



Transformation of Islamic Education Teacher Professionalism through the Metric Concept of Social Entrepreneurship in Malang

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Abstract

Cultural gaps, normative paradigms, and social stress are problems in the competence of Islamic religious teachers that lead to role nihilism. Role nihilism impacts chaotic socio-economic stagnation. Teacher competence has not affected society because it has focused only on textual teaching and learning processes, rather than on developing local potential as a key competence. MAN 2 Malang has enhanced competence by developing entrepreneur-based social skills. Using a qualitative case study, this research analyzes tactical phenomena to develop the competence of Islamic religious teachers. Data instruments were taken from in-depth interviews with the principal, curriculum chair, and school entrepreneurship section as primary data, and these were analyzed using the Huberman model. The research findings indicate that the initial strategy for transforming competencies involves shifting the mindset by integrating the social environment into learning methods, fostering social habituation in entrepreneurship, and engaging in extracurricular activities based on real-world projects. The development of socio-entrepreneurial competencies is measured through aspects such as independence, paradigm, social ethics, and the products produced. The output of teachers' entrepreneurial competencies can produce products with digital branding. The transformation strategy is implemented by making the product a mandatory requirement for graduation and by forming small groups of students accompanied by Islamic religion teachers. This result is where the competence of Islamic religion teachers integrates professionalism and social entrepreneurship as a form of transformation.

Keyword's: Teacher professionalism, transformation, competency, social entrepreneur. Madrasah Aliyah.

INTRODUCTION

Teacher competence tends to be burnout, a condition experienced by teachers who are unable to understand culture, social values, and ultimately stress from social reality (Rahayu & Dong, 2023). Burnout competence has become a global problem that results in poor relationships between teachers and students, with teachers only playing the role of educators at school, but not in the social environment (Abdullah et al., 2025; Sechandini et al., 2023; S. Susanto & Dwijayanto, 2022). Teachers are ignored and ultimately positioned as ordinary members of society. Burnout is not only found in developing countries; it also

occurs in the United States (52% of secondary schools report burnout), Germany (47% of secondary school teachers are burned out), and Malaysia, where 53% of teachers experience social stress (Tohri et al., 2022). Similarly, Euthopia has been unable to change for years, so education there is considered a problem. The impact of teacher burnout has led to stagnant local potential, environmental degradation, and poverty. In Indonesia, the issue of burnout has reached 73.3% of teachers who experience social stress due to a lack of integrative social competence (Nugraha, 2023).

This study attempts to eliminate these problems through the transformation of the concept of Islamic religious teacher competency by developing teachers' entrepreneurial skills. This effort was carried out by the management team of Madrasah Aliah Negeri (MAN) 2 Kota Malang by strengthening teachers' integrated social competencies through the utilization of local potential (Zakso et al., 2022). Islamic religious teachers provide continuous guidance to students in groups. And what is remarkable in this study is that students who want to graduate from school must be able to create superior products from their ideas and the processing of local potential (Arizona et al., 2025; Herman et al., 2022; Rugaiyah & Ma'arif, 2025; Yakin et al., 2024). This is because the development of local potential is a mandate and teaching of Islam so that knowledgeable people are able to process environmental assets into something productive (Edastama et al., 2021). The madrasah, at MAN 2 Malang City, is transforming the quality of teacher competencies. The transformation is carried out to change the paradigm, concept, and achievement of teacher competencies which, on the one hand, are in accordance with the mandate of the law and, on the other hand, are based on local wisdom values (Marbun et al., 2020).

The transformation of teacher competencies at MAN 2 Malang City is a local breakthrough that can be emulated to solve global problems (burnout competition) by equipping Islamic teachers with output-based and regional entrepreneurial skills. In practice, MAN 2 Malang City has a special entrepreneurial kitchen called the "PKWU kitchen." This kitchen functions like a laboratory that manages processed local assets such as cassava, coffee, chocolate, tea, apples, and batik. In addition to their role as facilitators, teachers also assist the best students in groups 1 to 6. Entrepreneurial activities are included in the extracurricular curriculum that students must complete. The development of these student competencies cannot be achieved without the intervention of teachers who assist in the process of identification, management, and creation of superior products. (Pitoyo et al., 2020)

The formulation of entrepreneurial competencies at MAN 2 Malang City originated from the concerns of Islamic teachers over the past three years (2018-2020). The competencies developed range from social, pedagogical, personality, and professional competencies. However, they have not been able to make a real contribution to society. Teachers are too focused on improving teaching methods in madrasahs, but forget their responsibilities as teachers in the social environment. Even though social competencies have been cultivated through parent-teacher meetings, student counseling with parents, and village acculturation, teachers remain isolated in their social environment. (Onditi & Wechuli, 2017) From there, a competency development metric was developed in which Islamic teachers were given training in local asset management skills.

