

BUILD THE SOUL ENTREPRENEUR FROM AN EARLY AGE AS A MEANS OF CREATING A GENERATION KHOIRU UMMAH WITH THE EXISTENCE OF A SUPERIOR HUMAN RESOURCES

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Abstract : In the face of the current era and the next era, challenges that currently applies is the readiness of human resources in relation to how the progress of this land to the future. Khairu ummah in the language means the best people, in the current context of the generation that capable to manage themselves and able to resolve the matter of life to support life akherat. Conceptually, "superior human resources" is one inside compartment. This paper is a review of the literature based research. Therein will be examined how to build a generation of khairu ummah namely superior human resources, with the planting of the soul entrepreneur from an early age. The purpose of this study is to know the efforts that need to be done in the building of the soul entrepreneur on the early childhood. So if the effort done, it is expected that the children will grow and develop into the quality of human resources as well as the generation of khairu ummah, which is part of the khalifatullah to manage the wealth of natural resources in the earth and promote this nation.

Keywords: Entrepreneur, Child, Khairul Ummah, Human Resource

INTRODUCTION

The progress of a country is determined by the quality of its Human Resources, if human resources in a country are great, although natural resources are limited, the nation will advance, for example Japan, Switzerland, New Zealand, Singapore. Indeed, what is better is when natural resources are good, the human resources are also great, such as America, China, etc. There are other countries where natural resources are abundant but human resources are not good, and this is relatively the case in developing countries. And it is undeniable that we, Indonesia, are still at that point. The most severe is when the SDA is not

even good enough and the human resources are cause for concern, this can be indicated that the State can go bankrupt. Another term "entrepreneurship". according to Felisitas (2018) quoting from Meredith et al, the spirit of entrepreneurship is the spirit, attitude, and ability of individuals to handle businesses and or activities that lead to finding, creating, applying new ways of working, new technologies, new products, or adding value to goods and services. If the authors conclude this entrepreneurship is a combination of creativity, innovation, and courage to face the risks that are done by working hard to form and maintain new businesses.

Shifting a little, the authors find information about the oldest colleges in the world, the 10 oldest universities in the world that were first occupied by Al-Karaouine University. The university is located in Fes Morocco, founded in 856 AD, then Al Azhar University in Egypt was founded in 970-972, then in the 10th century there was the Nizamiyya University in Iran, then began to emerge from the Western Hemisphere, Bologna University, in Italy in Italy in 1088. Followed by the University of Paris around 1096, then Oxford University, Montpellier University, Cambridge University, Salamanca and others.¹ Of the first three universities, this proves that Islam was very advanced at that time to become a pioneer in the field of knowledge and the establishment of other universities.

Advancing civilization means making an effort to equip oneself to become a quality person, and useful in a civilization group. Including this matter education has an important role in printing a generation that can advance civilization. Islam in sura Al Imran 3: 110, describes the generation of *khaira ummah*. The best people or *khaira ummah* as confirmed by Allah in the verse can be realized in all ages without any separation of space and time. *Khaira ummah* is closely related to the character and the best of the characters is the character of the generation of the companions of the Prophet (PBUH) because they learn and draw knowledge directly from the Prophet Muhammad SAW. In the development of the age ahead, this character needs to be maintained. Especially regarding the progress of a generation. Where currently the focus on building a country needs to be preceded by creating superior human resources, and this statement is also used as a theme on celebrated the 74th independence day of the Republic of Indonesia.² This shows the urgency of superior human resources for the progress of a country. Therefore the contribution of education here is trying to realize

¹ "Ini Dia 10 Universitas Tertua Di Dunia," last modified 2011, accessed October 24, 2020, <https://edukasi.kompas.com/read/2011/06/23/10261579/Ini.Dia.10.Universitas.Tertua.di.Dunia>. .

² "Sumberdaya Unggul, Indonesia Maju," Cited from the welcome text Ministry of Research, Technology, and Higher Education (menristekdikti) on the 74th Indonesian Independence Day in 2019, <https://ristekdikti.go.id/pidato-menteri/sambutan-hut-ke-74-ri/>.

how superior HR was created, and what strategies need to be applied in realizing this superior HR as a generation of khaira ummah to bring progress to a country.

