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## Effectiveness of Islamic-Based Group Counseling Models with *Al Mauizhoh Al Hasanah* Techniques in Improving Islamic Entrepreneurship Students

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### Abstract

Effectiveness of islamic-based group counseling models with *al mauizhoh al hasanah* techniques in improving islamic entrepreneurship students. This article discusses the effectiveness of Islamic-based Group Counseling in improving Islamic Student Entrepreneurship. The subjects of this study were students of the Islamic Counseling Department who were taking business risks. The bad impact that occurs on students who take business risks is the lack of focus of students in two fields of work and lecture, which results in unsatisfactory results in both fields, because these students have an unfavorable level of Islamic entrepreneurship. The purpose of this study was to determine the level of Islamic Entrepreneurship of BPI Department Students (pretest and posttest), as well as the effectiveness of the implementation of Islamic counseling to improve Islamic Student Entrepreneurship. The research method uses experimental research methods, one group pretest posttest design. The results showed the level of Islamic Entrepreneurship Students who took business risks before being given Islamic counseling services obtained 1 person (5%) had a low level category (not good), 19 people (95%) had a medium category (good), none or 0% which has high criteria (very good). The level of Islamic entrepreneurship students who take business risks after being given services obtained 17 people (85%) have a high category level (very good), 3 people (15%) have a medium category level (good), and 0% have a low category level (bad). Then it is proven that Islamic counseling is effective in increasing Islamic Entrepreneurship of students, as seen from the Wilcoxon statistical test which is declared significant (probability <0.05).

Keywords: Islamic counseling, Islamic Entrepreneurship, business risk

## Introduction

This research idea originated from the many students who take business risks, or study while working / entrepreneurship. It was found that around 20% per batch of the Islamic Guidance and Counseling (BPI) students of the Ushuluddin Adab Faculty and the Da'wah of IAIN Pekalongan took business risks. Many of them open small businesses to just help parents bear the burden of family life and improve a better standard of living by continuing education to a higher level, namely studying at IAIN Pekalongan. And many also open businesses because they channel their talents and interests in the field since before college or when in high school. Rahmawan (2013) calls this the term studentpreneur, namely students who decide to start their business on school or college.

Studying and working for some BPI Department students is inseparable. But this has a negative impact on the students concerned. Students become not optimal in carrying out their duties as students and as entrepreneurs. Evidenced by the results of observations, the distribution of open questionnaires and interviews, BPI Department students who take the risk of studying while working experience fatigue while in college, late for class, sleepy, unable to concentrate in classroom learning, not optimal in carrying out work and hobbies, and low grades studies. Students also cannot choose to leave one of the two responsibilities because both are the main supporters in meeting basic human needs, namely physiological needs. As Maslow in Alwisol (2019, p. 204-206) says work and education are forms of fulfilling needs, namely physiological needs, needs for security and security, needs for love / belonging (social), needs for self-esteem, and needs for self actualization as Maslow's hierarchy of needs needs.

Rahmawan (2013, p. 2-3) said that deciding to run a business since attending school / college or becoming a studentpreneur was a great decision. Besides being able to help the economy of parents, a studentpreneur can also complete his education and achieve good academic performance. Being a studentpreneur is also one step in reducing unemployment. According to Manik and Sidharta (2016, p. 625), an increase in the number of entrepreneurs is an important factor in a country's economic stability. Higher education has proven to contribute to the preparation of young entrepreneurs by the emergence of students from among students.

The problem that arises from the imbalance of the role of students who take business risks according to Kholifah and Albaar (2013) due to the low level of Islamic entrepreneurship students. In fact, Rahmawan (2013, p. 3) said that a student who takes business risk or carries a dual role as a studentpreneur must be able to take full responsibility for his academic or business life. In other words, it must have a good level of Islamic entrepreneurship. According to Fajri (2015), entrepreneurs who implement Islamic entrepreneurship have a successful life. He can carry out all the responsibilities by emphasizing the principles of faith and piety. If we examine this research, we can see that someone who has a good level of Islamic entrepreneurship, then all his actions will be carried out with full responsibility, bearing in mind that all work will be held to account before the Creator.

