

Model of University Entrepreneurial Education Development Strategy for Preparing the Golden Generation Toward 2045: Islamic Entrepreneurship Perspective

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ABSTRACT

This study aims to develop entrepreneurial strategies based on sharia principles at Universitas Syiah Kuala to prepare students for Indonesia's Golden Era 2045. Key concepts explored include sharia-based entrepreneurship education, curriculum reform, and business incubation. Using Soft Systems Methodology (SSM), the research identifies and implements changes through curriculum redesign, workshops, strategic partnerships, and the establishment of a sharia business incubator. Data collection involved surveys and interviews with students, faculty, and local business stakeholders over six months. The results indicate increased student engagement and business creation aligned with sharia values. These findings highlight the importance of integrating Islamic principles into entrepreneurship education, offering valuable insights for other universities seeking to develop similar programs.

INTRODUCTION

Indonesia is projected to reach the peak of demographic progress in 2045, known as the Golden Indonesia. During this time, the younger generation will become the backbone of driving sustainable economic growth (Puspa et al., 2023; Wisnumurti et al., 2018). One of the main challenges in achieving this vision is the development of innovative and globally competitive human resources, including entrepreneurship development among students (Elmi & Librianty, 2023; Hidayat, 2021). Syiah Kuala University, one of the leading educational institutions in Aceh, a province known for implementing Islamic sharia, has a greater responsibility to prepare technically competent students based on Islamic values to carry out entrepreneurship. Implementing Islamic sharia in economic and business activities in Aceh emphasizes the importance of ethics, justice, and community welfare (Ilhamiwati et al., 2024; Murdani, 2022). Therefore, the development of student entrepreneurship needs to pay attention to sharia principles in every aspect of business, including facing future economic challenges (Kholis, 2008; Rustya, 2023).

In the history of Islam, Prophet Muhammad P.B.U.H. is a role model in the world of entrepreneurship. Before being appointed an apostle, he had demonstrated extraordinary entrepreneurial skills by running an honest, trustworthy, and successful trading business (Jarifin, 2019; R. Wijayanti, 2018). Prophet Muhammad's entrepreneurial principles, such as honesty, transparency, and social responsibility, are essential references for the development of Sharia-based entrepreneurship in Aceh. As explained by Kayed & Hassan (2010), the Islamic entrepreneurship approach emphasizes the balance between economic goals and social interests so that business activities are profit-oriented and benefit society. That is very relevant to the Aceh context, where Islamic values are the main foundation of social life.

Previous research shows that university entrepreneurship programs significantly shape students' entrepreneurial spirit and skills. For example, a study by Fayolle & Gailly (2015) suggested that an entrepreneurship-based curriculum combined with practical learning can improve students' readiness to start a business. In Indonesia, Alamsyah et al. (2021) found that although many universities have adopted business incubator programs, there still needs to be more mentoring and capital support for students. Meanwhile, other studies, such as that conducted by L. Wijayanti et al. (2023) stated that the lack of collaboration between universities and the Government needs to be improved, and the industry still needs to improve the development of student entrepreneurship. However, these studies have not explicitly examined the development of Sharia-based entrepreneurship that is relevant to the local context of Aceh and the vision of Indonesia Emas 2045.

Therefore, this research offers a new approach using Soft Systems Methodology (S.S.M.) to develop a model of student entrepreneurship strategy at Syiah Kuala University to welcome Golden Indonesia 2045. This approach will explore in depth how Sharia-based entrepreneurship can be developed through the role of universities by involving key stakeholders. Unlike previous studies that focus on curriculum or business incubator aspects separately, this research

will systematically combine holistic and participatory perspectives to identify challenges and opportunities. The novelty of this research lies in the application of S.S.M. in the context of Sharia-based student entrepreneurship development, which has yet to be widely adopted in Indonesia, especially in anticipation of global economic changes in 2045.

This research aims to develop a systematic and directed model of student entrepreneurship development strategy at Syiah Kuala University, based on Islamic Sharia values, by utilizing the Soft Systems Methodology (S.S.M.) approach. Thus, it is expected to produce a Sharia-based entrepreneurial development strategy model to face challenges and take advantage of opportunities to welcome Golden Indonesia in 2045.

LITERATURE REVIEW

Entrepreneurial Intention

Entrepreneurial intention refers to an individual's awareness and desire to start or run a business. Ajzen (1991), through the Theory of Planned Behavior (TPB), explains that an individual's intention to behave (in this case, entrepreneurship) is influenced by three main factors: attitude towards behaviour, subjective norms, and perceived behavioural control. In entrepreneurship, entrepreneurial intention reflects a person's belief in being able to start a business and their perception of the challenges they may face (Liñán & Chen, 2009).

Research by Lüthje & Franke (2003) showed that a positive attitude towards entrepreneurship, supported by an educational environment encouraging innovation, can increase students' entrepreneurial intentions. In addition, environmental factors such as family support, formal education, and entrepreneurial experience also influence entrepreneurial intentions (Schlaegel & Koenig, 2014). Students who strongly desire to create jobs for themselves are more likely to have entrepreneurial intentions.