THEORITICAL FRAMEWORK

The urgency of build entrepreneurial souls early childhood

The word entrepreneur is taken from the French "entreprendre", which means trying. In terms of business, the intention is to start a business. The Merriam-Webster Dictionary describes the definition of an entrepreneur as someone who organizes and bears the risk of a business or business. According to Z. Helin Frinces, entrepreneurship is a person who has an instinct (spirit, soul, reason, intuition and competence) to do business, risk-taker (risk-taking), dare to invest, dare to lose in obtaining profits (gambling), and dare to make changes with fast and big when it's needed to make progress all the time.³

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Andrias & Eben (2006) explain the following expert opinions on entrepreneurial or entrepreneur resolution:⁵

1. Joseph Schumpeter defines entrepreneur as a creative innovative person. When most community members want to become workers, expand their business by employing other people.
2. D.C.Mc Clelland believes that an entrepreneur is someone who has a high need for achievement.
3. Orvis F.Collins, entrepreneurs are people who have a high need for autonomous, independent at the same time not governed by others.

The outline of the explanation above is as follows, that entrepreneurship is someone who has maturity in thinking and acting and has high motivation in achievement

³ Z. Heflin Frinces, *Be an Entrepreneur (Jadilah Seorang Wirausaha)* (Yogyakarta: Graha Ilmu, 2011), 12.

⁴ Felisitas Ndeot, "Menanamkan Jiwa Kewirausahaan Sejak Usia Dini Di Era MEA," *PERNIK Jurnal PAUD* 1, no. 1 (2018): 1-9.

⁵ Eben Ezer Siadari. Andrias Harefa, *The Ciputra Way:Praktik Terbaik Menjadi Entrepreneur Sejati* (Jakarta: PT Elex Media Komputindo, 2006), 14.

Growing an entrepreneurial spirit does not mean creating traders or entrepreneurs. More than that, the entrepreneurial spirit (entrepreneur) is seen as a character trait that has personal strength in facing the challenges of the world. A person with this entrepreneurial character, is expected to be able to drive the progress of the nation. They can create and innovate optimally by turning new ideas into tangible activities in every business so that the nation will develop faster. Seeing this phenomenon, entrepreneurship education can be taught early on children, namely through the stages of introduction, not as perpetrators. Entrepreneurship education for children is the formation of an entrepreneurial mentality. Entrepreneurship education does not only teach children about how to do business, but more than that children are trained to have a strong mental and self character. It teaches children to recognize themselves, control emotions and stress, manage time, be communicative and flexible with various situations, and be able to choose and make decisions. Building a soul entrepreneurial in early childhood is more about how to build independent traits and characters, responsible through entrepreneurship education theoretically or practically, as well as concrete examples because mental formation requires a long time and process.

The soul of entrepreneurial should be raised early because if the soul of an entrepreneur is given by the teacher from early childhood, it will continue to be embedded in the child's mindset to never give up and not be afraid of the risks they will face when they find some problem in their life for the future.⁶ The challenge of children now in the future is advanced of technology in all fields of course coupled with a variety of complex problems. meaning that the quality of the current generation is highly expected because this also determines the success of a generation in facing the challenges of the times. So from to create a quality generation, this must be done early on or early childhood. Because the actual age of this child is faster to absorb new things compared to adulthood.⁷

Islamic Paradigm

the soul of entrepreneur in Islam is contained in the verses of the Qur'an that explain it directly or contextually. Directly here is the verse directly refers to a particular concept, or contextual meaning a study that is linked to the current context. Verses of the Qur'an about the soul or mental of entrepreneur/entrepreneurship include:

⁶ Leonita Siwiyanti, "Building The Character of Entrepreneurship For Pre-School Students Through Science," in *The Progressive and Fun Education Seminar*. (Medan, 2016), 377-382.

⁷ Jhon W. Santrock, *Child Development Translated by Rahmawati Mila* (Jakarta: Erlangga, 2007), 366.

Q.S.Al-jum'ah 62: 9-11: about the commands scattered on the face of the earth seeking fortune or the gift of God, Meaning: O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew (9) And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed (10) But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers." (11) the relationship of this verse with entrepreneurship that this verse recommends that a Muslim should not be lazy in looking for rizki to meet the needs of his life, unless it is time to rest, and rest time is used at all for prayer. then the prayer is indeed resting and restoring energy to be enthusiastic in working next time.

