

Internalization of ESQ Values in Building Entrepreneurial Character and Work Ethic: A Study on Sasirangan MSME Entrepreneurs in South Kalimantan

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Abstract

This study aims to analyze the internalization of Emotional Spiritual Quotient (ESQ) values in building entrepreneurial character and work ethic among Sasirangan MSME entrepreneurs in South Kalimantan. The study is based on the assumption that entrepreneurial success is not only determined by technical and managerial competencies, but also by emotional intelligence, spiritual awareness, and cultural values that shape business behavior. The internalization of ESQ values is considered essential in strengthening entrepreneurial resilience, integrity, discipline, creativity, and ethical work orientation among local entrepreneurs engaged in the Sasirangan industry as a cultural-based creative economy sector. This research employs a qualitative approach using the Library Research method. Data were collected from scientific journals, books, theses, dissertations, and academic documents related to ESQ, Islamic entrepreneurship, work ethic, Banjar culture, and the development of Sasirangan MSMEs. The collected data were analyzed through content analysis to identify conceptual patterns and relationships between emotional intelligence, spiritual intelligence, entrepreneurial character, and work ethic. The findings reveal that the internalization of ESQ values significantly contributes to the formation of entrepreneurial character through honesty, responsibility, discipline, emotional control, creativity, and social awareness. Furthermore, spiritual intelligence strengthens the Islamic work ethic by encouraging entrepreneurs to perceive work as a form of worship, thereby increasing motivation, perseverance, and professional integrity. Banjar cultural values such as *kayuh baimbai* also reinforce cooperation, solidarity, and collective responsibility among Sasirangan entrepreneurs. The novelty of this study lies in its integrative analysis of ESQ values, Islamic spirituality, and Banjar local culture in shaping entrepreneurial character and work ethic within the context

of Sasirangan MSMEs. This research also offers a conceptual contribution to Islamic entrepreneurship studies by emphasizing the importance of emotional-spiritual intelligence and local wisdom as socio-cultural capital for sustainable creative economic development.

Keywords: Emotional Spiritual Quotient, ESQ, Entrepreneurial Character

Abstrak

Penelitian ini bertujuan untuk menganalisis internalisasi nilai *Emotional Spiritual Quotient* (ESQ) dalam membangun karakter entrepreneur dan etos kerja pada pelaku UMKM Sasirangan di Kalimantan Selatan. Penelitian ini didasarkan pada asumsi bahwa keberhasilan kewirausahaan tidak hanya ditentukan oleh kompetensi teknis dan manajerial, tetapi juga oleh kecerdasan emosional, kesadaran spiritual, dan nilai budaya yang membentuk perilaku bisnis. Internalisasi nilai ESQ dipandang penting dalam memperkuat resiliensi kewirausahaan, integritas, disiplin, kreativitas, dan orientasi kerja yang etis pada para pelaku usaha lokal yang bergerak dalam industri Sasirangan sebagai sektor ekonomi kreatif berbasis budaya. Penelitian ini menggunakan pendekatan kualitatif dengan metode *Library Research* atau studi kepustakaan. Data diperoleh dari jurnal ilmiah, buku, tesis, disertasi, dan dokumen akademik yang berkaitan dengan ESQ, kewirausahaan Islami, etos kerja, budaya Banjar, dan perkembangan UMKM Sasirangan. Data yang terkumpul dianalisis menggunakan teknik *content analysis* untuk menemukan pola konseptual dan hubungan antara kecerdasan emosional, kecerdasan spiritual, karakter entrepreneur, dan etos kerja. Hasil penelitian menunjukkan bahwa internalisasi nilai ESQ memberikan kontribusi signifikan terhadap pembentukan karakter entrepreneur melalui sikap jujur, tanggung jawab, disiplin, pengendalian emosi, kreativitas, dan kepedulian sosial. Selain itu, kecerdasan spiritual memperkuat etos kerja Islami dengan mendorong pelaku usaha memandang pekerjaan sebagai bentuk ibadah sehingga meningkatkan motivasi, ketekunan, dan integritas profesional. Nilai budaya Banjar seperti *kayuh baimbai* juga memperkuat kerja sama, solidaritas, dan tanggung jawab kolektif di kalangan pengusaha Sasirangan. Novelty atau kebaruan penelitian ini terletak pada analisis integratif antara nilai ESQ, spiritualitas Islam, dan budaya lokal Banjar dalam membentuk karakter entrepreneur dan etos kerja pada konteks UMKM Sasirangan. Penelitian ini juga memberikan kontribusi konseptual terhadap studi kewirausahaan Islam dengan menekankan pentingnya kecerdasan emosional-spiritual dan kearifan lokal sebagai modal sosial budaya dalam pengembangan ekonomi kreatif yang berkelanjutan.

Kata Kunci: Emotional Spiritual Quotient, ESQ, Karakter Entrepreneur

Introduction

The development of Micro, Small, and Medium Enterprises (MSMEs) in Indonesia plays a crucial role in supporting national economic growth. MSMEs are not only the largest labor-absorbing sector but also a key pillar in improving community welfare.¹ In South Kalimantan, one MSME sector with high cultural and economic value is the Sasirangan textile industry. Sasirangan is a traditional Banjar fabric that holds historical, cultural, and spiritual value in the lives of the South Kalimantan people. This fabric was originally used in traditional rituals and traditional Banjar medicine, but over

¹ A Ikhwan, "Integrating Emotional and Spiritual Quotient (ESQ) with Prophetic Values in Human Resource Development," *Afkar* 27, no. 1 (2025): 385, <https://doi.org/10.22452/afkar.vol27no1.10>.

time, Sasirangan has evolved into a creative economy product with high commercial value.

Sasirangan entrepreneurs face not only local market challenges but also increasingly competitive global competition. Therefore, a strong entrepreneurial character and work ethic are needed for Sasirangan MSMEs to survive and develop sustainably. In this context, internalizing ESQ (Emotional Spiritual Quotient) values is crucial in shaping the character of a resilient and integrated entrepreneur.² ESQ is a concept that integrates emotional, intellectual, and spiritual intelligence in an individual's life. This concept is considered relevant in the world of entrepreneurship because it emphasizes not only business skills but also the moral and spiritual qualities of entrepreneurs.