Entrepreneurship Education

Entrepreneurship education plays an important role in facilitating the development of the skills and knowledge required for entrepreneurship. According to Fayolle & Gailly (2015), entrepreneurship education involves not only the transfer of theoretical knowledge but also the development of practical skills through experiential training, such as internships, business simulations, and mentorship by successful entrepreneurs. Effective entrepreneurship education can increase students' entrepreneurial intentions by providing them with an understanding of the risks and opportunities that exist in the real business world.

Several studies show that entrepreneurship education significantly impacts entrepreneurial intention. Nabi & Liñán (2013) identified that university students involved in entrepreneurship education programs were more likely to start a business than those who did not participate in such programs. In higher education, integrating entrepreneurship curricula with practical approaches such as business incubators, startup competitions, and entrepreneurship projects has also increased students' ability and motivation to become entrepreneurs.

Shariah-based Entrepreneurship

Shariah-based entrepreneurship is a business approach that is not only oriented towards economic profit but also considers ethical, moral, and social responsibility aspects. Entrepreneurship in Islam refers to the values taught by the Prophet Muhammad, who was known as an honest, fair, and high-integrity trader. Islamic entrepreneurship is based on the principles of halal (by Islamic law) and tayyib (excellent and beneficial), which emphasizes that businesses must be run in a legal way and provide benefits to the wider community (Kayed & Hassan, 2010).

Research by Asutay & Marzban (2015) shows that Sharia-based entrepreneurship can encourage more sustainable and inclusive economic growth. Business actors are required to pay attention to the welfare of society as a whole rather than just pursuing personal gain. Principles such as honesty, transparency, and social responsibility become the main foundation of running a business.

METHODOLOGY

This research uses the Soft Systems Methodology (S.S.M.) approach introduced by Checkland & Poulter (2007). S.S.M. is a systemic approach used to address complex problems involving various stakeholders with different viewpoints. S.S.M. is very suitable for this study because the development of student entrepreneurship at Syiah Kuala University involves various social, economic, and cultural aspects and is based on Islamic Sharia principles. This approach will enable the researcher to understand the problem holistically and deeply and design relevant strategies to support the vision of Indonesia Emas 2045. The research process will be conducted through the seven main stages of S.S.M. proposed by Checkland & Poulter (2007):

- (1) Assessing Unstructured Problems. At this stage, the researcher will identify a complex problem related to student entrepreneurship development at Syiah Kuala University. Initial data was collected through exploratory interviews with various stakeholders, such as students, lecturers, business incubator managers, and the Aceh local Government. This stage aims to identify factors that contribute to the success and constraints in the development of student entrepreneurship, both from internal aspects of the university and the external environment.
- (2) Expressing the Problem Situation. In this stage, the results of the unstructured situation will be organized into a more precise form by creating a rich picture. The rich picture will help visualize the elements involved in the student entrepreneurship system, including the relationships between stakeholders, processes, and constraints. This tool will allow researchers and stakeholders to understand the situation's complexity better.
- (3) Relevant Real World Definition (Root Definition). At this stage, researchers will develop a root or fundamental definition of the relevant system, representing the ideal way of developing Sharia-based student entrepreneurship at Syiah Kuala University. This definition is based on the C.A.T.W.O.E. (Customer, Actor, Transformation, Worldview, Owner,

Environment) approach to clarify who is involved, their roles, and the expected changes.

- (4) **Conceptual Modeling.** Once the root definition is established, the researcher will build a conceptual model of the proposed system. This model will cover the critical processes required to achieve effective Sharia-based student entrepreneurship development by identifying key elements such as entrepreneurship education, funding support, industry collaboration, and integrating Sharia values in business activities. This conceptual model is idealized and normative, thus serving as a description of what should happen.
- (5) **Comparison of Conceptual Model with Real Situation.** At this stage, the conceptual model that has been developed will be compared with the actual situation at Syiah Kuala University through focus group discussions and in-depth interviews. Researchers will identify gaps between the ideal model and the current conditions and determine the factors that cause the difference.
- (6) **Change Identification and Evaluation.** The researcher will identify the changes needed to achieve the ideal condition based on comparing the conceptual model to the actual situation. Each proposed change will be evaluated from the stakeholders' point of view, considering social, cultural, and economic factors and Sharia values. The proposed changes include policies, entrepreneurship programs, and stakeholder involvement in supporting student entrepreneurship development.
- (7) **Implementation of Changes.** The final stage is to develop recommendations for implementation strategies of the proposed changes. These recommendations will include practical steps that can be taken by Syiah Kuala University, Aceh local Government, and industry players to support the development of sustainable student entrepreneurship based on Islamic sharia. Implementation will be designed by considering the needs and involvement of all relevant parties.

Data Sources and Data Collection Techniques

This research uses primary and secondary data. Primary data were obtained through in-depth interviews and focus group discussions with relevant stakeholders, such as students, lecturers, entrepreneurship program managers, and local Government. Secondary data were obtained through a literature review of scientific journals, policy reports, and official university and Government documents related to entrepreneurship development.

Data Analysis Technique

Data analysis was conducted qualitatively using the systemic approach applied in each stage of S.S.M. This analysis will produce a comprehensive understanding of the challenges, opportunities, and relevant strategies for the development of Sharia-based student entrepreneurship at Syiah Kuala University in order to welcome the Golden Indonesia 2045.