Q.S.Al-qashash: 77: about efforts to improve the quality of means in achieving happiness in the world and in the hereafter in a balanced way : But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." The connection of this verse with entrepreneurship is that this verse confirms that a Muslim in his quest for rizki is actually a good deed worth ukhrowi, meaning that in his efforts and efforts to find rizki in addition to containing worldly values, namely obtaining rizki for the cost of living through the process of life, but also contains ukhrowi value because it is intended as a means to achieve happiness in the hereafter as well. namely by using what is obtained from his efforts for good and obedience to Allah S.W.T. , and the process of looking for it is intended as a good deed and obedience.

The concept of building a soul of entrepreneur in children

Every child born in this world, basically has the same nature / potential. The surrounding environment makes the actualization of the human potential of each individual different from others⁸. As said The Prophet Muhammad SAW, "Each child is born in a state of "Fitrah", then his parents make him a Jew, Christian or a Majusi. (HR Abu Hurairah).

Referring to the initial explanation that the soul of an entrepreneur is a characteristic of personal strength in facing world development. Building the soul of an entrepreneur in children means instilling the character value of the

⁸ Muhammad Fadlillah, *Desain Pembelajaran PAUD : Tinjauan Teoritik & Praktik* (Jogjakarta: Ar-ruzz Media, 2012), 17.

entrepreneurial spirit in them as a provision of life in the future. This entrepreneurial character Suryana (2006) describes some of them include:

1. Have high achievement motives

Motivation to always be high achievers form entrepreneurship into a person who always does everything optimally and exceeds existing standards. A true entrepreneur will never stop to innovate and compete so that the business he runs is always recognized by people and has competitiveness. This shows that an entrepreneur is someone who always wants to achieve and progress.

2. Have a forward perspective

An entrepreneur will always set the target and the ways he will pass to achieve the target properly. Being an entrepreneur when a target has been reached, he will not stop there but will continue to make new targets and think visionary

3. Have a high creativity

Being an entrepreneur will demand that he has unique ideas that are unthinkable by people in general. The ideas it produces will be transformed into something of value, that's entrepreneurship

4. Have a high innovation

Creativity is not enough without innovation. Entrepreneurs will always renew their ideas and creativity. Evaluate and correct deficiencies in previous ideas and always create something new so that it has a higher value.

5. Commit to work

If an entrepreneur does not commit to the business or work that is being pioneered, then that will have bad consequences. Therefore an entrepreneur needs to have a strong commitment

6. Have a responsibilities

The soul of responsibility is very important for all individuals, including an entrepreneur. Many of jobs and relationships that are owned, requires an entrepreneur has a big responsibility. Indicators of responsible entrepreneurship are disciplined, full of commitment, serious, honesty, highly dedicated, and consistent

7. Having independence or independence from others

Independent in this case is defined as someone who can optimize his potential and is not accustomed to depend on others and is easily discouraged.

8. Have the courage to face risks

A strong soul will play a big role in the possibilities that will be faced by an entrepreneur. This is because, in the world of entrepreneurship, entrepreneurs will face a variety of risks both large and small

9. Always look for opportunities

Entrepreneurs always think that life is full of opportunities and opportunities to progress, grow, and develop. Therefore, being an entrepreneur must always try new things and take advantage of every opportunity that exists.

10. Have a leadership spirit

Being an entrepreneur must be able to be a leader for himself and for those who are related to his business. He must be able to accommodate, coordinate, and develop the people around him

11. Have managerial skills

To be an intelligent and successful entrepreneur, he must have managerial skills in all lines related to his business. Managerial abilities that must be mastered include technical, personal, and emotional

Many characteristics of an entrepreneur mentioned above, not all of them must be fully mastered and owned by an individual, but the core competencies that need to be obtained in education are only a few of them. The characteristics that must be possessed by an entrepreneur are in harmony with the nation's noble values in accordance with religion, Pancasila, and national education goals, namely religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love the motherland, appreciate achievement, be friendly / communicative, love peace, care for the environment, care for the social, responsibility.⁹

