

## In Forming Religious Behavior and Entrepreneurship

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**ABSTRACT:** *This research journal aims to find out the implementation of Gusjigang's local wisdom-based character education in shaping religious behaviour and entrepreneurship at High School Hasyim Asy'ari 3 and High School Mawaqi'ul Ulum Kudus. This research method is a qualitative study with research subjects as Head of High School Hasyim Asy'ari 3 and High School Mawaqi'ul Ulum Kudus. Data collection techniques using the method of observation, interviews, documentation, data triangulation. Data analysis techniques using the theory of Miles and Huberman then validated the validity with triangulation. This research journal produces a description and analysis: First, the content of the implementation of Gusjigang's local wisdom-based character education in shaping religious behaviour and entrepreneurship starts from the formulation of the madrasa curriculum, character component development, applied through learning and character culture of madrasas. Second, the pattern of implementation of character education based on Gusjigang's local wisdom in shaping religious behaviour and entrepreneurship by developing the core values of Good Commerce into the character component, implementing them through madrasa cultural activities, self-development and life skills training, then followed up with an internship program. Third, the impact of the implementation of Gusjigang character education in shaping religious behaviour and entrepreneurship shows a positive response marked by the emergence*

*of religiosity, independence, creativity and marketing spirit of students.*

Jurnal penelitian ini bertujuan untuk mengetahui implementasi pendidikan karakter berbasis kearifan lokal Gusjigang dalam membentuk perilaku keagamaan dan kewirausahaan di SMA Hasyim Asy'ari 3 dan SMA Mawaqi'ul Ulum Kudus. Metode penelitian ini adalah penelitian kualitatif dengan subjek penelitian sebagai Kepala SMA Hasyim Asy'ari 3 dan SMA Mawaqi'ul Ulum Kudus. Teknik pengumpulan data menggunakan metode observasi, wawancara, dokumentasi, triangulasi data. Teknik analisis data menggunakan teori Miles dan Huberman kemudian memvalidasi validitas dengan triangulasi. Jurnal penelitian ini menghasilkan deskripsi dan analisis: Pertama, isi dari implementasi pendidikan karakter berbasis kearifan lokal Gusjigang dalam membentuk perilaku keagamaan dan kewirausahaan dimulai dari perumusan kurikulum madrasah, pengembangan komponen karakter, diterapkan melalui pembelajaran dan budaya karakter madrasah. Kedua, pola penerapan pendidikan karakter berdasarkan kearifan lokal Gusjigang dalam membentuk perilaku keagamaan dan kewirausahaan dengan mengembangkan nilai-nilai inti dari Perdagangan Baik ke dalam komponen karakter, menerapkannya melalui kegiatan budaya madrasah, pengembangan diri dan pelatihan keterampilan hidup, kemudian diikuti dengan program magang. Ketiga, dampak implementasi pendidikan karakter Gusjigang dalam membentuk perilaku keagamaan dan kewirausahaan menunjukkan respons positif yang ditandai dengan munculnya agama, kemandirian, kreativitas, dan semangat pemasaran siswa.

**Keywords:** *Gusjigang, Religious, Entrepreneurship.*

## INTRODUCTION

The government has formulated 18 national character-building values in the 2013 Curriculum (K13) (pemandikbud RI No.22, 2018) as an embodiment of the five central values of the Pancasila philosophy that are interrelated namely religiosity, nationalism, independence, mutual cooperation, and integrity integrated in the curriculum, oriented to the development of potential learners, role models and take place through habituation in daily life (Peraturan Presiden RI No.87, 2017).

Strengthening Character Education (PPK) is an educational policy with the primary objective of implementing Nawacita integrated into the

National Movement for Mental Revolution (GNRM), which is changing the way of thinking, behaving, and acting for the better (Kemendikbud, 2018). Character education is the priority of the Government's long-term plan for the years 2005 to 2025, as Abna Hidayati argues:

*Basic of implementation of character education in schools is also listed implicitly in the National Long-Term Development Planon 2005-2025, in which the government makes character development as one of the priorities of national development programs (Abda Hidayat, 2014).*

Strengthening character education in K13 which has been formulated by the Government does not necessarily run without a hitch, statistical data shows the high crime, narcotics abuse and student brawls reached 75.11% in the last six years (Security Statistics, 2014), this indicates that the system of adoption of education curriculum from the west still needs a lot of improvement in various sectors. The Corruption Eradication Commission (KPK) recorded a significant increase in corruption between 2015 and 2017, namely the number of cases that have permanent legal force (inkracht) in 2015 amounted to 37 occurrences, while in 2016 it jumped dramatically to 70 cases and in 2017 rose to 84 cases of corruption (KPK, 2018).