The transformation of competencies began with the formation of a competency metric based on local wisdom. This metric aims to measure teachers' abilities not only in pedagogical and professional aspects, but also in spiritual and socio-cultural aspects (Azizah & Mardiana, 2024; Badawi & Badawi, 2024; Hidayati et al., 2020; Sabariah et al., 2025; Tihabsah et al., 2024). This model is in line with the approach developed by Zeichner, which emphasizes that teacher competency needs to include a practical dimension that is grounded in the context of students' lives (Othman & Othman, 2019). In developing these metrics, a

participatory approach is important. Teachers are not only the objects of training, but also actors who reflect on their own practices within the framework of local values (Madkan et al., 2025; Mustikamah et al., 2025; N. H. Susanto et al., 2024). This is supported by Schön's (1983) theory of reflective teaching, which states that teachers who are able to reflect on their actions will more easily experience professional transformation. In the context of research, this reflection can be directed at how teachers internalize and transmit Islamic values that are alive in the surrounding community culture (Adnan et al., 2019)

This study aims to offer a new framework for thinking about the transformation of teacher professionalism through the development of competency metrics based on local wisdom. Using a case study at MAN 2 Malang, it is hoped that a more applicable and adaptive competency model will be found that suits the cultural context and needs of the times. This study is also expected to enrich the academic discourse on teacher professionalism in Islamic education, especially in the context of developing countries such as Indonesia. Thus, this research is important to address the gap between teacher competency theory and practice in the field. A transformational approach based on local values and practical reflection will be a real contribution to the development of a higher quality, humane, and civilized Islamic education system.

Almost all previous research in developing teacher professionalism focused on strategies, methods and leadership styles. Learning strategies must be overhauled to get a graduate profile that suits the needs of the modern era, education is projected to form individuals who are ready to work in the industrial world (Mohamed Noh Daipi & Fadilah Isnin, 2020). Learning methods can be made eclectic, to produce students who are versatile in everything (Susilo et al., 2022). Teachers and madrasah heads act as role models and facilitators in teaching good character (Ariani et al., 2022). In fact, they are required to have academic achievements to produce excellent schools (Sanusi et al., 2022). From many studies, teacher competence is only directed at pedagogic and professional issues, without seeing the value, direction and paradigm of teacher competence (Arif et al., 2023). Herein lies, how this research is able to provide a new formulation of the concept of developing teacher professionalism that remains adaptive to the times, without neglecting identity and purpose.

METHOD

This study uses a qualitative case study approach, (Abdussamad, 2021) in which the development of Islamic religious teachers' skills is investigated in depth in terms of social literacy assets, management, leadership, and innovation in local product development at MAN 2 Malang. The researcher acted as a key instrument in searching for, obtaining, and elaborating primary data. (Muhammad Ramdhan, 2021) Data collection was conducted through semi-structured interviews with several purposively selected samples, namely by taking key samples, then leading to other sample sources (snowball). The samples consisted of the principal, the head of the PKWU kitchen, and Islamic religious teachers at MAN 2 Malang City. Secondary data or data supporting the primary data was obtained from the community and students as subjects who experienced the teachers' professionalism. To ensure that the reported data was truly valid and measurable, data coding was carried out at the data analysis stage using categorization by grouping the data into predetermined categories for reduction and conclusion (Hayat, 2020).