RESULT AND DISCUSSION

Assessing the Unstructured Problem

At the first stage in the Soft Systems Methodology (S.S.M.) approach, namely studying unstructured problems, the main focus is to understand the problem in depth from various points of view. This research examines the entrepreneurial development strategy of Syiah Kuala University students in facing the Golden Indonesia 2045 with a Sharia-based approach. This problem is complex and multidimensional, especially considering the context of Aceh, which implements Islamic sharia.

Based on initial interviews with stakeholders, namely students, lecturers, and university management, several factors inhibiting the development of student entrepreneurship were found. These factors include internal aspects, such as entrepreneurship education and student motivation, and external aspects, such as institutional support, access to capital, and business environment. Various unstructured problems that emerged included students' low motivation and entrepreneurial intention. Despite business incubator programs and training, many students still need to develop a strong interest in entrepreneurship. Nabi & Liñán (2013) research supports this finding by stating that the educational environment and risk perception influence entrepreneurial intention. In addition, the culture in Aceh that tends to view entrepreneurship as a risky occupation compared to conventional professions also plays a role in the low interest in entrepreneurship among students.

In addition, entrepreneurship education at Syiah Kuala University has yet to be integrated with Sharia principles. Although entrepreneurship material is included in the curriculum, the approach is still general and does not emphasize Sharia principles such as honesty, justice and social responsibility. This is important because Aceh implements Islamic sharia, and students must be trained to run businesses according to Islamic values. Kayed & Hassan (2010) emphasized the importance of Sharia entrepreneurship in building ethical and sustainable businesses.

Another factor hindering student entrepreneurship development is the need for more facilities and institutional support. Field observations show limited access to capital, business mentors, and business networks at Syiah Kuala University. Fayolle & Gailly (2015) highlighted the importance of institutional support in developing entrepreneurial spirit. With adequate support, students can realize their business ideas. In addition, interviews with students showed a need for a more in-depth understanding of Sharia-based entrepreneurship. Most students associate entrepreneurship with economic gain without paying attention to Islamic business ethics, which include honesty and social responsibility, as exemplified by Prophet Muhammad (Asutay & Marzban, 2015).

This stage also revealed different perceptions among stakeholders regarding the challenges faced. Students complained about needing more practical support and understanding of Sharia principles in doing business. Lecturers considered that the main obstacle was the need for more resources, such as entrepreneurial infrastructure and partnerships with local businesses. On the other hand, university management acknowledged the need to improve

entrepreneurship programs, especially in synergy with the business sector and financial support for students.

Several related studies support these findings. Gibb (2002) mentioned that entrepreneurship education's main challenge is motivating students to see self-employment as a viable career option. Research by Rauch & Hulsink (2015) also states that entrepreneurship education is often too theoretical and needs more practical experience. Jones & Iredale (2010) emphasize the importance of an entrepreneurial ecosystem in higher education, including business incubators, industry partnerships, and access to capital and mentors.

However, previous studies have focused little on integrating Islamic entrepreneurship concepts in entrepreneurship education, especially in Sharia-based regions such as Aceh. Therefore, this study offers a different approach by exploring the potential of student entrepreneurship development through Sharia principles, which include business ethics, social responsibility, and halal-tayyib principles. The results of this stage show that the development of student entrepreneurship at Syiah Kuala University is complex and requires a holistic approach. The gap between student needs and available support in entrepreneurship education and resources indicates the need for a development strategy that aligns more with Sharia values in the face of the Golden Indonesia 2045 era.

Expressing the Problem Situation

The second stage in soft systems methodology (S.S.M.), "Expressing the Problem Situation," aims to understand better the situation identified in the first stage. This step involves describing the situation from various stakeholder perspectives and analyzing the interconnected elements of the problem. In developing Syiah Kuala University (USK) student entrepreneurship towards Indonesia Emas 2045 with a Sharia-based entrepreneurship perspective, the expression of the problem situation focuses on identifying the essential elements and the interactions between them.

One of the essential tools in S.S.M. to express complex problem situations is through visual expression in the form of a "rich picture." This picture visually depicts critical elements such as students, lecturers, university management, local businesses, and sharia regulations in Aceh, reflecting their relationships and existing tensions. Students are the main focus that needs help building an entrepreneurial spirit, especially related to low intention and limited access to resources and support. On the other hand, the curriculum provided by lecturers still needs to be more theoretical, with a strong integration of Islamic entrepreneurship principles such as honesty and social responsibility.

University management is aware of the importance of student entrepreneurship in supporting the long-term vision of a Golden Indonesia 2045. However, they need more support in funding, infrastructure, and cooperation with local industries. Local businesses in Aceh, the majority of which are based on Sharia principles, also need more involvement in collaboration with universities to support the development of student entrepreneurship. On the

other hand, although Aceh has implemented sharia regulations, its implementation in student business practices still needs to be improved.

Several contradictions and tensions within the system were also identified at this stage. For example, there is a mismatch between students' expectations for more practical and Sharia-based entrepreneurship education and the curriculum that currently emphasizes theory. In addition, the university's limited resources create tensions between what students want and what management can provide. Also, although sharia principles are applied in Aceh, there are still business practices that are more profit-oriented than social justice, which is contrary to students' expectations of sharia entrepreneurship.

Through this analysis, various stakeholder perspectives were mapped. Students expect more practical training and business simulations relevant to future needs, while lecturers recognize the need to adjust the curriculum to better reflect Sharia principles. University management recognized the importance of entrepreneurship to their strategic vision but faced challenges regarding facilities and support. On the other hand, local businesses feel that their involvement in supporting student entrepreneurship development could be improved and that more substantial synergies are needed.