Meanwhile there is a simple matter in the cultivation of character in children, namely by keeping the child away from several factors that inhibit the child's potential. This education process is explained by Nasih Ulwan in the chapter on mental education. This education aims to shape the child's personality, perfect it

⁹ Dhian Farah Rosyana, "Pembelajaran Nilai-Nilai Kewirausahaan Bagi Anak Usia Dini (Studi Kasus Di Tk Khalifah Sukonandi Yogyakarta)" (State University of Yogyakarta, 2014).

and balance it, so that he can carry out his obligations as well as possible at the age of baligh. This education requires parents or educators to get rid of some of these negative qualities in children. Among them:¹⁰

1. feelings of inadequacy

feelings of inadequacy or sometimes feel anxiety is a bad trait that can be suffered from children. This phenomenon begins to be seen at the age of four months and will become apparent after the child is even one year old. He will look away, cover his eyes or face with the palm of his hand, if a stranger invites him to talk. At the age of three a child will feel inferior when leaving an unfamiliar home. Sometimes he just sits on his mother's lap, or sits next to him all the time, doing not much.

Hereditary factors have a big influence on the growth of inferiority in children. Likewise, the environment also has a big influence in adding to the inferiority and shame of children. Children who like to interact with friends, play with them, will feel less inferior than children who have never or rarely hung out

2. Coward

Cowardly is a psychiatric situation that is contagious in children and adults, male or female. This trait is sometimes recommended, as long as it is still within the natural limits of children. Because this also includes media that can keep children from various dangers. Child psychologists say, at the age of the first year, sometimes children show signs of fear when suddenly there is a commotion or see something that falls suddenly, or something like that. At the age of six months, children will be afraid of people who do not know. Whereas at the age of three, there are many things to be feared, such as animals, cars, moving objects, etc. In general, girls show their fear more than boys, their fears will differ according to their condition and imagination. If the intensity of his imagination is greater then his fears will be even greater. Some factors that can increase feelings of fear in children are as follows:

- a. The habit of scaring children with dark shadows or strange creatures
- b. Mother's habit of pampering and dictating children excessively
- c. Educate ordinary children to be alone and take cover behind the walls of the house
- d. Frequently tells fantasies related to jinn and ifrit

¹⁰ Abdullah Nasih Ulwan, *Pendidikan Anak Dalam Islam Translated by Emiel Ahmad* (Jakarta: Khatulistiwa Press, 2013), 202.

To overcome this problem, the things that need attention are as follows:

- a. Educate children from childhood with faith in God and worship Him. So he will not be afraid of trials, and will not complain when a disaster strikes
 - b. Give freedom to children to act, assume responsibility, and train them to do tasks that are appropriate to their level of development
 - c. Do not frighten a child with ghosts, criminals, jinn, demons, etc. Especially when he is crying. So that children can be free from the shadows of fear and grow with courage and kindness
 - d. Familiarize children to gather with others and give them the opportunity to get acquainted and make friends with them. As a matter of fact, a child's heart is firmly planted with the feeling that he is a foundation of love, love and respect with those he knows
 - e. Tells the various meetings of the Prophet Muhammad, the heroic attitude of the Salaf and educates them with the morals of noble people
3. inferiority complex

inferiority complex is a mental condition that affects some children because of the nature of birth, illness, education, or economic conditions. Factors that cause the appearance of inferiority in children include:

- a. Insult
 - b. Pempersed excessively
 - c. Differentiating children
 - d. Disabilities
4. Envy

Envy is a mental attitude that engenders pain when others get pleasure, and expect the favors that exist in others are lost. This is a dangerous phenomenon because it will cause the worst and very alarming effects. his job is just trying to get rid of the fun and glory is turning to calm himself. Envy when it reaches a critical stage will become an arrogant envy, his life always demeans others. His desire to always be number one in achievement, it's only natural, but it would be unnatural if someone ambitious must be number one in everything. Besides that, the spiteful character is very bad, he will not be productive, because besides his time will only be filled with

negative thoughts to bring down others then that time is used up to disturb the surrounding¹¹