RESULT AND DISCUSSION

Entrepreneurial Competency Paradigm

The development of Islamic teacher competencies at MAN 2 Malang City began with a change in mindset or perspective regarding the existence of teachers. Teachers are not only educators at school, but also social authorities responsible for developing society and the environment (Mohammad Firdaus et al., 2023). The mindset is directed at the ability of teachers to identify assets and social recognition, and to be able to cooperate with the social environment. Teachers not only teach normative religious texts in class, but also train themselves to read business opportunities, write ideas, and analyze the assets owned by the surrounding community. The mindset here is not merely to change skills, but to recognize social reality as a strategic object to connect religious texts with socio-economic reality (Catacutan et al., 2023). Teachers' ability to identify assets and generate creative ideas is coupled with religious literacy, such as protecting the environment and developing good businesses. This stage is the gateway to shifting the integrative paradigm of all competency indicators.

The mindset of Islamic teachers, which was originally only rooted in cognitive and pedagogical aspects, has begun to be integrated with social aspects. The formation of an entrepreneurial mindset at MAN 2 Malang among Islamic religious teachers is a gradual process that involves the support of the madrasah. One strategy is to integrate religious subjects with social, environmental, and human responsibilities. Religious teachers not only deliver religious material in a normative manner but also begin to link it to aspects of economic independence, the value of hard work, and entrepreneurial practices in accordance with Islamic principles (Mustaqim et al., 2023). Religious teachers emphasize that success in life is not only determined by knowledge, but also by the ability to manage one's potential to be economically empowered.

"The emphasis on integration is agreed upon by the madrasah as a learning strategy. We integrate the material taught with social life, that we are entrusted by Allah to protect nature and be responsible for society. That is the function of religious knowledge, to create peace. It is like practicing pedagogical competence, but integrated with social aspects. We try to instill in students that Islam encourages its followers to be independent and productive. So when I teach fiqh, I don't just discuss contracts, but also give examples of simple businesses that students can run in a halal way." (Fuadi, 2025)

The process of shaping this mindset is supported by routine activities to support teacher competence, such as student entrepreneurship festivals that feature exhibitions of products mentored by teachers (Sernaqué et al., 2023). Religious teachers play an active role in assisting students in preparing products, managing transactions, and evaluating business practices. Teachers are not merely supervisors, but also facilitators and business ethics consultants (Hakim & Thohri, 2023). This is evident when teachers remind students of the importance of maintaining honesty in pricing and the halal status of the materials used.

In 2024, MAN 2 Malang participated in several Business Model Canvas competitions at the city and provincial levels. Religious teachers were involved as team mentors, especially in the aspects of business ethics and conformity with Islamic values. From this involvement, teachers gained new experiences in viewing entrepreneurship as part of religious learning. They not only assisted students but also learned how modern business concepts could be combined with Islamic principles.

"We assigned religious teachers to participate in student entrepreneurship coaching because we want children to not only be smart in theory but also ready to face the real world.

Religious teachers act as a counterbalance, ensuring that sharia and moral aspects remain inherent in every endeavor undertaken by students.”(Kamid, 2025)

“At first, I felt that entrepreneurship was not my field. But after accompanying students, I realized that Islamic values are actually very much needed in business. This is where I feel that the role of religious teachers is very important, not only to give lectures, but also to provide direct guidance.”(Hasan, 2025)

Religious teachers at MAN 2 Malang City encourage students to keep simple records of their capital, profits, and alms from their businesses. This practice is part of fiqh muamalah (Islamic jurisprudence) learning. Teachers emphasize that profit is not the ultimate goal, but a means to provide broader benefits. The entrepreneurial competencies developed emphasize not only technical skills, but also moral and spiritual foundations. Some teachers admit that the main challenge in shaping an entrepreneurial mindset is the limited technical knowledge of entrepreneurship. *“Not all of us understand how to make detailed business calculations, so we usually collaborate with PKWU teachers. But we are still involved in the guidance, especially for aspects of halal, honesty, and responsibility,”*(Halim, 2025). said one teacher. This confirms that the entrepreneurial mindset of religious teachers develops through cross-disciplinary collaboration.