This expression of the problem also reveals a significant gap between curriculum and practice, a lack of collaboration between local businesses and universities, and limited support for entrepreneurship. Several studies support the results of this analysis, such as the study by Fayolle dan Gailly (2015) which emphasizes the importance of educational institutions' support in shaping students' entrepreneurial intentions, and the study by Hassan et al. (2021) which highlighted the need for a sharia-based entrepreneurship approach, especially in areas that implement sharia law, such as Aceh.

The next stage in S.S.M. is to formulate a "Root Definition" or Relevant Real-World Definition, a fundamental description of the system under consideration. The C.A.T.W.O.E. approach assists in formulating this definition, which includes elements such as beneficiaries (students), actors (lecturers, university management, and local businesses), transformation process, worldview, system owner, and environmental constraints.

Using the C.A.T.W.O.E. approach, the Sharia-based entrepreneurship development system at Syiah Kuala University can be formulated as a system that aims to equip students with practical entrepreneurial skills by Islamic values. The system is managed by university management, with support from Sharia-based business incubators and collaboration with local businesses, to prepare students for the economic challenges of Indonesia Emas 2045. However, limited resources, synergy with the business sector, and implementation of sharia regulations are the main obstacles in its implementation.

This definition reflects the expected system's essence, which focuses on economic aspects and integrates Islamic ethical and moral principles in entrepreneurship. Collaboration between universities, local businesses, and other stakeholders is critical to realizing a sustainable and Sharia-compliant entrepreneurship development system.

Relevant Real World Definition (Root Definition)

The third stage of the Soft Systems Methodology (S.S.M.) aims to formulate a Relevant Real World Definition, or Root Definition, which is a fundamental description of the system under consideration. This root definition captures the essence of the desired system in the form of a brief but comprehensive description, covering the objectives, key stakeholders, and processes involved. This research proposes a strategy for developing Syiah Kuala University (USK) student entrepreneurship based on Sharia entrepreneurship in preparation for the Golden Indonesia 2045.

S.S.M. uses the C.A.T.W.O.E. approach to generate a relevant real-world definition, which includes six key elements: Customers (beneficiaries), Actors, Transformation Process, Weltanschauung (worldview), Owner, and Environmental Constraints. In the C.A.T.W.O.E. analysis of this research, Syiah Kuala University students are the system's primary beneficiaries, especially those interested in becoming entrepreneurs. They will receive practical and relevant Sharia-based entrepreneurship education, with support from the university and other stakeholders.

The main actors of the system are entrepreneurship lecturers, university management, and the USK business incubator. Local Sharia-based businesses in Aceh also play an essential role in mentoring and modelling Islamic values-based entrepreneurial practices. The transformation process is a change from a theoretical entrepreneurship education system to a more practical, applicable, and integrated system with sharia entrepreneurship principles. Students are expected to develop an entrepreneurial spirit based on Islamic values, such as honesty, social responsibility, and a balance between business goals and social benefits.

The worldview underlying this system is that Sharia-based entrepreneurship education can play an important role in preparing students to become competitive and ethical entrepreneurs at the national and global levels, especially when facing the economic challenges of Golden Indonesia 2045. Shariah-based entrepreneurship is considered capable of generating sustainable social and economic impacts. Syiah Kuala University management is the leading Owner of this system, with the authority to manage the entrepreneurship education program, including directing curriculum changes and developing supporting facilities such as Sharia business incubators.

However, some environmental limitations faced in implementing this system include limited resources, both in terms of funding and entrepreneurship infrastructure, a lack of synergy between universities and local businesses, and the implementation of Sharia regulations in student entrepreneurship practices that are still not optimal.

Based on the C.A.T.W.O.E. analysis, the Root Definition for the Sharia-based student entrepreneurship development system at Syiah Kuala University can be formulated as follows: "A Sharia-based entrepreneurship development system at Syiah Kuala University that aims to equip students with entrepreneurial skills and knowledge that are practical and by Islamic values, through collaboration between the university, local businesses, and other

stakeholders, to prepare them for the challenges of the Golden Indonesia 2045. The system is managed by university management with the support of a sharia business incubator. However, it faces resource constraints, synergies with local businesses, and less than optimal implementation of sharia regulations."

This formulated real-world definition reflects the essence of the expected system by integrating aspects of Shariah entrepreneurship in student education. Shariah entrepreneurship, which emphasizes honesty, social responsibility, and moral values, is expected to shape students into entrepreneurs who are not only economically successful but also have an important role in creating a more just and prosperous society.

Collaboration between universities and local businesses is critical in this system. Students not only gain theoretical knowledge but also real experience running a business that complies with Sharia principles. Islamic business incubators are expected to be an essential catalyst for helping students start their own businesses, providing guidance and practical support.

Several studies support this concept. For example, research Zainol & Ayadurai (2011) emphasized the importance of integrating Islamic values in entrepreneurship education to increase students' entrepreneurial intentions. Research by Yusof et al. (2017) also showed that collaboration between academics and businesses can increase the effectiveness of entrepreneurship programs. Meanwhile, research by Ahmad & Ramayah (2012) identified that the need for entrepreneurial infrastructure support and business incubators is often a significant obstacle in developing student entrepreneurship in higher education institutions.