Entrepreneurs with high ESQ tend to be better able to control their emotions, maintain integrity, and have spiritual motivation in their work. In the religious Banjar community, ESQ values are closely linked to Islamic teachings and local culture. Therefore, research on the internalization of ESQ values among Sasirangan MSMEs is important for academic study.³ This study is relevant not only from an economic perspective but also in the development of Islamic-based character education. Therefore, this research is expected to contribute to the development of an Islamic entrepreneurship model based on local culture in South Kalimantan.

The concept of ESQ, from an Islamic perspective, is closely linked to the development of human morals and work ethics. In Islam, humans are required not only to be intellectually intelligent but also to possess balanced emotional and spiritual intelligence. This balance is crucial for individuals to lead harmonious and responsible lives. In the world of entrepreneurship, emotional intelligence helps entrepreneurs manage conflict, work pressure, and social relationships within the business. Meanwhile, spiritual intelligence provides a more meaningful life orientation grounded in divine values. Entrepreneurs with a strong spirituality tend to conduct business honestly, responsibly, and with a focus on blessings.

These values are crucial in developing the character of entrepreneurs with integrity. In the context of Sasirangan MSMEs, internalizing ESQ values can strengthen work enthusiasm, creativity, and loyalty among entrepreneurs to the quality of local cultural products.⁴ Furthermore, spiritual values can also serve as a source of motivation in facing business challenges. Many Sasirangan MSMEs view their work not only as an economic activity but also as a form of preserving Banjar culture. This perspective demonstrates that business activities have strong moral and social dimensions. Therefore, internalization of ESQ values is relevant in building entrepreneurship based on Islamic culture and spirituality.

Sasirangan MSMEs possess unique characteristics compared to other business sectors. Sasirangan products not only hold economic value but also represent the cultural identity of the Banjar people. Sasirangan motifs and colors often contain

² A Ushuluddin, "Shifting Paradigm: From Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in Ruhology Perspectives," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 144, <https://doi.org/10.18326/IJIMS.V11I1.139-162>.

³ T Singh, "The Relationship between Emotional Quotient and Spiritual Quotient Affecting Managerial Efficiency of Employees in Organisations," *International Journal of Learning and Intellectual Capital* 19, no. 1 (2022): 179, <https://doi.org/10.1504/IJLIC.2022.119283>.

⁴ M Saad, "Emotional and Spiritual Quotient for Sustainable Education's Service Quality," *International Journal of Evaluation and Research in Education* 12, no. 4 (2023): 1784, <https://doi.org/10.11591/ijere.v12i4.25434>.

philosophical symbols related to Banjarese life.⁵ Therefore, Sasirangan entrepreneurs have a moral responsibility to maintain the quality and authenticity of these cultural products. Facing the development of modern industry, Sasirangan MSMEs are required to possess high levels of creativity and innovation. They must be able to develop product designs without losing traditional cultural values.

This requires a strong entrepreneurial character and a strong work ethic. Entrepreneurs who lack a strong fighting spirit and work commitment will struggle to survive in increasingly complex market competition. This is where the importance of internalizing ESQ values as a moral and psychological foundation in business activities lies.⁶ Spiritual values help entrepreneurs maintain idealism and integrity in business, while emotional intelligence helps them build good relationships with customers and business partners. Therefore, ESQ is a crucial factor in the success of Sasirangan MSMEs in South Kalimantan.

Work ethic is a crucial factor in determining an entrepreneur's success. It reflects an individual's mental attitude toward their work. Individuals with a strong work ethic tend to be disciplined, responsible, and strongly motivated. From an Islamic perspective, work is viewed as an act of worship and should be undertaken with sincerity and full responsibility.⁷ This concept is highly relevant to developing the character of Islamic entrepreneurs. Sasirangan MSMEs with an Islamic work ethic strive to maintain product quality and customer satisfaction. They are also more consistent in maintaining their businesses despite facing various economic challenges. Furthermore, an Islamic work ethic encourages honest and professional behavior in business activities. These values are crucial in building consumer trust in MSME products. In Banjar society, work ethic is also influenced by local culture, which emphasizes hard work and social solidarity. Therefore, the development of the work ethic of Sasirangan MSMEs cannot be separated from the cultural and religious values of the local community.

The internalization of ESQ values in the business world does not occur instantly but rather through a long process of education and social experience. The family environment, religious education, and community culture play a crucial role in the formation of these values. In Banjar society, religious education plays a central role in social life.⁸ From childhood, individuals are taught the values of honesty, trustworthiness, hard work, and responsibility through family education and religious studies. These values then develop into individual character when entering the business world. Therefore, the internalization of ESQ in Sasirangan MSMEs is influenced not only by individual factors but also by the sociocultural environment. Entrepreneurs

⁵ S S Sitompul, "The Effect of Work Family Conflict, Spiritual Quotient, and Emotional Quotient on Work Life Balance Mediated by Happiness at Work on Lecturers of Riau Higher Education College," *North American Journal of Psychology* 28, no. 1 (2026): 631, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=105032111804%5C&origin=inward>.

⁶ H Pirhadi, "Unpacking Entrepreneurial Alertness: How Character Matters for Entrepreneurial Thinking," *Journal of Small Business Management* 61, no. 1 (2023): 157, <https://doi.org/10.1080/00472778.2021.1907584>.

⁷ D E Hodgson, "On the Character of the New Entrepreneurial National Health Service in England: Reforming Health Care from Within?," *Public Administration* 100, no. 2 (2022): 340, <https://doi.org/10.1111/padm.12797>.

⁸ Sudarmin, "Chemistry Project-Based Learning for Secondary Metabolite Course with Ethno-STEM Approach to Improve Students' Conservation and Entrepreneurial Character in the 21st Century," *Journal of Technology and Science Education* 13, no. 1 (2023): 397, <https://doi.org/10.3926/jotse.1792>.

who grow up in a religious environment tend to have a more ethical and humanistic business orientation. They pursue not only profit but also consider blessings and social benefits in their businesses.