Islamic entrepreneurship are two words combined into one phrase. Combining these two words to show the foundation on which to carry out work. Faizal, et al (2013) in their writings said that the religion of Islam is not opposed to entrepreneurship. Even if entrepreneurship is based on the Qur'an and Hadith then the work done will produce better results than without being based on the Qur'an and Hadith.

The cases experienced by students who work indicated the lack of Islamic entrepreneurship level that students have. Intervention efforts are needed in dealing with existing problems using Islamic Counseling services. This Islamic counseling service was chosen based on the following research studies.

The first is a study by Kadafi (2016) about the guidance of Islamic groups. The use of the word Islamic as an approach has proven to be effective in increasing students' career aspirations. The second study by Rosyid (2013) about the optimism of rare students who are interested in finding work. The process of intervention in arousing student optimism is carried out with an Islamic approach by Islamic counselors. The third study by Kholifah and Albaar (2013) about efforts to improve Islamic entrepreneurship of students through Islamic-based counseling guidance. This study uses techniques from *Al Hikmah* Islamic counseling theory. According to the authors in this study it is not appropriate to use the *Al Hikmah* theory as a technique in enhancing student Islamic entrepreneurship, because this theory emphasizes the requirements of Islamic counselors which are quite heavy ie having closeness to God so that the counselor

easily invokes instructions from God to reveal the secret veil of problems that experienced by clients and ask for directions to solutions to existing problems (Adz Dzaky, 2015). The counselor in *Al Hikmah* theory is depicted as a pious figure, free from sin and has a high level of faith and piety. Whereas the use of *Al Mauizhoh Al Hasanah* theory does not emphasize the heavy requirements of the counselor as in the *Al Hikmah* theory.

Theory of *Al Mauizhoh Al Hasanah* according to Adz Dzaky (2015, p. 201) is a theory of guidance and counseling by taking lessons or *i'tibar-i'tibar* from the journey of life of the prophets, apostles, and auliya 'of Allah. With this theory, students are expected to think, feel, behave and cope with various problems of life on the basis of obedience and piety to Allah, develop self existence and find identity and break free from things that can destroy mental, spiritual and moral. The religious approach through this theory is expected to be able to influence the values of Islamic entrepreneurship of students so that they can perform all roles well. As Carneiro-da-cunha et.al (2015) states that religion can influence individual entrepreneurial values. The principles of piety, hard work, innovation, halal income, honesty, patience are principles taught in religion and must be applied in entrepreneurship (Hoque, et.el, 2014). Dana (2009) also states that religion influences individual values and the orientation of faith (Judge and Douglas, 2013), which correlate with a variety of socio-economic behaviors (Rietveld and van Burg, 2014).

The fourth and fifth research on the use of effective religious techniques in solving problems is research by Zulfa (2013) on developing Islamic-based group guidance models to improve attitudes towards the dual role of female vocational school students. This Islamic-based group guidance model that was tried on Muslim women workers in Noyontaan Sari Village was also proven to be effective in increasing attitudes towards women's dual roles.

From some of the above studies the authors are interested in using Islamic counseling services to improve Islamic entrepreneurship students. The technique used is taken from *Al Mauizhoh Al Hasanah's* counseling technique. This technique is used as a form of correction to the use of Islamic counseling techniques conducted in the research of Kholifah and Albaar (2013).

### *Research Methods*

This study used experimental research methods. To test the effectiveness of Islamic group counseling, the writer used the one group pre test post test design method (Sugiyono, 2015, p. 110). This effectiveness test by comparing the results of pre-test and post-test. In this design only given to one group without a comparison group. The purpose and benefits of this study are to determine the level of Islamic Entrepreneurship of BPI Department Students (pretest and posttest), as well as the effectiveness of the implementation of Islamic counseling to improve Islamic Student Entrepreneurship.

The number of BPI students reached 654 students. The focus of the researchers was the 2015 and 2016 students of 100 and 123 students, respectively. This class of students was chosen because many of them took business risks, or lectured while working. Of the 223 students, the samples taken ranged from 122 to 135, using a purposive random sampling technique (Sugiono, 2009, p. 81), namely random sampling but still paying attention to the objectives. The researcher assigned 127 students as research respondents to find out about their college activities and work and the problems they faced.

