

Sharia-Based Entrepreneurship Education: Training In Coconut Shell Waste Processing In Dempo Timur Village

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Abstract. This study aims to develop a sharia-based entrepreneurship education model through community empowerment by utilizing local potential in Dempo Timur Village. The program emphasizes entrepreneurship education combined with practical training for PKK women in processing coconut shell waste into charcoal briquettes, while integrating Islamic economic values such as honesty (*ṣidq*), trustworthiness (*amānah*), justice (*ʿadl*), and social responsibility (*maṣlahah*). This study employs a qualitative descriptive approach with a participatory method, involving stages of problem identification, program design, training implementation, mentoring, and evaluation. The findings indicate significant improvements in three key areas: (1) participants' understanding of sharia-based entrepreneurship, (2) technical skills in briquette production, and (3) internalization of Islamic business ethics in economic practices. The program also fostered a transformation in participants' mindset from passive consumers to productive, value-oriented entrepreneurs. Theoretically, this study contributes by advancing a sharia-based entrepreneurial education and empowerment model that integrates value internalization with technical skill development. Practically, it provides a replicable framework for sustainable community economic development based on local resources and value-based entrepreneurship education.

Keywords: *Sharia-based entrepreneurship education; Islamic economic values; community empowerment; coconut shell waste processing; women entrepreneurship*

INTRODUCTION

Sharia-based entrepreneurship education has emerged as a strategic approach to fostering community economic independence that is not solely profit-oriented, but also grounded in values such as blessing (*barakah*), justice, and social welfare. Within the framework of Islamic economics, entrepreneurial activities are not merely rational economic actions, but also constitute the implementation of ethical and spiritual values, including honesty (*ṣidq*), trustworthiness (*amānah*), justice (*ʿadl*), and social responsibility (*maṣlahah*). These principles are rooted in the concepts of *tawhid*, balance, and justice as the foundational pillars of the Islamic economic system (Syahriza & Yunus, n.d.).

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Therefore, strengthening value-based entrepreneurship is essential in developing sustainable community empowerment models that balance material and moral dimensions (Algifari & Andrini, 2024).

In the context of community-based development, the utilization of local potential represents an effective strategy to enhance economic value while simultaneously addressing environmental issues. One underutilized local resource is coconut shell waste, which holds significant potential to be processed into value-added products such as environmentally friendly charcoal briquettes (Novianto et al., 2023). These products offer high energy efficiency and possess strong market competitiveness at both local and global levels (SERAN et al., 2025). Thus, the processing of coconut shell waste not only contributes to economic development but also aligns with sustainability principles that are consistent with Islamic economic values.

However, empirical conditions in the field indicate that the utilization of such potential still faces several challenges, particularly among PKK women in Dempo Timur Village. Limited technical skills, low levels of entrepreneurial literacy, and insufficient understanding of sharia-based business values constitute major barriers to the development of local resource-based enterprises. This condition suggests that community empowerment efforts should not solely focus on technical aspects but must also incorporate the strengthening of ethical and value-based entrepreneurship as a foundation for sustainable economic behavior.

Previous studies have demonstrated that hands-on entrepreneurship training is effective in improving community technical skills (Feri Tirtoni et al., 2024), and that transforming waste into creative economic products can enhance household income (Chyntia et al., 2025). Nevertheless, most of these studies primarily emphasize technical aspects and have not systematically integrated Islamic economic values into the empowerment process. As a result, entrepreneurship is often positioned as an instrumental economic activity rather than a value-driven process of character formation.

Based on this gap, there is a significant need to develop a community empowerment model that simultaneously integrates technical training, entrepreneurial development, and the internalization of Islamic economic values within a comprehensive educational framework. In response to this gap, this study develops a sharia-based entrepreneurship education model through training in coconut shell waste processing. This study not only adopts existing approaches but also advances them by incorporating a value-based dimension into technical empowerment practices.