KELOMPOK B (UMUM)				
1	Seni Budaya	2	2	2
2	Pendidikan Jasmani, Olahraga dan Kesehatan	2	2	2
3	Prakarya dan Kewirausahaan	2	2	2

Source: 2024 curriculum guidelines

Figure 1. Curriculum B, integration of all subjects

Students also feel the benefits of religious teachers' involvement in entrepreneurship programs. One student said:

“With just PKWU teachers, we learn how to make products and sell them. But when religious teachers are involved, we understand the terms of sale and purchase, usury, and how to manage profits so that they are blessed.” This testimony proves that the role of religious teachers is very significant in instilling an entrepreneurial mindset based on Islamic values (Hamzah, 2025).

Religious teachers also often motivate students with stories of the Prophet's companions who were successful traders, such as Abdurrahman bin Auf. These narratives from Islamic history reinforce the mindset that entrepreneurship is a noble path if done correctly. In this way, religious teachers shape students' mindsets while also strengthening their own mindset that the role of religious educators can be expanded to the field of economics (Nengah et al., 2024). Thus, the formation of the religious teachers' entrepreneurial mindset grew stronger after they attended a short training on integrating entrepreneurship into learning. Although the training was not specific, the experience broadened the teachers' perspective on how to teach religious values in the context of the modern economy (Komariah et al., 2023). Teachers who were initially unfamiliar with business terms became more confident in guiding students in entrepreneurial projects.

However, not all religious teachers have the same interest in entrepreneurship. Some still feel that this field is better handled by other teachers. To overcome this, the head of the madrasah developed a collaboration policy, in which religious teachers work in pairs with PKWU teachers, so that their competencies complement each other. With this strategy, the entrepreneurial mindset of religious teachers grew slowly but consistently. The entrepreneurial mindset of Islamic religious teachers is formed through the interaction of three factors: direct experience in student entrepreneurial activities, collaboration with other teachers and external parties, and reflection on Islamic values in business practices (Mukaromah et al., 2024). These three factors work simultaneously, complementing each other and forming a new foundation for religious teachers in understanding their role in the modern education era.

Thus, the formation of an entrepreneurial mindset among Islamic religious teachers at MAN 2 Malang is underway, although still in its early stages. The transformation of thinking from normative to applicative is increasingly evident in teaching practices and student entrepreneurial activities. Institutional support, the involvement of religious teachers in real projects, and reflection on Islamic values are key factors in the process of developing these competencies. The conclusion of the program to strengthen the mindset of Islamic religious teachers can be described below:

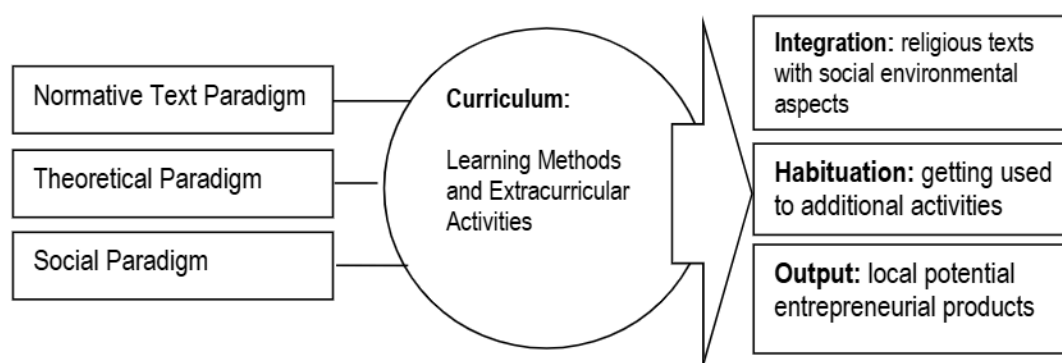


Figure 2. Shift in the mindset of Islamic Religious Teachers' Entrepreneurial Competence

Entrepreneurial Competence: Project-based Learning

As the authority that deals directly with students, teachers have a strategic role in shaping students' character and entrepreneurial skills. They not only convey theory, but also become facilitators and mentors in skill development. Teachers' competence in designing project-based learning models is an important foundation for the growth of entrepreneurial interest among students (Rohana, 2023). A number of concrete products produced by students are proof of the success of the guidance provided by teachers.