This Root Definition formulation stage provides a clear and focused definition of the system, emphasizing the importance of Sharia-based entrepreneurship development at Syiah Kuala University as part of the preparation for the Golden Indonesia 2045. This definition includes the objectives, key stakeholders, and transformation process required to achieve the ideal system. The challenges and limitations faced have also been identified so that they can be used as evaluation material and the basis for strategic steps in implementing the system going forward.

Table 1. CATWOE Analysis

CATWOE Element	Description
C - Customers	Syiah Kuala University students, especially those interested in becoming entrepreneurs, who will receive sharia-based entrepreneurship education and support in business development through business incubators.
A - Actors	Entrepreneurship lecturers, university management, USK's business incubator, and local sharia-based businesses in Aceh.
T - Transformation Process (Proses Transformasi)	Transforming the overly theoretical student entrepreneurship education system into a system that is practical, applicable, and based on the principles of sharia entrepreneurship to improve student entrepreneurship skills.

W Weltanschauung	-	Applicable sharia-based entrepreneurship education will help prepare students to become competitive and ethical entrepreneurs, in accordance with Islamic values, in facing the challenges of the Golden Indonesia 2045.
O - Owners		Syiah Kuala University Management, which is responsible for managing the entrepreneurship education program and ensuring the curriculum and supporting infrastructure run in accordance with sharia principles.
E - Environmental Constraints		Limited resources (funding and infrastructure), lack of synergy between universities and local businesses, and sharia regulations that have not been fully integrated in student entrepreneurship practices.

Conceptual Model Creation

The fourth stage of Soft Systems Methodology (S.S.M.) focuses on creating a conceptual model that serves as an idealized representation of the activities or processes required to achieve the goals identified in the Root Definition. This conceptual model is used to understand how the system works optimally. In the context of this research, a conceptual model was developed for a Sharia-based student entrepreneurship development strategy at Syiah Kuala University (USK). The aim is to create a framework that allows students to acquire practical entrepreneurial skills based on Islamic principles and future needs, especially in preparation for the Golden Indonesia 2045.

Identification of Primary Activities

The initial step in developing a conceptual model is identifying the primary activities required to achieve the system objectives. In this case, the primary activities include five key aspects. First, formulate an Islamic entrepreneurship curriculum that emphasizes Islamic values such as honesty, social responsibility, and sustainability while still considering the global market dynamics. Second, training and workshops are implemented to teach students practical entrepreneurial skills through business incubators and Sharia-based entrepreneurship laboratories. Third, collaboration with local Sharia business players, where students get the opportunity to intern, learn directly, and get guidance from business players. Fourth, business incubation support gives students access to funding, mentors, and supporting facilities that can help them start and develop Sharia-based businesses. Fifth, periodic evaluation and monitoring ensure the program is designed effectively and follows the promoted Sharia principles.

Supporting Activities

For the main activities to run optimally, relevant supporting activities are also needed. One of the supporting activities is training lecturers and teaching staff to update their knowledge of modern Sharia-compliant entrepreneurial practices. This training is essential so lecturers can provide more relevant and applicable learning. In addition, the development of infrastructure and facilities

is also an essential part of this model. Universities must provide asco-working spaces and Sharia-based entrepreneurship laboratories, which students can use to develop business ideas. Furthermore, developing a student entrepreneurial community on campus is essential to creating a network among students to share experiences, ideas, and learning in Sharia entrepreneurship.

Conceptual Model Development

After identifying the main and supporting activities, the conceptual model can be elaborated as a structured flow process. First, the formulation of the Islamic entrepreneurship curriculum begins by integrating the curriculum guidelines based on Islamic values and considering market research results. The outcome of this stage is a new curriculum that is relevant and ready to be implemented in the classroom. Secondly, practical training and workshops were conducted by involving resource persons from practitioners and local Sharia-based businesses and using teaching materials that focus on the actual application of entrepreneurship. The output of this stage is students who have practical skills in running a business according to Sharia principles. Furthermore, collaboration with local Sharia business actors allows students to engage in the real world of business through internships, mentoring, and business collaboration, which aims to provide hands-on experience. Fourth, business incubation support is provided by providing access to funding, mentors, and adequate incubation facilities. The result is student startups that develop based on Sharia principles. Finally, periodic evaluation and monitoring are conducted regularly using evaluation data as well as feedback from students and businesses to improve the quality of existing entrepreneurship programs.

Testing the Conformity of the Model with Reality

This theoretical conceptual model needs to be tested for its suitability to actual conditions through discussions and active participation of stakeholders such as lecturers, students, local businesses, and university management. This process is essential to ensure that the proposed conceptual model is relevant to the needs and challenges in the field. In this process, the model can be further adjusted based on feedback and test results to make it more applicable in its implementation at Syiah Kuala University.

The conceptual model offers a systematic approach to developing Sharia-based entrepreneurship at USK. By implementing this model, the university is expected to prepare students to become competitive and ethical entrepreneurs at the national and global levels. In addition, this model also opens up space for broader collaboration between universities, local businesses, and the Sharia entrepreneurship community, which will advance the Islamic-based economy and prepare the younger generation to welcome Golden Indonesia 2045.