The novelty of this study lies in the development of a sharia-based entrepreneurial empowerment model that integrates technical production

processes with the internalization of Islamic values such as *halal production*, distributive justice, and social welfare orientation. This approach shifts the paradigm of community empowerment from merely enhancing technical skills to fostering value transformation and ethical entrepreneurial mindsets.

Accordingly, this study aims to enhance the capacity of community members, particularly PKK women in Dempo Timur Village, to develop local potential-based entrepreneurship integrated with Islamic economic values. This initiative is expected to generate not only improvements in knowledge and technical skills but also transformations in mindset and business orientation toward sustainable, ethical, and spiritually grounded entrepreneurship (Mubayyinah, n.d.).

RESEARCH METHODS

This section contains a research design including research design, This community service program employed a qualitative descriptive approach using a sharia-based empowerment model. This approach positions the community as active participants in the learning process while integrating Islamic values throughout all stages of the program, including planning, implementation, and evaluation. A participatory approach was adopted, as it has been proven effective in enhancing community engagement and ensuring the sustainability of empowerment programs (Feri Tirtoni et al., 2024).

The participants of this program were members of the PKK women's group in Dempo Timur Village who have the potential to be developed as home-based entrepreneurs. The selection of participants was based on the consideration that women play a strategic role in strengthening household economies, yet often face limitations in technical skills, entrepreneurial literacy, and understanding of Islamic economic principles (Satria Gunawan Zain et al., 2023).

The empowerment model was operationalized through three main components: (1) education on Islamic economic values, (2) technical training in coconut shell waste processing, and (3) community-based entrepreneurial mentoring. The value-based education component encompassed key Islamic principles such as *halal production*, honesty (*sidq*), trustworthiness (*amānah*), justice (*ʿadl*), and orientation toward social welfare (*maṣlahah*), all of which were integrated into both training activities and business practices.

The program was implemented systematically through five stages: (1) problem identification through observation and interviews, (2) program planning based on Islamic values, (3) implementation of hands-on training, (4) business mentoring, and (5) program evaluation. The hands-on training method was selected due to its effectiveness in improving participants' technical skills (Ikhwan et al., 2025).

To ensure alignment between objectives and outcomes, the evaluation was conducted based on three main indicators: (1) improvement in sharia-based entrepreneurial knowledge (cognitive domain), (2) enhancement of technical production skills (psychomotor domain), and (3) internalization of Islamic business ethics (affective domain). These indicators were used to assess participants' capacity development comprehensively, covering knowledge, skills, and attitudes.

Data collection techniques included observation, interviews, and documentation. Observation was conducted to examine the implementation process and participants' level of engagement, interviews were used to explore participants' understanding and attitudinal changes, while documentation served as supporting evidence for the activities conducted.

Data analysis was carried out using qualitative descriptive analysis through the stages of data reduction, data display, and conclusion drawing. To ensure data validity, triangulation of sources and methods was employed, thereby enhancing the credibility of the findings (Chyntia et al., 2025). The analysis was not only descriptive but also interpretative, aiming to capture changes in participants' capacities and the internalization of sharia-based entrepreneurial values.

RESULTS AND DISCUSSION

Results

The results of this community service program were analyzed based on three main indicators: (1) improvement in sharia-based entrepreneurial knowledge (cognitive), (2) enhancement of technical production skills (psychomotor), and (3) internalization of Islamic business ethics (affective).

1. Improvement in Sharia-Based Entrepreneurial Knowledge

The results of observations and interviews indicate that prior to the training, most participants had a limited understanding of entrepreneurship based on Islamic economic values. Their economic activities were largely profit-oriented, with minimal consideration of ethical and spiritual dimensions. After participating in the training, participants were able to explain key principles of Islamic economics, such as *halal production*, honesty (*sidq*), and trustworthiness (*amānah*) in business practices.

This improvement was further reflected in participants' ability to distinguish between business practices that are compliant and non-compliant with sharia principles in their daily lives. Therefore, the enhancement was not only cognitive but also practical, particularly in terms of economic decision-making. This finding is consistent with Satria Gunawan Zain et al., (2023), who

emphasize that value-based entrepreneurial literacy contributes significantly to improving the quality of economic decision-making within communities.