One form of learning actualization is the Studentpreneur Corner (SPARCO) program, which is an annual routine activity at MAN 2 Malang. Through this program, teachers directly guide students in designing, producing, and marketing their products. (Handrianto et al., 2024) Some of the outstanding products that have been produced include "herbafes," a healthy herbal drink made from moringa leaves and ginger; "Kopi Rempah Pelajar," a local coffee with distinctive spices; and "Eco Bag Nusantara," creative cloth bags made from recycled materials by students under the guidance of teachers of Crafts and Entrepreneurship (PKWU).

“We are accompanied by teachers. Here, almost all teachers understand how to make, design, and even sell. Each group has a mentor, but all teachers already understand. Perhaps it's the environment; we interact with the tea, moringa, ginger, and other farmers. Every day, we are invited to visit the farmers directly and are taught new things. The school is very close to the surrounding community.”(Athoillah, 2025)

The social paradigm demands changes to organisational structures and working patterns that are more flexible and participatory. Teachers are given greater autonomy in decision-making regarding social and entrepreneurial programmes, while being supported by an adaptive and sustainable monitoring and evaluation system. The long-term impact of this paradigm shift is an increase in the quality of education that is not only measured by academic outcomes, but also by the ability of students and teachers to manage social relationships and initiate socio-economic change(Soriano et al., 2024). The madrasah leadership plays a key role in accelerating this critical reflection process.

The madrasah principal and administrators actively initiate open dialogue and periodic evaluation of the implementation of the teacher competency development programme(Entin Srihadi Yanti et al., 2022). Visionary and supportive leadership builds an organisational climate conducive to change and innovation. In implementation management, the madrasah applies a participatory approach by actively involving teachers in decision-making. This strengthens teachers' sense of ownership and responsibility for the success of competency transformation(Kamid, 2025). A mentoring and peer coaching system is also implemented to strengthen the collective professional learning process.

Table 1. Student and teacher involvement in entrepreneurial projects in 2025

<i>No.</i>	<i>Keterlibatan Siswa</i>	<i>Group</i>	<i>Fasilitator Guru</i>	<i>Project</i>			
1.	Grade XI	Group 1	Assistance: identification, management, marketing	✓	batik	✓	mushroom
		Group 2		✓	apple		chips
					juice	✓	mud cake
				✓	chocolate	✓	herbal tea
2.	Grade XII	Group 3	Mentoring: Opportunities, development, branding		cake		
		Group 4					
3.	Grada XIII	Group 5	Assistance: development, cooperation, digital				
		Group 6					

This shift has resulted in increased teacher motivation and professionalism. Teachers feel more valued and have a strategic role in community development. Quantitative evaluation showed a significant increase in indicators of teacher participation in social and entrepreneurial activities in the madrasah(Kamid, 2025). However, critical reflection also revealed a number of constraints, such as limited physical and financial resources, as well as the need for ongoing follow-up training. Some teachers still feel not fully prepared for the

changes in new roles and responsibilities, especially in social project management and cross-sector communication.

'We collaborate with external institutions such as universities, social organisations and the private sector to support training, mentoring and provision of resources. In order to increase teachers' experience and strengthen social networks, which are the main capital of social entrepreneurial competence. Teachers who were previously oriented towards traditional teaching began to transform into innovative, collaborative and socially oriented learning agents'.(Sari, 2025)

Practically, this reflection encourages the development of new learning models that are more adaptive and contextualised. Teachers at MAN Kota Malang utilise social assets as a learning medium that enriches students' experiences and increases the relevance of education to the needs of the surrounding community. Finally, this critical reflection on teacher competence opens space for continuous improvement and professional capacity building that is integrated with local social and economic needs(Hasan, 2025). The transformation of teacher competence is not just a mastery of material, but also the ability to initiate social change through meaningful and impactful education.

Thus, the paradigm shift in teacher competence at MAN Kota Malang based on social assets shows that competence transformation is not just a technical change, but a dynamic process that involves changes in values, attitudes and professional practices. This paradigm integrates social, economic and educational aspects holistically to create meaningful and sustainable learning.

Discussion

Social Competency Metrics for Entrepreneurs

MAN 2 Malang City has shown consistency in instilling social entrepreneurship values through an educational approach based on collaboration, empathy, and real action in the community. Student activities developed under the guidance of teachers not only focus on financial gain but also have social objectives that impact the surrounding community(Pažur et al., 2024). From the results of theoretical data analysis, it appears that the development of Islamic religious teacher competencies at MAN 2 Malang City has structured and measurable metrics regarding social entrepreneurship competencies.