To obtain data, the authors used an open questionnaire, Islamic entrepreneurship scale that has been tested for validity and reliability, interviews and observations. After obtaining the data, the writer takes a pre-test of selected students as research subjects, then treats the study subjects 5 times group counseling services, then post-tests are taken. Furthermore, the two values (pre-test and post-test) were compared to see the difference in values with the Wilcoxon One Group statistical test pre-test post test design using the SPSS statistical application.

### *Theoretical Review*

Islamic Entrepreneurship (Islamic Entrepreneurship) is a combination of two words, namely entrepreneurship and Islam. The word entrepreneurship is the same as the word Entrepreneurship in English (Suryana, 2011, p. 12). The word Entrepreneur comes from French, namely *Entreprendre* which has been known since the 17th century, which means to run, do, and try (Alma, 2016, p. 24).

As according to Anwar (2014, p. 2), entrepreneurship is the equivalent word from Entrepreneurship in English, Unternehmer in German, Ondernemer in Dutch. As for in Indonesia, it was given the name of entrepreneurship. The word Entrepreneur comes from French, which is Entreprende which means adventure, risk taker, contractor, entrepreneur (person working on a particular job), and creator who sells his creation. Meanwhile, according to Raharja and Purbasari (2014, p. 10), entrepreneurship is a creative and innovative ability that is used as tips, basis, resources, processes, and struggles to achieve the added value of goods and services carried out with courage to face risks. In addition, entrepreneurship can be interpreted as an attitude, value and ability to seek, see and take advantage of opportunities, create something new, using resources to provide services and make a profit.

The term Islam in the discourse of Islamic studies comes from Arabic in the form of masdar which literally means salvation, peace and peace. From the verb salima is changed into an old form which means surrender. Thus the basic meaning of Islam linguistically is submission, salvation, and peace (Ash'ari, 2004).

Based on the explanation above, Islamic entrepreneurship is an innovative creative ability, attitude, values and ability to seek, see and take advantage of opportunities, create something new, using resources to provide services and gain benefits according to Islamic religious guidance guided by Al Qur'an and Hadith to live safely, peacefully and happily in the life of the world and the hereafter.

Entrepreneurship and Trade in the view of Islam are aspects of life that are grouped into the problem mu'amalah, namely problems relating to relationships that are horizontal between humans and remain to be accounted for in the future (Suyitno and Anom, 2013). Humans are ordered to prosper the earth and bring it to a better direction and ordered to try to find good fortune. Entrepreneurial spirit is included in QS. Hud: 61, QS.Al-Mulk: 15 and QS.Al-Jumuh: 10, where humans are ordered to prosper the earth and bring it to a better direction and are ordered to try to find good fortune.

Islam strongly encourages its people to do entrepreneurship. Many verses or hadiths are found that encourage Muslims to become entrepreneurs, for example the virtue of trading as mentioned in the hadith, which means: Then the Prophet was once asked by the Companions: "What is the best work O Messenger of Allah?" He replied "A person works with his own hands and every sale and

purchase is clean." (HR. Al Bazzar). Therefore, "... if the prayer has been fulfilled then scatter you on the face of the earth and look for the gift (rizki) of Allah" (Surah al-Jumu'ah: 10).

The description of entrepreneurship with Islam above shows that a Muslim must have an Islamic entrepreneurship / Islamic entrepreneurship spirit. If this Islamic entrepreneurship can be instilled and owned by all Muslims, then the muamalah relationship with fellow human beings will be better, what is done becomes a value of worship to Allah, and the results will be accounted for in the presence of Allah later. Efforts to improve Islamic entrepreneurship are carried out using Islamic counseling services.

Islamic counseling itself is a combination of the words counseling and Islamic. Counseling according to Adz Dzaky (2015, p. 179-180) and Adnan (2015) is an effort to help solving problems, as well as developing personality quality, mental health quality, developing more effective behavior through communication between counselor and client using certain techniques and approaches. If combined with the word Islamic, the understanding of Islamic counseling itself is an effort to help solve a problem from the counselor to the client based on the Qur'an and Hadith to achieve happiness in life in the world and the hereafter.

### *Overview of Islamic Student Entrepreneurship*

The authors distributed questionnaires to 127 students as samples. From 127 job questionnaires distributed, 77 students did not work, and 50 students went to college while working. Of the 50 students who work, 30 students work in services (teachers, soccer coaches, taekwondo coaches, tailors, freelancers) and 20 people open their own businesses (entrepreneurs).