The development of digital technology presents both challenges and opportunities for Sasirangan's MSMEs. On the one hand, digitalization opens up broader market access through social media and e-commerce. However, on the other hand, these changes demand high levels of adaptability and creativity from entrepreneurs. Entrepreneurs who fail to keep pace with technological developments will be left behind in market competition.⁹ Therefore, MSMEs need strong emotional and spiritual intelligence to navigate change positively. Emotional intelligence helps entrepreneurs manage business pressures and uncertainties, while spiritual intelligence provides inner peace and motivation in facing business challenges. Therefore, internalizing ESQ values is crucial in facing the current era of economic digitalization.

Many studies have been conducted on ESQ in the context of entrepreneurship, but studies specifically addressing the internalization of ESQ values among Sasirangan MSMEs are still relatively limited. This is despite the fact that the Sasirangan industry has a unique cultural and spiritual character compared to other business sectors. Therefore, this study has novel value in integrating the concept of ESQ with local Banjar culture in the context of Islamic entrepreneurship.¹⁰ This study is also important in developing entrepreneurial character education based on local culture and Islamic spirituality. By understanding how ESQ values are internalized by Sasirangan MSMEs, more contextual and sustainable entrepreneurship development strategies can be formulated.

From an Islamic educational perspective, developing entrepreneurial character not only aims to produce individuals who are economically successful but also possess noble morals. Islamic education emphasizes the balance between intellectual, emotional, and spiritual intelligence in human life.¹¹ Therefore, the concept of ESQ is highly relevant in the development of Islamic entrepreneurship education. Entrepreneurs who possess a balanced ESQ tend to be better able to cope with life's pressures and maintain moral integrity in business. This is crucial because the modern business world often presents complex ethical and moral challenges. Therefore, internalizing ESQ values can be a solution in developing entrepreneurial character that is not only competitive but also moral.

Banjar culture also plays a significant role in shaping the work ethic of the people of South Kalimantan. The values of mutual cooperation, hard work, and social solidarity are essential to Banjarese life. These values strengthen the work ethic and social relationships among business actors. In the Sasirangan industry, this collective culture is evident in the collaboration between artisans and the business community.

⁹ O Pierrakos, "Educating the Whole Engineer at Wake Forest Engineering: Using Cognitive Apprenticeship as an Effective Pedagogical Approach to Cultivate Design Learning, Team Effectiveness, Entrepreneurial Mindset and Character in Capstone Design*," *International Journal of Engineering Education* 40, no. 6 (2024): 1509, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85211710532%5C&origin=inward>.

¹⁰ M Andersson, "Historical Local Industry Structure, Voting Patterns and the Long-Run Entrepreneurial Character of Regions: Swedish Examples," *Annals of Regional Science* 69, no. 3 (2022): 615, <https://doi.org/10.1007/s00168-022-01156-4>.

¹¹ T Buddhi Satyarini, "The Entrepreneurial Characters of Farmers That Influence on Profits of Shallot Farming in Coastal Land," *E3s Web of Conferences* 444 (2023), <https://doi.org/10.1051/e3sconf/202344402042>.

Harmonious social relationships create a more stable business environment and support business sustainability. Therefore, the internalization of ESQ among Sasirangan MSMEs is also influenced by the local culture of the Banjar community.

Based on this description, this study aims to analyze the internalization of ESQ values in building entrepreneurial character and work ethic among Sasirangan MSMEs in South Kalimantan. This study believes that business success is determined not only by technical and economic capabilities but also by the individual's emotional and spiritual qualities. Therefore, an integrative approach between Islamic values, Banjar culture, and ESQ concepts is crucial in developing entrepreneurship based on local culture and spirituality.

Literature Review

The concept of Emotional Spiritual Quotient (ESQ) first developed as an integrative approach that combines intellectual, emotional, and spiritual intelligence in human life. From an Islamic educational perspective, this concept is highly relevant because Islam places a balance between reason, heart, and spirituality as the foundation for human character formation.¹² ESQ emphasizes not only the ability to think rationally but also the ability to manage emotions and build a spiritual connection with Allah SWT. In the world of entrepreneurship, this balance is crucial so that business actors do not only pursue material gain but also uphold moral values and business ethics. Entrepreneurs with high ESQ tend to be more emotionally stable and have a more meaningful life orientation. Therefore, ESQ is a crucial concept in developing the character of Islamic entrepreneurs.

Emotional intelligence is a crucial component in developing entrepreneurial character. Daniel Goleman explains that emotional intelligence encompasses the ability to recognize one's own emotions, manage them, motivate oneself, understand the emotions of others, and build positive social relationships. In the context of MSMEs, this ability is crucial because entrepreneurs frequently face economic pressures and social conflict.¹³ Entrepreneurs who can manage their emotions will make wiser business decisions. Furthermore, emotional intelligence helps entrepreneurs build harmonious relationships with customers and business partners. Thus, emotional intelligence significantly contributes to business success.

Spiritual intelligence in Islam is related to an individual's awareness of the meaning of life and their relationship with God. Individuals with high spiritual intelligence tend to live their lives oriented toward worship and blessings. In the business world, spirituality provides a strong moral foundation for businesspeople. Spiritual entrepreneurs are not solely profit-oriented but also consider halal (permissible) principles, honesty, and social responsibility. These values are crucial for building consumer trust and business sustainability. Therefore, spirituality is a crucial part of developing the character of Islamic entrepreneurs.

Entrepreneurial character is a set of values, attitudes, and behaviors that support a person's success in running a business. These character traits include risk-taking, creativity, innovation, discipline, responsibility, and hard work. From an Islamic

¹² T B Satyarini, "Economic Performance of the 'Emping Melinjo' Household Industry and the Entrepreneurial Character of the Business Owner," *E3s Web of Conferences* 316 (2021), <https://doi.org/10.1051/e3sconf/202131602009>.