2. Enhancement of Technical Production Skills

In terms of technical skills, participants who initially had no experience in processing coconut shell waste demonstrated significant improvement by being able to independently produce charcoal briquettes. They successfully completed all stages of production, from carbonization to final packaging.

Observations during the training revealed that direct involvement in the production process enhanced participants' practical understanding and self-confidence. This suggests that the hands-on training approach is highly effective in transferring technical skills in an applicable manner. These findings are in line with previous studies by Ikhwan et al., (2025) and Feri Tirtoni et al., (2024), which highlight the effectiveness of practice-based training in improving community technical competencies.

3. Internalization of Islamic Business Ethics

In the affective domain, a significant transformation was observed in participants' attitudes and mindsets. Participants developed a new awareness that business activities must be conducted with honesty, trustworthiness, and responsibility. This shift was reflected in their commitment to avoiding unethical practices and their intention to run businesses that provide social benefits.

This transformation indicates a shift in mindset from a consumptive orientation toward a productive and value-based approach. The findings suggest that value-based empowerment not only enhances economic capacity but also fosters ethical entrepreneurial character among participants.

Table: Transformation of Participants' Capacity

Indicator	Before	After
Sharia knowledge	Low	Significantly improved
Production skills	None	Independent capability
Entrepreneurial mindset	Consumptive	Productive
Business ethics values	Not internalized	Internalized

Discussion

The findings of this study demonstrate that integrating Islamic economic values into entrepreneurship training produces more comprehensive outcomes compared to conventional empowerment approaches. While previous programs

have primarily focused on technical skill development, this study reveals that value integration leads to deeper transformation, particularly in participants' attitudes and mindsets.

From a theoretical perspective, these findings reinforce the view that economic activities in Islam are not value-neutral but are inherently guided by moral and spiritual principles. The internalization of values such as honesty, trustworthiness, and justice serves as a fundamental basis for building sustainable entrepreneurial systems. This is consistent with Satria Gunawan Zain et al., (2023), who emphasize the importance of integrating ethical values into entrepreneurial practices.

From a methodological standpoint, the effectiveness of the hands-on training approach highlights the importance of experiential learning in community development. However, this study extends previous findings by demonstrating that technical skills alone are insufficient to ensure sustainable change without the integration of value-based dimensions. In other words, the primary contribution of this study lies in combining technical and normative aspects within a single empowerment model.

Furthermore, from a sustainable development perspective, this program demonstrates the integration of economic, social, and environmental dimensions. The processing of coconut shell waste not only increases economic value but also contributes to environmental sustainability, which aligns with the principles of Islamic economics.

Therefore, the sharia-based entrepreneurial empowerment model developed in this study can be viewed as a transformative approach that not only enhances economic capacity but also fosters value awareness and social responsibility in community entrepreneurial practices.

CONCLUSIONS

This study demonstrates that the implementation of sharia-based entrepreneurship education through coconut shell waste processing training is effective in enhancing community capacity in a comprehensive manner. The improvements were evident not only in participants' technical production skills but also in their understanding of sharia-based entrepreneurship and the internalization of Islamic business ethics in economic practices. These findings confirm that an educational approach integrating cognitive, psychomotor, and affective dimensions is capable of generating more holistic and sustainable transformations compared to conventional empowerment models.

From a theoretical perspective, this study contributes to the development of a sharia-based entrepreneurial education and empowerment model that integrates Islamic economic values into technical training grounded in local

potential. This model advances existing approaches by positioning value internalization as a central element in the entrepreneurship education process, rather than merely a complementary component.

Practically, the model offers a replicable framework for community-based entrepreneurship education that can be adapted to other rural contexts by aligning with locally available resources. However, ensuring the sustainability of its impact requires further strengthening in terms of institutional support, market access, and digital literacy.

In conclusion, the integration of entrepreneurship education, Islamic economic values, and local resource utilization represents a strategic approach to developing community empowerment models that are not only economically productive but also ethically grounded, sustainable, and socially impactful.

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