to the management of madrasah management based on Islamic Spiritual Entrepreneurship. Madrasah management must apply Islamic values consistently in the entire madrasah management process without exception to all parties involved in the management process. The management through the introduction of spirituality to all parties puts on the emphasis involved in the management process so that there is a common perception of the application of Islamic values to Islamic Sharia principles. Madrasah management needs to take a holistic approach to all actors or members of management so that professional communication and participatory forms are built so that they voluntarily apply Islamic values in running madrasah management. Gratitude behavior is not optimal or does not have a strong impact on the management management process because grateful behavior is subjective, so madrasah management needs to take a wiser approach, helping the personalities of all management members and their characters to develop so that they voluntarily and happily participate in develop and advance the institution where he works. Management leaders must motivate and explore the deep feelings of management executives (implementing employees) so that they are enthusiastic in practicing Islamic values that guide work and fulfill management responsibilities. Inadequate understanding of the values of Islamic Spiritual Entrepreneurship in supporting madrasah management can be done by taking a spiritual education approach, holding workshops on management based on Islamic spiritual values and evaluating learning outcomes for all madrasah management executives. It is necessary to carry out character education and strict and maximum supervision carried out by the management or leadership to support the development of Islamic values in the management of madrasah management but cannot be applied in every job. Management of Islamic Spiritual Entrepreneurship-based madrasah management will succeed in achieving business continuity and provide maximum benefit for the community if it applies Islamic values, the concept of worship to Allah SWT, honest behavior and prioritizes the hope of blessing Allah SWT. It is necessary to carry out management trainings based on Islamic Spiritual Entrepreneurship such as ESQ to build a good personality or character to increase strong spiritual values, build high faith and devotion to Allah SWT.

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