Of the 20 students with entrepreneurship above, each of them has a poor indicator of Islamic entrepreneurship. This data was obtained based on observations, open questionnaires and Islamic entrepreneurship scale instruments of students. Following are the results of observations and filling in an open questionnaire for Islamic Entrepreneurship students at BPI IAIN Pekalongan Department:

Table 1 List of Student Work and Problems Faced

Name	Work	Observation results and Open Questionnaire
RA	Online Business	- Lack of time management - Lazy to learn, especially reading books - Often sleepy because of insomnia - Often late - Lack of focus and easily tired
JM	Online Business	- Lazy to learn and read - It's hard to divide time - Easy to get sleepy - Often late - Lack of focus because of the branching mind - Easily tired
AP	<i>Marketing In House Property</i>	- Often falls asleep in class because of work fatigue - Frequently collides between college and work time - Often not focused in college because of thinking about work
AD	Trade	- Often late for college - You can't divide your time yet often get up late
FK	Online Business	- Lack of time management
DAL	Online Business	- Sometimes the spirit of college sometimes not - Not able to understand the material in lectures / lack of focus - Worried, afraid of being unable to keep up with the abilities of friends
WR	Open Home Business	a - Lazy to study - Lack of focus during lectures
IK	Online Business	- Feeling lazy
AK	Selling bicycles	- Lack of time management
SAK	Owner of Double stick Cloth	- Sometimes bored with college - Drowsiness due to fatigue and lack of sleep - Not focus - Collision of class schedules and work
GR	Online	- Tired, because of the long distance



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	Business	
WAS	Trade	- Lack of time management
AM	Online	- Sometimes often sleepy
	Business	
MF	Coffee Shop	- often sleepy
	/ Cafe	- Rest a little disturbed
	Business	
MUF	Online	- It's hard to divide time
	Business	- Not concentrate
		- often feel tired
		- It's hard to listen to material because you are tired so you don't understand the material
RA	Batik Online	- Sometimes more focused at work
	Business	- Lack of confidence at the time of presentation
		- Sometimes they can't understand the material
		- Sometimes lazy
DH	Trade	- It's hard to manage time
		- Lack of understanding of material
MUZ	Trade	- Sometimes it's more comfortable working than college
		- Not focused in college and work
UU	Batik	- Lack of time management
	Business	- Easily sleepy when a lot of activities accumulate
NH	Convection	- Sleepy
		- Limp
		- Late for class

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After knowing the results of observations and filling in an open questionnaire for Islamic Entrepreneurship students, an Islamic-based group counseling service was provided with the theory of *Al Mauizhoh Al Hasanah* five times to 10 students in one group, so it was divided into two treatment groups, but still in one group pre test-post test design. Because the maximum limit of group members in group counseling is 10 people (Prayitno, 2010).

The stages of Islamic-based group counseling are carried out as a general group counseling stage which consists of 4 stages including the stage of formation, the transition phase, the stage of activity and the closing stage.

1. The stage of formation

- a. Counselors lead the prayer to start Islamic-based group counseling. Prayer begins with the reading of the *Fatihah*
- b. Counselors openly accept group members who are involved in group counseling activities.
- c. Counselors emphasized the notion of Islamic-based group counseling
- d. Counselors revealed the purpose of Islamic-based group counseling activities. The purpose of the activity consists of general objectives and specific objectives, tailored to the topic at each meeting.
- e. Explain the ways and principles of group counseling activities, namely the principle of volunteerism, the principle of confidentiality, the principle of openness, and the principle of normativity.
- f. Hold a game of warmth / intimacy between group members.
- g. The counselor prepares to the transition phase with interludes of Islamic nuances to motivate group members to conduct group counseling services

2. Transition Phase

Activities conducted by the counselor at this stage:

- a. Explain the activities to be taken at a later stage. The group leader reiterates the types of topics to be carried out
- b. Ask if group members are ready to take part in group counseling services.
- c. Increase the ability of member participation
- d. Cultivate group dynamics. Before entering the activity phase the counselor again uses the slogans to further encourage group members and create a cheerful, comfortable and pleasant atmosphere.

3. Activity Phase

Activities conducted by the counselor at this stage:

- a. The group leader presents a topic for discussion by the group.
- b. Members held a question and answer session with the group leader regarding matters that were not clearly related to the topic raised.