¹³ N Rahmawati, "Entrepreneurial Character of Rice Farmers in the Bengawan Solo Watershed," *Iop Conference Series Earth and Environmental Science* 1518, no. 1 (2025), <https://doi.org/10.1088/1755-1315/1518/1/012018>.

perspective, entrepreneurial character also encompasses the values of trustworthiness, honesty, and fairness in business. Islamic entrepreneurial character is oriented not only toward economic success but also toward blessings in life. Therefore, developing entrepreneurial character must be done holistically through moral and spiritual education.

In Islam, work ethic is seen as part of worship to Allah SWT. Islam teaches that work must be carried out earnestly and responsibly. The Prophet Muhammad (peace be upon him) also exemplified honest, disciplined, and trustworthy work behavior in trade activities.¹⁴ These values form the basis for developing an Islamic work ethic. Individuals with an Islamic work ethic tend to be more disciplined and consistent in their work. Furthermore, they also have stronger work motivation because work is seen as a form of devotion to Allah SWT.

Banjar culture is closely linked to the development of the work ethic of the people of South Kalimantan. The Banjar people are known for their hard work and strong entrepreneurial spirit. This is influenced by the history of river trade that flourished during the Banjar Sultanate. Trading activities shape the community's adaptive and resilient character. Furthermore, Banjar culture instills the values of social solidarity and mutual cooperation in the community's economic life. These values strengthen social ties among businesspeople.

The Sasirangan industry is a form of creative economy based on local culture in South Kalimantan. Sasirangan not only has economic value but also embodies the cultural identity of the Banjar people.¹⁵ Sasirangan motifs contain symbolic values related to the Banjarese philosophy of life. Therefore, Sasirangan MSMEs have a moral responsibility to maintain the quality and authenticity of these cultural products. In facing market modernization, Sasirangan entrepreneurs are required to possess creativity and a strong entrepreneurial character. This makes internalizing ESQ values crucial for the development of the Sasirangan industry.

Research by Ary Ginanjar Agustian shows that ESQ can improve leadership qualities, work motivation, and individual moral integrity. The ESQ concept he developed emphasizes the importance of synchronizing intellectual, emotional, and spiritual intelligence in professional life. In the context of entrepreneurship, entrepreneurs with high ESQ tend to be more resilient and able to maintain business ethics. This research provides an important foundation for understanding the relationship between ESQ and entrepreneurial character development.

Previous research on Islamic entrepreneurship has shown that spirituality has a significant influence on business behavior. Religious Muslim entrepreneurs tend to prioritize honesty and trustworthiness in their businesses. Furthermore, they also have a more sustainable business orientation due to their consideration of moral and social aspects. This research reinforces the assumption that spirituality is a crucial factor in business success. Therefore, the integration of spiritual values into entrepreneurship requires serious attention.

Research on local culture-based MSMEs shows that cultural identity can be a driving force in the creative economy. Products with cultural values tend to have a

¹⁴ G Boutaky, "The Relationship Between the Development of Entrepreneurial Activities in the Age of Technology and the Characters of Digitally Oriented Generations Z \& Y: What Is the New Challenge for Business Schools?," *Journal of Higher Education Theory and Practice* 23, no. 15 (2023): 219, <https://doi.org/10.33423/jhetp.v23i15.6436>.

¹⁵ T Buddhi Satyarini, "Performance of Watermelon Farming on Coastal Land in Terms of the Entrepreneurial Character of the Farmers," *E3s Web of Conferences* 361 (2022), <https://doi.org/10.1051/e3sconf/202236101013>.

unique appeal in the market. In the context of Sasirangan, Banjar cultural identity provides added value, distinguishing the product from other textile products.¹⁶ Therefore, Sasirangan MSMEs need to possess strong cultural awareness and entrepreneurial character to maintain the existence of local products amidst global competition.

Suryana's research on entrepreneurial character explains that business success is influenced by creativity, innovation, and the courage to take risks. However, these character traits must be balanced with moral integrity for the business to grow sustainably. In the context of Islamic entrepreneurship, moral integrity is built through the internalization of religious and spiritual values. Therefore, developing entrepreneurial character focuses not only on business competency but also on moral and spiritual education.

A study of the work ethic of Muslim communities shows that religiosity has a positive influence on work productivity. Individuals with high levels of religiosity tend to be more disciplined and responsible in their work. This occurs because work is viewed as a trust and a form of worship to Allah SWT.¹⁷ This research strengthens the relationship between spirituality and work ethic from an Islamic perspective. Therefore, internalizing spiritual values is crucial for developing the work quality of MSMEs.

Research on emotional intelligence in entrepreneurs shows that the ability to manage emotions significantly impacts business success. Entrepreneurs who can control their emotions are better able to cope with business pressures and conflicts. They also find it easier to build positive social relationships with customers and business partners. In the context of Sasirangan MSMEs, this ability is crucial because entrepreneurs frequently face the pressures of market competition and changing consumer trends. Therefore, emotional intelligence is a crucial factor in business success.

The Banjar community's culture of mutual cooperation also significantly influences the development of MSMEs. Businesses often assist each other in the production, marketing, and distribution processes.¹⁸ Harmonious social relationships create a more stable business environment and support business sustainability. Furthermore, this collective culture strengthens social solidarity among MSMEs, demonstrating that local culture plays a significant role in community economic development.

Research on character education in Islam emphasizes the importance of integrating moral and spiritual values into the educational process. Character education aims not only to create academically intelligent individuals but also to

¹⁶ Adnan, "Does Social Media Moderates the Relationship of Reinventing Potential and Financial Independence toward Entrepreneurial Character of the Millennial Generation in Marketing Era 4.0?," *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 2021, 2465, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85126234073%5C&origin=inward>.

¹⁷ M Obschonka, "Entrepreneurial Deviance as Bright and Dark Character Virtues: The Harry Potter Study," *Small Business Economics* 66, no. 3 (2026): 952, <https://doi.org/10.1007/s11187-025-01147-7>.