Comparison of Conceptual Model with Real Situation

In the fifth stage of soft systems methodology (S.S.M.), comparing the conceptual model developed with the actual situation at Syiah Kuala University is essential in identifying gaps and conformity between ideal concepts and existing realities. This process aims to determine areas that require further

adjustments to achieve optimal effectiveness in developing Islamic entrepreneurship among students.

Formulation of Sharia-based Entrepreneurship Curriculum

The conceptual model developed emphasizes the importance of a structured Sharia-based entrepreneurship curriculum. This curriculum integrates Islamic values such as fairness, transparency, honesty and sustainability in every aspect of business. However, in reality, the entrepreneurship curriculum at Syiah Kuala University is still theoretical, with the application of Islamic values still needing to be fully integrated into business practices. The curriculum has yet to incorporate Sharia-based case studies explicitly, and learning about the principles of Sharia entrepreneurship has not been evenly distributed across study programs. Therefore, further adjustments are needed to ensure the application of sharia principles in theory and students' hands-on experience.

Practical Training and Workshop

In the conceptual model, practical entrepreneurship training and workshops are proposed to involve local Sharia business actors. The training is designed to provide hands-on skills in Islamic financial management, risk management, and halal marketing strategies. However, in reality, the training organized at Syiah Kuala University is more general and has less emphasis on Sharia aspects. The involvement of Sharia business actors in these trainings and workshops is also minimal, with most focusing only on the general technical aspects of entrepreneurship. Increasing collaboration with local Sharia business actors and organizing more in-depth training on Sharia-based entrepreneurship is necessary to overcome this gap.

Collaboration with Local Sharia Business Actors

Close collaboration with local Sharia business actors is essential to the conceptual model developed. Students are expected to connect directly with the local business world through mentoring and hands-on learning programs. However, the existing collaboration still needs to be improved and formalized. Students need help getting direct access to Sharia businesses relevant to their needs. To bridge this gap, more in-depth strategic partnerships are needed, focusing on developing Sharia-based mentoring programs and internship opportunities in local Sharia businesses.

Provision of Business Incubation Support

The conceptual model proposes an Islamic business incubator that provides students mentoring, financing, and access to an extensive business network. However, the business incubator at Syiah Kuala University is still in the development stage. Some mentoring programs are already running, but specific support for Sharia-based businesses has yet to be optimal, especially in the aspects of funding and Sharia business networks. To support student business development, there is a need to strengthen incubation facilities and support

focusing on Sharia business, including better access to Sharia funding and mentors who understand this business context.

Periodic Evaluation and Monitoring

Continuous evaluation of the Islamic entrepreneurship program is one of the essential components of the conceptual model. This evaluation system is expected to gather feedback from students, lecturers, and businesses to assess the effectiveness and impact of the program. However, the evaluation of entrepreneurship programs at Syiah Kuala University has yet to evaluate the implementation of Islamic entrepreneurship specifically. In addition, the existing monitoring system still focuses on the academic aspects rather than the practical aspects of entrepreneurship. Therefore, it is necessary to build a more holistic evaluation system, which includes not only academic performance but also the success of students in running Sharia-based entrepreneurship.

Points of Similarity between Conceptual Model and Real Situation

Despite the gaps, the conceptual model and the actual situation at Syiah Kuala University are similar in general objectives. Both approaches focus on providing entrepreneurial skills relevant to future needs and are committed to integrating Sharia values into the entrepreneurship education process. This commitment indicates a strong foundation for developing Sharia-based entrepreneurship at the university.

Points of Difference and Gaps

The main difference between the conceptual model and the actual situation lies in implementing the Islamic entrepreneurship curriculum. While the ideal model proposes full integration of Sharia values, the current curriculum still needs to fully adopt practical learning principles. In addition, partnerships with local Sharia businesses are minimal, and Sharia business incubation support could be more optimal. These gaps indicate the need for adjustment and strengthening in several areas.

Adjustment Recommendations

This comparative analysis proposes several recommendations to minimize the gap between the conceptual model and the actual situation at Syiah Kuala University. First, developing a more applicable and Sharia-based curriculum with more integrated case studies and Sharia business practices is necessary. Second, collaboration with local Sharia business actors must be improved, focusing on strengthening mentoring and internship programs based on actual practices. Third, there is a need to strengthen sharia business incubation support, especially regarding access to sharia funding, advanced training, and broader business networks. Finally, a more in-depth evaluation of the Islamic entrepreneurship program should be conducted to assess its impact on students' future readiness to become Islamic entrepreneurs.

Change Identification and Evaluation

The sixth stage of soft systems methodology (S.S.M.) focuses on identifying and evaluating changes needed to address the gap between the ideal conceptual model and the actual conditions at Syiah Kuala University. This process improves the effectiveness of student entrepreneurship development strategies based on Sharia principles. This effort is essential in preparing students to face the challenges of Golden Indonesia 2045, where Sharia-based economic development is expected to be increasingly relevant.

Changes Required in the Reformulation of Sharia-Based Entrepreneurship Curriculum

One of the main changes needed is reformulating the Sharia-based entrepreneurship curriculum. The entrepreneurship curriculum at Syiah Kuala University has incorporated some Islamic values, but its application still needs to be expanded to the theoretical aspects. The proposed change is to revamp the curriculum to make it more practical by emphasizing the actual application of Sharia principles. For example, it is necessary to add specific modules involving the preparation of Sharia business plans, risk management, and halal marketing strategies. Evaluation of this change shows that with more practical application, students will better understand Shariah-based entrepreneurship and be better prepared to face challenges in the field.