- c. Members discuss topics in depth and thoroughly. Members are asked to encourage one another, help one another, accept one another, reinforce one another, think logically, actively ask questions, respond, express rational ideas, develop each other, so that each member can explore themselves as best they can. Counselors in this stage act *tut wuri handayani*, and occasionally act as straighteners / refiners.
  - d. Hold a dynamic discussion of the topics discussed with game media
  - e. Counselors can make use of the media verses of the Qur'an and the Hadith of the Prophet or tell stories related to the topic (Al Mauizhoh Al Hasanah's technique is included)
  - f. To arouse enthusiasm so that members stay focused, and increasingly absorbed, the group leaders occasionally intersperse with yells or games.
4. Termination Phase

Activities conducted by the counselor at this stage:

- a. The group leader stated that the activity would end soon.
- b. The leader and group members express their impressions of the activities carried out
- c. The leader and group members present the results of the activity
- d. The leader and group members discuss further activities to be carried out
- e. Express the message and hope
- f. Give a statement and thank you for the participation of group members
- g. The counselor closes the group counseling activity by closing the *majlis* prayer and reading the Al Ashr letter, then ending the greeting.

Islamic Entrepreneurship Students of BPI Department of IAIN Pekalongan are presented in two, namely before being treated (pretest) and after being given treatment (posttest) as follows.

1. *Pretest*

The initial condition of Islamic entrepreneurship research for students of the BPI IAIN Department in Pekalongan was carried out before the implementation of the Islamic counseling model using a Likert scale consisting of 63 item items. This scale consists of 3 aspects of Islamic entrepreneurship, namely

aspects of the role and function of Islamic entrepreneurship, Islamic entrepreneurship principles, and Islamic entrepreneurship characteristics of BPI IAIN Pekalongan students. The results of data analysis about the initial conditions of Islamic entrepreneurship students, from 20 students who are members of the group obtained 1 person or 5% have a low category (not good), 19 people or 95% have a medium category (good), no people or 0% are has high criteria (very good) Islamic entrepreneurship. In detail on each aspect of Islamic entrepreneurship students can be explained in the following table.

Table 2 Preliminary Conditions (Pretest) of Islamic Entrepreneurship Students at BPI IAIN Department in Pekalongan

No	Aspect		Criteria			Amount
			High	Medium	Low	
1.	Role and function as an Islamic entrepreneur	F	1	17	2	20
		%	5%	85%	10%	100%
2.	Principles of Islamic entrepreneurship	F	2	15	3	20
		%	10%	75%	15%	100%
3.	Characteristics of Islamic entrepreneurs	F	1	17	2	20
		%	5%	85%	10%	100%
	Score of <i>Islamic Entrepreneurship</i>	F	0	19	1	20
		%	0%	95%	5%	100%

## 2. Posttest

The final research results after the implementation of the Islamic counseling model for 20 group members showed an increase, in general students as student entrepreneurs who have high Islamic entrepreneurship (very good) as many as 17 people or 85%, student workers who have moderate Islamic business entrepreneurs (good) as many as 3 people or 15%, and those who have Islamic entrepreneurship low (bad) as much as 0%. This phenomenon of Islamic entrepreneurship is supported by more detailed research results, namely:

Table 3 Final Conditions (Post Test) Islamic Entrepreneurship Students BPI Department IAIN Pekalongan

Aspect		Criteria			Amount
		High	Medium	Low	
Role and function as an Islamic entrepreneur	F	13	7	0	20
	%	65%	35%	0%	100%

Principles of Islamic entrepreneurship	F	14	6	0	20
	%	70%	30%	0%	100%
Characteristics of Islamic entrepreneurs	F	10	10	0	20
	%	50%	50%	0%	100%
Score of <i>Islamic Entrepreneurship</i>	F	17	3	0	12
	%	85%	15%	0%	100%

The effectiveness test of the Islamic counseling model was analyzed by Wilcoxon's non-parametric statistics, with the reason to analyze the results of paired observations from two data (before and after treatment) whether different or not. The following outlines the results of a summary of testing the effectiveness of the Islamic counseling model to improve Islamic Entrepreneurship of BPI IAIN Pekalongan Department Students. The results of this statistical test will be described in testing the total score and testing for each Islamic Entrepreneurship variable. A more detailed description will be explained in the following table:

Table 4 Summary of Test Results of the Effectiveness of Islamic Counseling Models in Improving Islamic Entrepreneurship Students of BPI Department of IAIN Pekalongan

Testing	Information
Paired z Test Pre Test and Post Test on the total score	Significant
Paired z Test Pre Test and Post Test on variable 1 (role and function as an Islamic entrepreneur)	Significant
Paired z Test Pre Test and Post Test on variable 2 (Islamic Entrepreneurship principle)	Significant
Paired z Test Pre Test and Post Test on variable 3 (Characteristics of Islamic Entrepreneurs)	Significant

Testing the effectiveness of the Islamic counseling model to improve Islamic entrepreneurship of students in one experimental group for the total score is described in the following table:

Table 5: Paired Pre Test and Post Test for Islamic Entrepreneurship on Total Scores

Data	Score Min	Score Max	Positive Rank	Negative Rank	Z Test Statistic	Asymp.Sig. (2-tailed)	Information
<i>Pre Test</i>	157	209	20	0	-3,921	0,000	Significant
<i>Post Test</i>	197	239					

The table above shows that the level of Islamic Entrepreneurship Students has increased changes between before and after group counseling services are provided. This can be seen from the probability  $<0.05$ . In the statistical test above in the Asymp column. Sig. (2-tailed) / asymptotic significance for the two-sided test indicated the number 0,000, because the case in this study is a one-tailed test, the probability remains even though divided by 2, which is 0,000. So it can be seen that the probability is below 0.05 ( $0.000 < 0.05$ ) then it can be said that Islamic counseling is effective in increasing Islamic Student Entrepreneurship.

Testing the effectiveness variable of the Islamic counseling model to improve the Islamic entrepreneurship of students in aspect 1 (the role and function of Islamic entrepreneurs) is performed by paired Z statistical tests, with the following results:

Table 6 Z paired Pre Test and Post Test for the Level of Islamic Entrepreneurship in Aspect 1 (Role and Function of Islamic Entrepreneurs)

Data	Score Min	Score Max	Positive Rank	Negative Rank	Z Test Statistic	Asymp.Sig. (2- tailed)	Information
<i>Pre Test</i>	41	60	-3,930	0	-3,921	0,000	Significant
<i>Post Test</i>	54	66					

The table above shows that the level of Islamic Entrepreneurship of students on the role and function variables as Islamic entrepreneurs experienced changes in improvement between before and after being provided with Islamic counseling services. This can be seen from the probability  $<0.05$ . In the statistical test above in the Asymp column. Sig. (2-tailed) / asymptotic significance for the two-tailed test indicated the number 0,000, because the case in this study is a one-tailed test, the probability is divided in half, but the value remains at 0,000 even though divided by two. So it can be seen that the probability is below 0.05 ( $0.000 < 0.05$ ) then it can be said that Islamic counseling is effective in increasing Islamic Student Entrepreneurship on the role and function variables as Islamic entrepreneurs.

Table 7 Z test paired Pre Test and Post Test on the Level of Islamic Entrepreneurship Students on Aspect 2 (Principles of Islamic Entrepreneurship)

Data	Score Min	Score Max	Positive Rank	Negative Rank	Z Test Statistic	Asymp.Sig. (2-tailed)	Information
<i>Pre Test</i>	26	38	-3,936	0	-3,921	0,000	Significant
<i>Post Test</i>	34	42					

The table above shows that the level of Islamic entrepreneurship of students on the principle variable of Islamic Entrepreneurship experienced an increase in improvement between before and after being provided with Islamic counseling services. This can be seen from the probability  $<0.05$ . In the statistical test above in the Asymp column. Sig. (2-tailed) / asymptotic significance for the two-sided test indicated the number 0,000, because the case in this study is a one-tailed test, the probability remains 0,000 even though divided by 2. So it can be seen that the probability is below 0.05 ( $0,000 < 0, 05$ ) it can be said that Islamic counseling is effective in increasing Islamic student entrepreneurship on the principle variables of Islamic entrepreneurship.