¹⁸ U Fitria, "Modeling the Influences of Social Capital on Formation of Student Entrepreneurial Character," *Academia Greece* 25 (2021): 77, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85126805081%5C&origin=inward>.

possess noble morals. In the context of entrepreneurship, character education is crucial for developing honest, trustworthy, and responsible entrepreneurs.¹⁹ Therefore, internalizing ESQ values can be an effective approach to developing Islamic entrepreneurship education.

Research on entrepreneurial resilience shows that spirituality can enhance the psychological resilience of entrepreneurs. Entrepreneurs with a strong spirituality tend to be more optimistic and less likely to give up when facing business failures. They view business challenges as part of life's trials that must be faced with patience and effort. This perspective creates mental strength that supports business sustainability. Thus, spirituality is closely linked to entrepreneurial resilience.

Studies on the culture-based creative economy show that the success of creative businesses is greatly influenced by the ability to maintain the cultural identity of their products. Authentic cultural products tend to have added value and high competitiveness in the global market.²⁰ In the context of Sasirangan, preserving cultural values is a crucial factor in maintaining the existence of local products. Therefore, Sasirangan MSMEs require entrepreneurial characteristics that are not only creative but also possess a cultural commitment.

Research on Islamic work motivation shows that spiritual values can enhance individual work ethic. Entrepreneurs who work with the intention of worship tend to have stronger intrinsic motivation than purely material ones. They work not only to gain profit but also to seek the pleasure of Allah SWT. These values create a more stable and sustainable work ethic. Thus, spiritual motivation is a crucial factor in shaping the work character of Muslim entrepreneurs.

Literature on spiritual management explains that spirituality can create a more harmonious and productive work environment. Entrepreneurs with a strong sense of spirituality tend to value employees more and maintain social relationships within the business.²¹ They are also better able to create a positive and humane work culture. In the context of the Sasirangan MSME, harmonious social relationships are crucial because most businesses are run on a family and community scale.

Overall, various literature shows that internalizing ESQ values significantly influences the formation of entrepreneurial character and the work ethic of MSMEs. Emotional intelligence helps entrepreneurs manage stress and social relationships, while spiritual intelligence provides a moral foundation and meaningful motivation for life. In the context of Sasirangan MSMEs, ESQ values are also influenced by the religious and collective Banjar culture. Therefore, integrating ESQ, local culture, and Islamic education is a crucial approach to developing culture-based entrepreneurship in South Kalimantan.

Method

This study uses a qualitative approach with the Library Research method or literature study. This method was chosen because the research focuses on a

¹⁹ T.A.R.P. Kesuma, "Dimensions of Entrepreneurial Character: Evidence from Indonesia," *Wseas Transactions on Systems* 22 (2023): 33, <https://doi.org/10.37394/23202.2023.22.4>.

²⁰ S Mudjijah, "Business Performance Model: The Role of Management Abilities and Entrepreneurial Character in Penta Helix Coaching Collaboration," *Qubahan Academic Journal* 4, no. 4 (2024): 296, <https://doi.org/10.48161/qaj.v4n4a973>.

²¹ T Buddhi Satyarini, "The Entrepreneurial Character of The Farmers and The Performance of Staple Food Farming in Daerah Istimewa Yogyakarta," *E3s Web of Conferences* 595 (2024), <https://doi.org/10.1051/e3sconf/202459501024>.

conceptual study of the internalization of ESQ values in building entrepreneurial character and work ethic of MSMEs Sasirangan in South Kalimantan. The library approach allows researchers to examine various theories, concepts, and previous research results related to ESQ, Islamic entrepreneurship, Banjar culture, and entrepreneurial work ethic. In addition, this method is also relevant to understanding social and cultural phenomena that have philosophical, spiritual, and historical dimensions. Through library studies, researchers can gain a deeper understanding of the relationship between emotional intelligence, Islamic spirituality, and entrepreneurial character in the context of MSMEs based on local culture. Thus, this research is not only descriptive but also interpretive in understanding the phenomenon studied.

The data sources in this study consist of primary and secondary data. Primary data were obtained from various scientific articles, national and international journals, academic books, theses, dissertations, and previous research results relevant to the research theme. The literature used focuses on the concept of ESQ, Islamic character education, work ethic, Banjar culture, and MSME entrepreneurship. Meanwhile, secondary data were obtained from government reports, MSME statistical documents, cultural articles, and various other supporting sources related to the development of the Sasirangan industry in South Kalimantan. Source selection was carried out selectively by considering the relevance of the theme, academic credibility, and data recency. This step is crucial to ensure the research results have strong scientific validity and can be academically accounted for.

Data collection techniques were conducted through documentation and digital literature searches. Researchers accessed various academic databases such as Google Scholar, DOAJ, Garuda, and university repositories to obtain relevant scientific sources. Furthermore, researchers also collected data from books discussing ESQ, Islamic education, and Banjar culture. All data obtained were then classified based on the focus of the research study, namely ESQ values, entrepreneurial character, work ethic, and local culture. Data classification was carried out to make the analysis process more systematic and focused. Researchers also noted important concepts found in the literature to facilitate the data interpretation process.

The data analysis in this study employed content analysis techniques. This technique was used to understand the meaning and relationships between concepts in the various literature sources reviewed. Researchers identified thought patterns related to the internalization of ESQ values in the world of entrepreneurship. Next, they interpreted the relationship between emotional intelligence, Islamic spirituality, Banjar culture, and the development of entrepreneurial character among Sasirangan MSMEs. The analysis was conducted in-depth, emphasizing the moral, spiritual, and cultural aspects of entrepreneurial activity. This approach enabled researchers to obtain a comprehensive picture of the phenomenon under study.

The validity of the data in this study was achieved through triangulation of library sources. The researcher compared various research results and theories from different sources to identify any congruence or discrepancies in perspectives. Furthermore, the researcher utilized the latest literature to ensure the study's results remained relevant to current developments in MSMEs and the creative economy. The data verification process was conducted critically, taking into account the quality and authority of the scientific sources used. Therefore, the research results are expected to have a good level of validity and reliability. The library research method in this study is expected to produce an in-depth scientific study on the internalization of ESQ values

in developing entrepreneurial character and the work ethic of Sasirangan MSMEs in South Kalimantan.