The metrics for developing teachers' social entrepreneur competencies are carried out in three steps, namely: 1) the identification stage, the stage of collecting social environment needs and mapping potential assets. At this stage, the metrics are directed at strengthening the paradigm or changing the mindset of social competence, which is only focused on learning methodologies and religious texts. 2) the production stage, which involves grouping assets to determine which commodities are the most promising to be developed as the most marketable. 3) The branding stage, both conventional and digital, in which teachers and students already have a sales marketplace (Sadri et al., 2020). These metrics are product-based, from initial planning to evaluation.

The metric of social entrepreneurial competence in the development of Islamic religious teachers' social competence was first coined by Bill Drayton, who integrated the modern context with Islamic principles, namely al-Ihsan, maslahah, and al-Ta'awun. Several Islamic education figures, M. Dawam Raharjo, M. Nejatullah Siddiqi, and Umar Chapra, refer to this metric as a pattern for developing teachers' social competencies that integrates business skills with the social ethics of a community (Daud, 2023). In terms of objectives, this metric uses Bloom's educational approach, whereby teachers are not merely instructors

but social mentors who guide students in mastering the realities of social and economic life (Mursalat & Munandar, 2022). Below is the metric for entrepreneurial social competence in Islamic religious teachers.

Table 2: Social Competence Construction Metrics for Entrepreneurs at MAN 2 Malang City

Competency Dimensions	Measurement Indicators	Student Activity Types	Teacher Role
Social Empathy	Identification of social problems, sensitivity to environmental issues and poverty	Communication: determining leading assets as key commodities	Facilitator of social reflection, activity supervisor
Social Initiatives	Original ideas for addressing social issues through products/services	Relevansi: kekuatan yang dimiliki lembaga untuk menentukan aset unggulan	Pembina ide dan validasi solusi sosial
<i>Kolaborasi</i>	Kerja tim, jejaring dengan masyarakat, UMKM, dan mitra eksternal	Relevance: the strength of institutions to determine leading assets	Idea incubators and social solution validation
Social Innovation	New products based on community needs and sustainability principles	Innovation: branding and digital marketing	Product development mentor, innovation validation
Social Project Management	Ability to design, manage, and evaluate social entrepreneurship programs	Branding: having a marketable brand with distinctive characteristics	Project coordinator and results evaluator
Independence and Leadership	Initiative to lead projects, make decisions, and take responsibility	Events: organizing national-scale events	Character builder, soft skills trainer

This metric reflects multidimensional competency development. The most prominent dimension is social empathy. Students are trained to identify social issues around them, such as poverty, limited access to education, and lack of environmental awareness (Septiani & Cahyono, 2019). This is demonstrated in programs such as Safari Dakwah and Bakti Sosial (Safdak & Baksos), which are collaborative initiatives between students and teachers to distribute aid to underprivileged rural communities, while also introducing students' entrepreneurial products at charity bazaars.

The second dimension is social initiative, which can be seen in how students dare to start small entrepreneurial projects with a social benefit orientation. An example is the production and distribution of Eco Bag Nusantara by entrepreneurship class students, which aims to reduce dependence on single-use plastics. The bags are produced from recycled materials and sold under a cross-subsidy scheme, where part of the profits are donated to support literacy programs in villages supported by the madrasah. The third dimension is collaboration, which is built through partnerships with the community, local MSMEs, and social organizations. In implementing the Studentpreneur Corner (SPARCO) program, students are not only trained in marketing products, but also establish direct relationships with small and medium-sized businesses around Malang. In this collaboration, students receive direct training on distribution processes and social marketing strategies, which strengthen their communication skills and social networks (Indasari et al., 2024; Munandar, 2022; Rachmawaty & Bahiroh, 2025; Sain et al., 2025).

The fourth dimension observed is social innovation. Teachers challenge students to create products that can address community issues. Several innovative projects have been created, such as the herbal drink “Herbafé” to help people with acid reflux and weak immune systems. This product was born from a collaboration between science and entrepreneurship students, with the guidance of biology and economics teachers. This innovation is not only an affordable health solution but also provides economic benefits for students.