5. Anger

Anger is a symptom that causes an increase in anger that is felt by children in the first days of their lives, and will continue in life until death. If instead the disgrace results in negative influences on the personality, reason and balance of humans and the devastating consequences for the unity, bonding and wholeness of society, then there is no other way for educators, except to overcome these attitudes and character since childhood until adolescence

FIND AND DISCUSSION

Build The Khairu Ummah Generation In This Current Era

The term khairu ummah in Indonesian is often referred to as civil society. This opinion as described by Dawam Rahardjo that civil society contains three things, namely religion as a source, civilization as a process and urban society as a result. Based on this opinion, khairu ummah is an ideal order for the community to proceed and to adapt it needs more concrete and detailed socialization. If you look at the history of Muslims, the very first picture of civil society or khairu ummah can be seen from the formation of the Yathrib state (city) by the Prophet Muhammad and Muslims together with Jews and Christians in the classical period which in historical records is known as the Piagam Medina.¹²

This study bases on current needs, and does not discard the basic meaning in the existing theme. Etymologically, the word khair has the best or best meaning or the best and the word ummah means congregation or group. If understood at a glance, khairu ummah means the best group or the best group or the best worshippers. Based on the above verse (al Imron 3:110), khairu ummah is an ideal form of Islamic society whose identity is the integrity of the faith, orientation and commitment of positive contributions to humanity universally and loyalty to truth with the mechanism of amar makruf nahi mungkar.

The Best People have superior characteristics. One of the best things that God has given us is potential. Generational nurseries will be more effective if done since the age of the child. They need to be equipped with skills that support their

¹¹ Siti Sundari, "Konsep Abdullah Gimnastiar Tentang Mengatasi Penyakit Dengki Perspektif Bimbingan Dan Konseling Islam" (State Islamic University Sunan Kalijaga, 2007), 6.

¹² Ahmad Labib, "K.H. Irfan Hielmy Dan Interpretasi Khairu Ummah," *JUSPI (Jurnal Sejarah Peradaban Islam)* 1, no. 1 (2017): 64–86, <http://dx.doi.org/10.30829/j.viii.927>.

future, such as foreign language, public speaking, etc., and rely on the principle of khairu ummah, namely integrity of the faith, positive contribution, social, and loyalty to the truth. Therefore, the cultivation of the soul or entrepreneurial character in the latest generation of early childhood is very suitable to be used as a method of their education. This character planting aims to equip future generations of candidates to be able to carry and manage this civilization well and trustfully. Because if the roots of a tree are already strong, any storm is not easy to uproot the tree. Likewise with this generation, if we have equipped knowledge and skills and instilled religious values from the beginning, this generation will manage the earth well and with trust. This generation is what the khairu ummah generation said, the superior generation and this generation was realized as a qualified human resource.

CONCLUSION

Human resources are the potential contained in human beings to realize their role as social beings who are able to manage themselves and all natural potential towards the achievement of the welfare of life in a balanced and sustainable order. Printing superior human resources is not easily created just like that, but requires a process, so that a better process is carried out as early as possible. The khairu ummah generation contained in surah al imron verse 110, is the best generation, the condition for amar makruf nahi mungkar. The best generation at that time was the generation of the Companions of the Prophet, because they directly imitated and practiced the behavior of the Prophet Muhammad at that time. But the meaning of khairu ummah is actually not limited to space and time. In this paper's study, the author's meaning is as a superior generation, namely the emergence of quality human resources.

Seeing the current era that is full of challenges and technological advances, then as an educator it is necessary to build this generation as early as possible in preparation for the future era. the cultivation soul of entrepreneur is the right step to build a superior generation that is a generation that has maturity in thinking and acting and has high motivation in achievement so that this generation becomes a manifestation as superior human resources. The cultivation soul of entrepreneur can also be done with a method of mental education ala nasih ulwan, namely by removing children from several traits such as inferiority, cowardliness, humility, envy, and anger. With this method a stable mental attitude will be formed for the development of the soul and children's potential. so that if the child has reached adulthood he can optimize his role as a creature of Allah, and will be born good behavior within the framework of the

khalifah fil ardh to manage this earth as well as possible, and realized superior human resources who have the provision of skills, mature in manage oneself, responsibilities, and become an independent person and remain based on faith.

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