Improvement of Shariah-based Training Programs and Workshops

In addition to curriculum reformulation, enhancement of training programs and practical workshops is also needed. The current training programs are general and have not focused on Sharia entrepreneurship. To bridge this gap, workshops should prioritize skills relevant to Sharia business, such as financing, zakat calculation, and understanding of Sharia contracts. The involvement of local Sharia business actors as facilitators is also essential so that students get first-hand experience from practitioners. The evaluation shows that this change will enrich students' experience in running a business by Islamic principles, strengthening their skills in this area.

Strengthening Partnerships with Local Sharia Businesses

Partnerships with local Sharia business actors are an essential element in the development of student entrepreneurship. The current collaboration is still limited and formal. Efforts are needed to expand these partnerships to include Sharia-based mentoring and internship programs. Students will gain direct access to an established Sharia business ecosystem through closer strategic partnerships. Evaluations show that with stronger partnerships, students can learn from Sharia businesses' real challenges and capitalize on the existing opportunities.

Sharia Business Incubator Development

The following change is related to the development of an Islamic business incubator. Syiah Kuala University is still in the early stages of developing a business incubator, but support for Sharia-based businesses has yet

to be maximized. The proposed change is the development of a structured incubator, which provides intensive mentoring and access to sharia financing. With a stronger incubator, students will receive comprehensive guidance in financing and technical aspects to develop Sharia-based businesses more optimally. The evaluation shows that this incubator will be important in supporting students in becoming successful sharia entrepreneurs.

Continuous Evaluation and Monitoring System

The evaluation and monitoring system also needs to be strengthened to ensure the sustainability of the Sharia-based entrepreneurship program. Currently, the existing evaluation focuses more on the academic aspects, while the practical aspects of Islamic entrepreneurship need more attention. The proposed change is to build a more systematic and holistic evaluation system covering student performance in Sharia business implementation. The evaluation of this change shows that with a continuous monitoring system, the university can assess the program's effectiveness and make necessary adjustments to improve the quality of Islamic entrepreneurship education.

Evaluation of Changes and Impact to Stakeholders

The evaluation of these changes shows that the proposed changes are feasible to implement in the medium to long term. Full support from university management, lecturers' commitment, and strategic partnerships with Sharia business actors will be critical to their successful implementation. The benefits of these changes are also clear, both in the short and long term. This change will increase student engagement in Sharia entrepreneurship practices in the short term. In contrast, in the long term, the university will be able to build a robust Sharia entrepreneurship ecosystem, which prepares students to face future challenges.

All stakeholders, including students, lecturers, businesses, and universities, will feel the impact of these changes. This change will improve students' practical skills in running a Sharia business. Lecturers and local businesses will also benefit from closer collaboration in building a sustainable Sharia business ecosystem.

Based on the identification and evaluation results, the proposed changes will positively impact the development of student entrepreneurship at Syiah Kuala University. By adopting these changes, the university is expected to be more optimal in preparing students to become Sharia-based entrepreneurs who are competitive in the global market while maintaining the integrity of Islamic values. These changes will also strengthen Syiah Kuala University's position as an educational institution committed to developing Islamic economics, especially in the era of Indonesia Emas 2045.

Change Implementation

The last stage of Soft Systems Methodology (S.S.M.) is change implementation, where concrete steps are taken to implement the changes identified and evaluated in the previous stages. This research highlights the Implementation of student entrepreneurship development strategies at Syiah

Kuala University based on Sharia principles to prepare students for the Golden Indonesia 2045. Several significant changes were identified to improve the effectiveness of the Sharia-based entrepreneurship program, which are now translated into concrete actions.

Change Implementation Plan

The steps taken in change implementation focus on several key areas. First, the reformulation of the Sharia-based entrepreneurship curriculum is a top priority. Syiah Kuala University will form a curriculum team of entrepreneurship lecturers and sharia economic experts to redesign the curriculum. The curriculum will include new courses and modules that focus on the application of sharia in the business world. Socialization of the new curriculum to lecturers and students will be conducted before the new semester, and preparing a Sharia-based business plan will be an integral part of the student's final project.

In addition to curriculum reformulation, an increase in Sharia-based training programs and workshops is also planned. The University will conduct intensive training covering essential topics such as shariah risk management and halal marketing, involving local and national shariah entrepreneurs as facilitators. Collaboration with Islamic financial institutions will also be strengthened to give students a deeper understanding of Islamic financing.

Partnership with local Sharia businesses is another crucial element. Syiah Kuala University will build strategic cooperation with the local Sharia business community by signing a memorandum of understanding (MoU) to open access to internships and mentoring for students. Events like the "Business Syariah Networking Forum" will also be organized regularly on campus to unite students with Sharia entrepreneurs and expand partnership networks.

Another concrete step is the development of an Islamic business incubator. The University will establish a special division within the incubator focusing on Sharia-based business development. Students who have the potential to start Sharia-based businesses will receive intensive guidance, access to funding, and mentoring from Sharia business experts and Sharia financial institutions.