Social project management skills are also an important dimension in this competency metric (Rajer, 2023). In the “Entrepreneur Goes to Village” program, students practice project management firsthand, from planning and organizing to reporting on their social entrepreneurship activities. In this activity, students assist small business owners in partner villages to repackage homemade food products to make them more attractive and marketable, as well as provide simple digital marketing training.

Observations of the implementation of SPARCO and the Student Cooperative extracurricular activity show that teachers have applied project-based formative assessments to measure aspects of the social entrepreneur competency metrics (Agus et al., 2024; Raikhan, 2024; Rofiq et al., 2024; Syarifuddin, 2024). Teachers use assessment rubrics that include indicators such as social participation, problem-solving skills, community values, and project sustainability. Assessments are conducted qualitatively through direct observation and group interviews, as well as quantitatively through self-evaluation questionnaires.

Data from the madrasah's annual report shows that more than 70% of 11th and 12th grade students participating in the entrepreneurship program are actively involved in at least one business-based social activity (Desky, 2022). This reflects the successful implementation of the madrasah's character-based and 21st-century skills curriculum. Indicators of successful social entrepreneurship education include increased social awareness (KÖŞ & ÇELİK, 2023), initiative maturity, and collaborative success—all of which are clearly found in the educational practices at MAN 2 Malang.

"Social entrepreneurship activities are not just additional programs, but an integrated part of the madrasah's vision and mission. They emphasize the importance of socioeconomic literacy in the context of Islam, where entrepreneurship is not only about seeking profit, but also about empowering and glorifying. Teachers link students' entrepreneurial practices to the values of maqasid sharia, especially in preserving wealth and protecting the community through social products and services."(Umam, 2025)

Students who demonstrate high competence in these metrics receive recognition in the form of madrasah awards and opportunities to participate in advanced programs, such as young entrepreneur training by partner agencies of the Ministry of Religious Affairs (Dewi et al., 2022). This follow-up strengthens students' internal motivation and guides them to become entrepreneurship-based agents of social change. One student team even won a student entrepreneurship grant from the Malang City Education Office to expand their local herbal production.

In general, the social entrepreneurial competency metrics applied at MAN 2 Malang City reflect a holistic approach that balances students' cognitive, affective, and psychomotor aspects. The application of these metrics has successfully shaped students' characters to be empathetic, innovative, and socially responsible. This reinforces the findings in the journal **Education and Training for Social Entrepreneurship**, which states that value-based metrics and field experience have a long-term impact on the success of young social entrepreneurs.

With strong integration between the curriculum, extracurricular programs, and social partnerships, MAN 2 Malang City has become one of the successful models of secondary

education in implementing social entrepreneurship competencies. The metrics that have been developed and tested in this madrasah environment can be a reference for other educational institutions that want to nurture students as entrepreneurs who care about society and the environment.

CONCLUSION

The findings of this study indicate that the initial strategy for transforming entrepreneurial competencies among Islamic education teachers focuses on a paradigm shift by integrating social contexts into the learning process. This transformation is actualized through the incorporation of social environmental elements into instructional design, the habituation of social entrepreneurship values, and the implementation of project-based extracurricular activities. The development of socio-entrepreneurial competencies is systematically assessed through dimensions of independence, mindset formation, social ethics, and the tangible outcomes of student-created products.

Moreover, the study reveals that the entrepreneurial competency of teachers is reflected not only in their instructional innovation but also in their ability to produce educational products enhanced by digital branding. This approach signifies a broader pedagogical transformation in which entrepreneurship becomes an integral component of Islamic education. The transformation strategy is further reinforced by institutionalizing product creation as a mandatory graduation requirement, thereby fostering a culture of creativity, accountability, and collaboration among students.

Within this framework, small student groups are established and mentored by Islamic religion teachers, who act as facilitators of both religious and entrepreneurial growth. This mentorship model illustrates the integration of professionalism and social entrepreneurship within the teachers' pedagogical practice, embodying a holistic transformation of Islamic education. Consequently, the research underscores that empowering Islamic education teachers through entrepreneurial competency transformation serves as a strategic foundation for nurturing socially responsible and innovation-oriented learners.

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