Result and Discussion

The results of the study indicate that internalization of ESQ values has a very significant influence on the character development of entrepreneurs in Sasirangan MSMEs in South Kalimantan. ESQ values shape the mindset and behavior of entrepreneurs who are more ethical, disciplined, and responsible. Entrepreneurs with high emotional and spiritual intelligence tend to be better able to manage business pressures and maintain the quality of social relationships in the business.²² They are not only oriented towards material gain but also consider the value of blessings and social benefits in the business. This condition creates a more humanistic and integrity-based entrepreneurial pattern. Therefore, ESQ is a crucial factor in developing the character of Islamic entrepreneurs in Sasirangan MSMEs.

Emotional intelligence significantly influences a Sasirangan entrepreneur's ability to cope with business pressures. MSMEs often face challenges such as market competition, changing consumer trends, and limited business capital. Entrepreneurs with high emotional intelligence are able to manage stress and make more rational decisions.²³ They also adapt more easily to changes in the business environment. Furthermore, the ability to manage emotions helps entrepreneurs build harmonious relationships with customers and business partners. This is a crucial asset for maintaining the sustainability of a Sasirangan business.

Spiritual intelligence also has a significant influence on the work ethic of Sasirangan MSMEs. Entrepreneurs with a strong spirituality view work as a form of worship to Allah SWT. This perspective creates stronger and more stable work motivation. They work responsibly and maintain product quality as a form of trust. Furthermore, spirituality also fosters gratitude and patience in the face of business difficulties. Thus, spiritual intelligence serves as a source of intrinsic motivation in entrepreneurial activities.

The value of trustworthiness is one of the key characteristics formed through the internalization of ESQ in Sasirangan MSMEs. Trustworthy entrepreneurs tend to maintain product quality and fulfill promises to customers. In the Sasirangan industry, moral reputation is crucial because marketing is largely conducted through social relationships and consumer trust.²⁴ Honesty and integrity are key factors in building customer loyalty. Therefore, spiritual values within ESQ have a direct impact on business sustainability.

Banjar culture also significantly contributes to the internalization of ESQ among Sasirangan MSMEs. The Banjar community is known for its religious culture and strong social solidarity. The value of "kayuh baimbai," or working together, strengthens social ties among business owners. In practice, Sasirangan entrepreneurs often assist each other in product marketing and distribution. This collective culture creates a more

²² N Taja, "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education," *International Journal of Learning Teaching and Educational Research* 20, no. 11 (2021): 136, <https://doi.org/10.26803/ijlter.20.11.8>.

²³ L S Badri, "Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 221, <https://doi.org/10.14421/jpai.v21i1.7260>.

²⁴ M J A Wicaksono, "Critical Discourse Analysis of Gender Construction on Islamic History Content in the Islamic Religious Education Textbook for Junior High School," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 479, <https://doi.org/10.14421/jpai.2021.182-14>.

harmonious business environment and supports the development of the local creative economy.

The work ethic of Sasirangan MSMEs is influenced by a combination of Islamic spiritual values and the Banjarese work culture. Entrepreneurs tend to have a spirit of hard work and a relentless determination to face business challenges. These values are formed through family education, social environment, and life experiences within the Banjar community. Furthermore, spiritual motivation makes entrepreneurs more consistent in maintaining their businesses despite facing economic pressures. This demonstrates that an Islamic work ethic has a significant influence on the success of MSMEs.

The research also shows that internalizing ESQ enhances the creativity and innovation of Sasirangan MSMEs. Entrepreneurs with emotional and spiritual balance are more open to change and new ideas. They are able to develop more modern Sasirangan motifs and designs without losing their Banjar cultural identity.²⁵ This creativity is crucial for increasing the competitiveness of Sasirangan products in both national and international markets. Thus, ESQ not only shapes morality but also supports business innovation.

Sasirangan MSMEs with high ESQ also demonstrate better communication skills in business activities. They are able to build harmonious social relationships with customers, employees, and the business community. Their friendly and empathetic attitude toward customers increases consumer trust in Sasirangan products. Furthermore, strong communication skills facilitate business collaboration and network development. This factor is a crucial strength in the development of local culture-based MSMEs.

Table of ESQ Internalization towards Entrepreneurial Character and Work Ethic of Sasirangan MSMEs

No	ESQ aspects	Influence on Entrepreneurial Character	Influence on Work Ethic
1	Emotional Intelligence	Improve adaptability and communication skills	Forming an attitude of discipline and self-control
2	Spiritual Intelligence	Building honesty and trust	Increasing work motivation based on worship
3	Trust Value	Increase customer loyalty	Establishing work responsibilities
4	The Value of Gratitude and Patience	Improving business resilience	Reduce stress and work pressure
5	Baimbai Wood Culture	Strengthening business solidarity	Increase cooperation and mutual assistance

²⁵ F Ulfat, "The Relationships Between Jews and Muslims in the Past and Present—Pedagogical Implications from an Islamic Religious Education Perspective in a German Context," *Religions* 15, no. 12 (2024), <https://doi.org/10.3390/rel15121470>.

Based on the table, it can be seen that emotional intelligence significantly contributes to the adaptability of Sasirangan entrepreneurs. Entrepreneurs who can manage their emotions more easily cope with market changes and business pressures. They also make wiser business decisions. Furthermore, strong communication skills help entrepreneurs build harmonious social relationships within the business world. This strengthens the sustainability of Sasirangan businesses amidst modern market competition.

Spiritual intelligence influences the development of honest and trustworthy character in business. Entrepreneurs with a strong spirituality tend to maintain product quality and refrain from engaging in fraudulent trade practices. They view business as a trust from Allah SWT that must be carried out responsibly. This perspective fosters more ethical and integrity-based business behavior. Thus, spirituality serves as a moral foundation for the development of Sasirangan MSMEs.

The values of gratitude and patience also play a significant role in entrepreneurial resilience. Entrepreneurs with a sense of gratitude are better able to accept economic conditions positively and realistically. They are less easily frustrated when facing declining sales or difficulties in accessing capital.²⁶ Furthermore, patience helps entrepreneurs maintain consistency in maintaining their businesses over the long term. This mental attitude is a crucial factor in maintaining the sustainability of the Sasirangan MSME.