Table 8 Z test paired Pre Test and Post Test on the Level of Islamic Entrepreneurship Students on Aspect 3 (Characteristics of Islamic Entrepreneurs)

Data	Score Min	Score Max	Positive Rank	Negative Rank	Z Test Statistic	Asymp.Sig. (2-tailed)	Information
<i>Pre Test</i>	87	117	-3,922	0	-3,921	0,000	Significant
<i>Post Test</i>	112	131					

The table above shows that the level of attitude towards women's dual role on the variable of men's recognition as a woman's life partner experiences an increase in change between before and after being provided with Islamic counseling services. This can be seen from the probability  $<0.05$ . In the statistical test above in the Asymp column. Sig. (2-tailed) / asymptotic significance for the two-sided test indicated the number 0,000, because the case in this study is a one-tailed test, the probability remains even though it has been divided in half, namely 0,000. So it can be seen that the probability is below 0.05 ( $0.000 < 0.05$ ) then it can be said that Islamic counseling is effective in increasing Islamic entrepreneurship of students on the characteristic variables of Islamic Entrepreneur.

## Discussion

Based on the results of data analysis shows that the objectives of this Islamic counseling service are achieved. Namely with an increase in Islamic Entrepreneurship Students after getting Islamic counseling. Evidenced by the Wilcoxon statistical test that was declared significant or probability  $<0.05$ , this indicates that Islamic Counseling is effective in increasing Islamic Student Entrepreneurship.

Increased Islamic entrepreneurship after students held Islamic Counseling services occur in every aspect of Islamic entrepreneurship. As seen in aspect 1 (role and function as an Islamic entrepreneur) an increase of 11.9%, aspect 2 (Islamic principles of entrepreneurship) an increase of 17.1%, aspect 3 (Islamic characteristics of entrepreneurs) an increase of 12.0% . Whereas based on the total score there was an increase of 11.4%.

The increase in significance between the pre test and post test can also be seen in the following chart of Islamic entrepreneurship scale results:

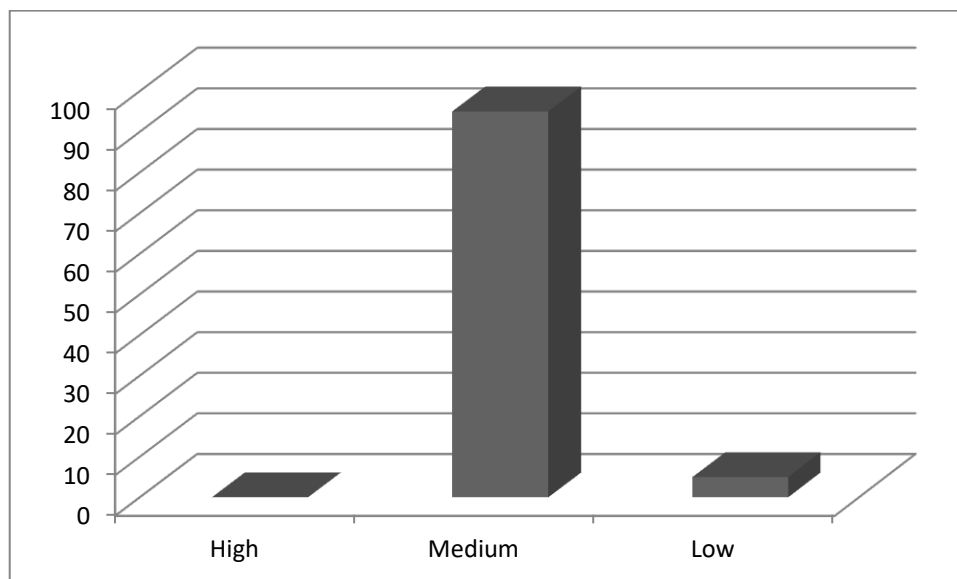


Figure 1 Graph of Results of Islamic Entrepreneurship Scale for Students in Initial Conditions