The final step is implementing a continuous evaluation and monitoring system. The University will periodically create an evaluation system to assess the development of students' entrepreneurial competencies. This evaluation will be conducted through surveys, interviews, and direct assessment of the student businesses developed. With a structured evaluation system, the University can monitor the program's effectiveness and improve weaknesses in its Implementation.

Challenges and Solutions in Implementation

During Implementation, several challenges need to be overcome to ensure smooth Implementation. The first challenge is the limited budget, which can hinder the development of incubators and sharia training programs. To overcome this, Syiah Kuala University plans to submit funding proposals to

donor agencies and establish cooperation with Islamic financial institutions to support the initiative.

The second challenge is the lack of understanding of lecturers and students about the principles of Sharia-based entrepreneurship. The proposed solution is to conduct training and workshops for lecturers to improve their understanding of Sharia principles in business and intensive socialization of students about the importance of Sharia-based entrepreneurship. Another challenge is the limited partnership network with local Sharia business players. To address this, the University will expand the network through networking events and collaboration with Sharia business communities in Aceh and nationally. Active approaches to Sharia business actors will also be made to strengthen this cooperation.

Implementation Impact Evaluation

The impact of implementing these changes will be evaluated periodically, with several indicators of success. One of the main indicators is the increase in the number of students involved in Sharia entrepreneurship, both through their final project and after they graduate. In addition, the quality and relevance of businesses developed by students with Sharia principles will be evaluated in detail.

Another indicator is the success of the Sharia business incubator program, which will be measured through the number of students who successfully pass through the program and launch Sharia-based businesses and the success rate of those businesses in the market. Implementing these changes is designed to significantly improve the quality of entrepreneurship education at Syiah Kuala University, particularly in Sharia-based entrepreneurship. Support from all relevant parties, including lecturers, students, and sharia business actors, is needed to ensure the success of this Implementation. Syiah Kuala University students can become competitive entrepreneurs in the global market and contribute to achieving the Golden Indonesia 2045 with systematic steps and a focus on strengthening the Sharia entrepreneurship ecosystem.

CONCLUSIONS AND RECOMMENDATIONS

This research shows the importance of implementing a Sharia-based entrepreneurship development strategy at Syiah Kuala University. Applying the soft systems methodology (S.S.M.), several fundamental changes have been identified and translated into concrete steps to improve students' entrepreneurship education. The reformulation of the entrepreneurship curriculum, introduction of Sharia-based training programs, strengthening partnerships with local Sharia businesses, and development of Sharia business incubators are essential to this strategy.

The results show that a Sharia-based entrepreneurship approach will not only enrich students' knowledge and skills but also prepare them to contribute meaningfully to the economic and ethical goals of Indonesia Emas 2045. Possible solutions have been identified for identified challenges, such as budget limitations and the need for broader partnerships. Implementing these changes

will enable students to develop entrepreneurship according to Islamic values, thus creating a generation of responsible and ethical entrepreneurs.

Some recommendations from this research include (1) Continuous Curriculum Improvement: Entrepreneurship curriculum reformulation needs to be reviewed and updated regularly to reflect new trends and developments in Sharia-based business practices. The involvement of Islamic business experts from outside the campus and feedback from students need to be integrated into this process; (2) Institutional Support for Shariah-Based Entrepreneurship: To ensure the success of the proposed business incubator and training program, continuous support from university leaders, lecturers, as well as industry experts is necessary. Universities also need to actively seek funding and partnerships with Islamic financial institutions to support the sustainability of these programs. (3) Expansion of Partnerships: Collaboration with local and national Sharia businesses needs to be expanded. Syiah Kuala University could establish a more structured internship and mentoring program so that students can get hands-on experience in the Sharia business world. Networking events and discussion forums should be routine activities in this program. (4) Improved Monitoring and Evaluation System: A robust monitoring and evaluation system needs to be implemented to assess the impact of curriculum changes, training programs, and incubators on students' entrepreneurial competencies and business outcomes. Continuous data collection and analysis will provide insights for improvement as well as showcase success stories that can inspire future students; (5) Broader Promotion of Shariah-Based Entrepreneurship: To increase awareness and interest among students, promotion of the benefits and opportunities in Shariah-based entrepreneurship needs to be expanded through campaigns, guest lectures, and case studies of successful Shariah businesses.

ADVANCED RESEARCH

Every study has limitations that need to be recognized. In this study, several limitations affect the scope and generalizability of the findings. First, this study was only conducted at Syiah Kuala University, so the results may only partially reflect the situation at other universities in Indonesia. This limitation may affect the ability to generalize the findings to a broader context. In addition, although various data collection methods have been used, such as surveys and interviews, not all viewpoints from stakeholders involved in developing Sharia-based entrepreneurship can be represented. This may lead to bias in understanding the challenges and opportunities faced.

Based on these limitations, there are several suggestions for further research. First, future research can be conducted in different universities with different backgrounds to compare results and understand variations in the implementation of Sharia-based entrepreneurship. This will provide a more holistic insight into the strategies' effectiveness. Secondly, more in-depth research on the long-term impact of the implemented programs, such as Islamic business incubators, can provide valuable information regarding the sustainability and success of the students after graduation.

In addition, further research could explore the role of technology in supporting Sharia-based entrepreneurship, including the use of digital platforms for marketing and sales. Finally, researchers could conduct a more focused study on students' perceptions and experiences of Shariah-based entrepreneurship to provide better guidance for future curriculum development and training programs.

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