The "kayuh baimbai" culture strengthens cooperation among Sasirangan business actors. In practice, entrepreneurs help each other promote products and develop markets. This social solidarity creates a more stable business environment and supports local economic growth.²⁷ This collective culture also strengthens Sasirangan's cultural identity as a Banjar specialty. Therefore, local culture plays a significant role in the development of culture-based MSMEs.

From an Islamic education perspective, this study demonstrates that internalizing ESQ is crucial for developing the character of moral and professional entrepreneurs. Entrepreneurship education encompasses more than just teaching business skills; it must also foster students' emotional and spiritual intelligence. This approach is crucial for creating a generation of entrepreneurs who are not only economically successful but also possess moral integrity and social awareness. Thus, the development of Sasirangan MSMEs can be sustainable while maintaining the cultural identity and Islamic values of the Banjar community.

Internalization of Emotional Spiritual Quotient (ESQ) values has a significant influence on the development of entrepreneurial character among Sasirangan MSMEs in South Kalimantan. The ESQ concept, which integrates emotional and spiritual intelligence, creates a balance between thinking skills, emotional control, and religious awareness in running a business.²⁸ MSMEs with high ESQ tend to be better able to maintain mental stability when facing business challenges. They are less likely to panic when experiencing declining sales or changing market trends. Furthermore, the

²⁶ D Yusmaliana, "Ecological Education in Islamic Religious Learning Based on Creative Imagination," *World Sustainability Series*, 2023, 55, https://doi.org/10.1007/978-981-99-7572-3_4.

²⁷ B Djamaluddin, "Deradicalization Through Multicultural Islamic Religious Education at The Islamic University," *Nazhruna Jurnal Pendidikan Islam* 7, no. 3 (2024): 648, <https://doi.org/10.31538/nzh.v7i3.34>.

²⁸ A Ikhwan, "The Implementation of Research-Based Merdeka Belajar Curriculum in Islamic Religious Education Study Programs in Indonesia," *Legality Jurnal Ilmiah Hukum* 33, no. 2 (2025): 449, <https://doi.org/10.22219/ljih.v33i2.40611>.

spiritual values embedded in entrepreneurs help them view business as a trust and a form of worship to Allah SWT. This makes business activities oriented not only towards economic profit but also towards blessings in life.

Emotional intelligence is a crucial aspect in shaping the entrepreneurial character of Sasirangan entrepreneurs. Entrepreneurs who are able to manage their emotions well are better able to cope with pressure and conflict in the business world. In the Sasirangan industry, entrepreneurs frequently face challenges such as price competition, changes in product design, and increasingly complex consumer demands. Entrepreneurs with high emotional intelligence are able to control anger, disappointment, and stress when faced with these challenges. They prefer to resolve problems wisely and communicatively rather than resorting to negative emotions. This attitude creates more harmonious social relationships with customers, business partners, and employees.

Adaptability is a crucial element of an entrepreneur's character, influenced by emotional intelligence. Sasirangan entrepreneurs with high ESQ tend to be more flexible in the face of market changes and technological developments. They are able to accept customer criticism and feedback as a basis for business evaluation. Furthermore, they are more open to design innovation and digital marketing strategies.²⁹ This adaptability is crucial for maintaining business continuity in an era of global competition. Thus, emotional intelligence is a strategic factor in developing innovative and change-resistant entrepreneurs.

Spiritual intelligence has a significant influence on the development of moral integrity in Sasirangan MSMEs. Entrepreneurs with a strong spirituality tend to use religious values as the primary guideline in their business activities. They strive to maintain honesty, trustworthiness, and responsibility in running their businesses. In the context of Sasirangan trading, moral integrity is crucial because product quality and customer trust are key factors in business success. Honest entrepreneurs are more likely to gain consumer trust, fostering long-term customer loyalty. Therefore, spiritual intelligence not only shapes religious character but also strengthens business sustainability.

The trustworthiness value formed through the internalization of ESQ has a direct impact on the professionalism of Sasirangan MSMEs. Trustworthy entrepreneurs maintain product quality according to the standards promised to consumers. They also avoid fraudulent practices such as using low-quality materials to gain greater profits. A trustworthy attitude creates a positive reputation for Sasirangan businesses in the eyes of the public.³⁰ This reputation serves as crucial social capital for expanding market networks and retaining customers. Thus, internalizing the trustworthiness value becomes a key foundation in building the character of Islamic entrepreneurs.

The value of work discipline is also formed through the internalization of ESQ in Sasirangan MSMEs. Emotional intelligence helps entrepreneurs manage their time and business activities more effectively. They possess the ability to control themselves and maintain consistency in their work despite economic pressures. Meanwhile, spiritual intelligence provides internal motivation, recognizing that discipline is part of

²⁹ Leni Franken, "In Conclusion: Post-Secular 'Islamic Religious Education' in Europe – Challenges, Opportunities, and Prospects," *Islamic Religious Education in Europe*, 2021, 299, <https://doi.org/10.4324/9780429331039-201>.

³⁰ Jenuri, "Overcoming the Spiritual Emptiness of Students in the Modern Era through the Integration of Al-Ghazali's Human Concepts in the Islamic Religious Education Learning Model," *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2025.2497147>.

a moral responsibility to God Almighty. The combination of these two aspects creates a stronger and more professional work ethic. Therefore, ESQ serves as a source for developing productive and purposeful work behavior.

The Islamic work ethic of Sasirangan MSMEs is also influenced by the value of worship in their work. Entrepreneurs with a strong spirituality view work as a form of devotion to Allah SWT.³¹ This perspective creates a more stable work motivation than a purely material orientation. They work with sincerity, believing that every effort will be rewarded by Allah SWT. Furthermore, a devotional orientation also makes entrepreneurs more patient and sincere in facing business difficulties. Thus, spirituality becomes a source of moral energy in entrepreneurial activities.