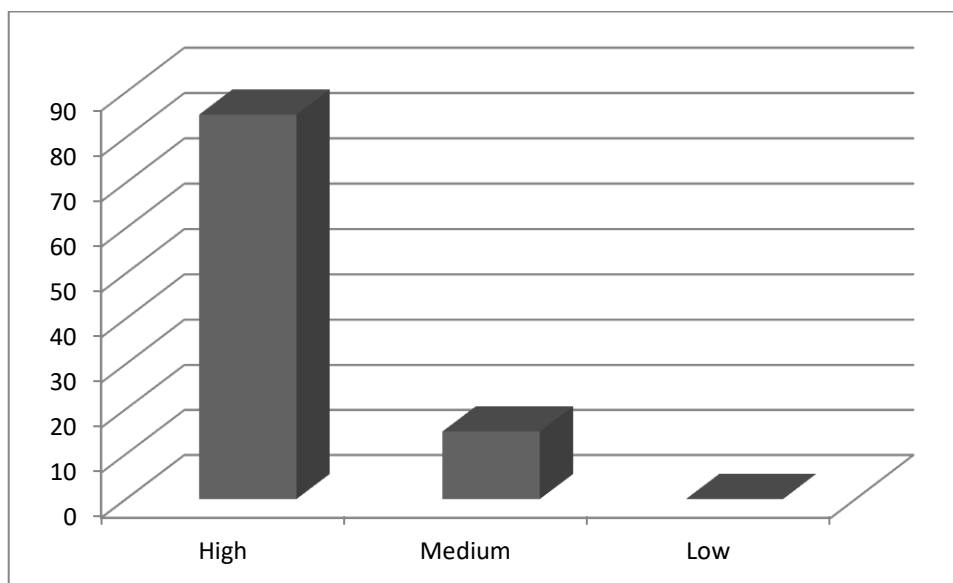


Figure 2 Chart of Results of Islamic Entrepreneurship Scale for Students in Final Conditions

Based on the graph above shows an increase in Islamic Student Entrepreneurship after Islamic Counseling services to group members. Where in the pretest / initial conditions there are 5% of student workers who have a low level of Islamic Entrepreneurship, 95% of students have a good attitude (moderate) towards Islamic Entrepreneurship, and 0% have a very good (high) rate towards Islamic Entrepreneurship.

After being given an Islamic-based group counseling treatment to improve Islamic Entrepreneurship, apparently the score increased (for the better). Evidently out of the 20 working students who were members of the group, 85% had high scores (very good) on Islamic entrepreneurship, 15% had medium scores (good), and 0% had low attitudes (bad).

With the application of this Islamic-based group counseling service, researchers package a group counseling service with a different approach that is based on Islam. Accompanied by games that fit the topic and breathe Islam as well as discussion of topics that are in accordance with the characteristics of group members, it is evident that this Islamic-based group counseling service is effective to improve Islamic Student Entrepreneurship at BPI Department IAIN Pekalongan.

In increasing Islamic Student Entrepreneurship, counselors must master religious knowledge, so that it always links the discussion with religion. The religious foundation asserts that counselors not only provide understanding to the

counselee, but must be accompanied by the development of *aqidah* as capital to become piety, so that his attitude is always inclined into religious values, and hopes for the blessing of Allah SWT. Thus the counselee can live a life in accordance with his nature.

## **Conclusion**

Research on improving student entrepreneurship through Islamic counseling services in tertiary institutions is one of the intervention strategies for handling problems faced by students who take classes while working. It is hoped that this Islamic counseling service will be a curative effort for students studying while working. They get an imbalance in carrying out their responsibilities in the academic world and the world of their work.

Islamic entrepreneurship shows someone's responsibility in carrying out the mandate. Although they have to bear multiple obligations, but by having a good level of Islamic entrepreneurship, students will tend to be better at carrying out their obligations as students and as entrepreneurs. This Islamic entrepreneurship emphasizes vertical and horizontal responsibilities namely as servants of God, and as human beings who have good relations with the surrounding environment. He emphasized the side, Faith, Islam and Ihsan, so that the results of what he did was a picture of Faith, Islam, and Ihsan.

Many problems experienced by students, especially students who go to college while working show evidence of the need for Islamic Counseling services in higher education, as an effort to intervene in problems through enhancing Islamic Entrepreneurship, as well as preventive efforts on the emergence of negative impacts from student work.

Furthermore, there needs to be a more in-depth study of the use of Islamic counseling techniques in conducting preventive and curative efforts towards problems that occur especially in the world of education or higher education. Given the many conventional theories of counseling from the west that are used, the use of Islamic counseling techniques seems to sink and forget. It is precisely this Islamic counseling technique that gives a different color from the use of counseling techniques in general because this Islamic counseling technique emphasizes the spirituality in helping to find solutions to existing problems.

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