The value of gratitude, a component of spiritual intelligence, has a significant influence on the psychological stability of Sasirangan entrepreneurs. Entrepreneurs who are grateful tend to be more able to accept business conditions realistically and positively. They are less likely to despair when experiencing business losses. Instead, gratitude keeps them optimistic and motivated to continue working. This attitude is crucial for maintaining the mental health of MSMEs amidst economic uncertainty. Therefore, gratitude is a crucial factor in building entrepreneurial resilience.

The value of patience also contributes significantly to the development of the work ethic of Sasirangan MSMEs. In the business world, achieving success is often long and challenging. Entrepreneurs with a high level of patience are more consistent in maintaining their businesses despite facing various obstacles. They don't give up easily when faced with declining sales or intense market competition. Furthermore, patience helps entrepreneurs avoid impulsive decisions that could harm their businesses. Thus, patience is a crucial mental strength in the world of entrepreneurship.

Banjar culture is closely linked to the internalization of ESQ values among Sasirangan MSMEs. The Banjar community is known for its religious culture and strong social solidarity. The value of "kayuh baimbai," or working together, strengthens the spirit of mutual cooperation in community economic activities.³² In the Sasirangan industry, this culture is evident in the collaboration between entrepreneurs in product marketing and the sharing of business information. This social solidarity creates a more harmonious business environment and supports the sustainability of MSMEs. Therefore, local culture is a crucial factor in strengthening the implementation of ESQ values.

Cooperation within the "kayuh baimbai" culture also strengthens the collective character of Sasirangan MSMEs. Entrepreneurs are not solely focused on personal interests but also on the well-being of the business community. They help each other when businesses experience economic difficulties or production constraints. This sense of solidarity creates stronger social ties among MSMEs. Furthermore, this collective culture also strengthens the cultural identity of Sasirangan as a local heritage of the Banjar people. Thus, the internalization of ESQ goes hand in hand with the strengthening of local cultural values.

Emotional intelligence (ESQ) also helps Sasirangan entrepreneurs improve the quality of their customer service. Entrepreneurs with high empathy are better able to

³¹ S Susilawati, "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education," *Library Philosophy and Practice* 2021 (2021): 7, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85104721409%5C&origin=inward>.

³² Hilda Ainissyifa and Yufi Mohammad Nasrullah, "Implementation of Religious Moderation Values in Islamic Religious Higher Education in Garut, West Java," *Ulumuna* 29, no. 1 (2025): 518, <https://doi.org/10.20414/ujis.v29i1.1371>.

understand consumer needs and desires. They serve customers with a friendly, polite, and attentive attitude. This attitude increases customer satisfaction and strengthens consumer loyalty to Sasirangan products. Furthermore, good service also strengthens the positive image of MSMEs amidst market competition. Therefore, emotional intelligence has a direct impact on the quality of business relationships.

Internalizing ESQ also encourages creativity and innovation in the Sasirangan industry. Entrepreneurs with emotional and spiritual balance tend to be more confident in developing new ideas.³³ They are able to create more modern Sasirangan motifs and designs without abandoning local cultural identity. This creativity is crucial for increasing the competitiveness of Sasirangan products in national and international markets. Furthermore, innovation also helps MSMEs survive changing consumer trends. Thus, ESQ not only shapes morality but also supports the development of the creative economy.

The value of social responsibility is also formed through the internalization of ESQ in Sasirangan MSMEs. Entrepreneurs with a strong spirituality tend to care about the welfare of the surrounding community.³⁴ They focus not only on personal gain but also strive to provide social benefits through their businesses. In practice, many Sasirangan entrepreneurs create jobs for local communities and empower women in the production process. This demonstrates that ESQ encourages the emergence of more humanistic and socially beneficial entrepreneurship. From an Islamic educational perspective, this discussion demonstrates that internalizing ESQ is crucial for developing a generation of entrepreneurs with character and noble morals. Entrepreneurship education is not simply about teaching business skills and business management.³⁵ It must also instill spiritual, emotional, and moral values in the learning process. This approach is crucial for producing entrepreneurs who are not only economically successful but also possess integrity and social awareness. Thus, the development of Sasirangan MSMEs in South Kalimantan can serve as a model for Islamic entrepreneurship based on local culture that is sustainable and civilized.

³³ A Gmoser, "Shared Religious Education through Christian–Islamic Team Teaching," *Religions* 15, no. 9 (2024), <https://doi.org/10.3390/rel15091068>.

³⁴ A Faqihuddin, "The Role of Islamic Religious Education Teachers in Transforming the Culture of Resignation Towards Natural Disasters in Indonesia," *E3s Web of Conferences* 600 (2024), <https://doi.org/10.1051/e3sconf/202460002008>.

³⁵ A Luthfi, "Development of a Multicultural-Based Islamic Religious Education Learning Model in Fostering Moderate Attitudes of Junior High School Students in Cilegon," *Journal of Educational and Social Research* 15, no. 4 (2025): 123, <https://doi.org/10.36941/jesr-2025-0126>.

Conclusion

Internalization of Emotional Spiritual Quotient (ESQ) values has a significant influence on building the entrepreneurial character and work ethic of Sasirangan MSMEs in South Kalimantan. Emotional intelligence helps entrepreneurs manage business pressures, build good communication, and improve adaptability to market changes. Meanwhile, spiritual intelligence shapes honesty, trustworthiness, patience, and responsibility in running a business. These values create more ethical, humanistic, and blessing-oriented entrepreneurial behavior. In addition, Banjar culture, such as the value of "kayuh baimbai," helps strengthen social solidarity and cooperation among Sasirangan entrepreneurs, thus supporting the sustainability of local culture-based MSMEs. This study shows that the development of Islamic entrepreneurship cannot be separated from the integration of spiritual, emotional, and local cultural values. Therefore, entrepreneurship education needs to internalize ESQ values as a foundation for developing entrepreneurial character with integrity and professionalism. This approach is crucial for creating a generation of entrepreneurs who are not only economically competitive but also possess noble morals and social awareness. Thus, the development of Sasirangan MSMEs in South Kalimantan can become a model for a sustainable creative economy based on Islamic culture and spirituality.

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