The quality of education in Indonesia in terms of the variety of human resources is still far behind compared to other countries (OECD, 2015). A centralized curriculum without regard to the conditions and needs of the lower classes has also not been able to produce creative and independent graduates. The open unemployment rate in Indonesia is still dominated by the age of High School graduates who reach 11.24% (Nurma Midayanti, 2018). it means that there is a supply of labour that is not absorbed primarily at the level of vocational and High School graduates.

The development of national character and culture based on religious values and independence in schools that are in harmony with local, regional and national cultures integrated in the teaching and learning process, involves two-way communication, student activities and learning resources need to be appropriately arranged, as argued by Arita Marini Character building in core activities in teaching-learning processes involved teaching methods, two-way communication, student activities, learning resources (Arita Marini, 2017).

The concept of character education in schools can be developed through local wisdom so that it can be a social capital for the community. Leo Agung S. said that to develop a local wisdom-based Social Science learning model with building cognitive and affective aspects and skills (Leo Agung S, 2015). Developing social science learning models based on local wisdom by building cognitive and emotional elements and abilities, one of which is by implementing education that comes from local understanding of the Kudus Regency community, namely the spirit of Gusjigang which comes from three words, gus or good (noble character), so (knowledge that is in

harmony with the times) comes from the words of the Koran, and the alley (entrepreneurship) from the world trade (Sri Mulyani, 2015).

Gusjigang's local wisdom (*Bagus, Ngaji, Dagang*) cannot be separated from the cultural genealogy of Kudus Regency and the image attached to Sunan Kudus, stored in symbolic meaning as waliyyul 'ilmi and guardian merchants with the Muslim community in Kudus. The relationship between the two gives rise to paradigmatic imagination which will give birth to paradigmatic awareness where from the perspective of semiotic glasses this is not a coincidence, cultural communication gives rise to a paradigmatic relationship between Sunan Kudus and the Holy community because they both have a "form" which is closeness, thus giving birth to Gusjigang cultural identity as a form of continuity of the local culture of the saints with Sunan Kudus, which became a figure model in sociological construction (Nur Said, 2013). Gusjigang is advice for being an ideal person, having good character or temperament, having high intellectual quality and having an entrepreneurial spirit.

Spirit Gusjigang as a form of local wisdom, gave birth to core values that have the potential to be developed into a value base in the field of development from the perspective of Islamic education so that the Islamic Ummah will be strong and of good character, broad-minded and have life skills as Muhammad Syukri Salleh's opinion:

*The Islamization of knowledge movement attempts to reform Muslim approaches to education by integrating Divine with human sources for a compelling whole. The revealed knowledge is believed to be able to provide a comprehensive spiritual and moral guidance in the sphere of social action and universal laws (Muhammad Syukri Salleh, 2013).*

The three core values of Gusjigang include, First the word *gus*, which means good, means the importance of having a noble character (*akhlakul karimah*). Secondly, the word *Ji* derived from the word of the Koran (Koran) is a scientific tradition that is interpreted as a form of enthusiasm for studying, and third is the word *gang* which means trade as the root builder of the most basic entrepreneurial spirit (Nur Said, 2013).

Researchers are interested in choosing High School Hasyim Asy'ari 3 and High School Mawaqi'ul Ulum Kudus as research locations because based on preliminary data obtained, the two educational institutions have implemented the Gusjigang spirit as outlined in the madrasa curriculum (Preliminary research documentation in High School Hasyim Asy'ari 3 dan High School Mawaqi'ul Ulum, 2018), in addition, the geographical location of the two madrassas in a religious environment with various nearby Islamic boarding schools is the right location for conducting research on how students' ethical behavior is formed, while Kudus Regency is a small city with a high level of economic growth, with the industrial sector as a buffer leading economy with a contribution of 80.82% (Regency BPS Compilation Team Kudus, 2018) on regional income, making High School Hasyim

Asy'ari 3 and High School Mawaqi'ul Ulum consider it essential to equip students with an entrepreneurial spirit so that alumni can compete in life and have a high sense of independence.

Research on the implementation of Gusjigang's local wisdom spirit in the learning process is one of the most important things to do because Gusjigang can be an alternative solution as a new approach in the Islamic education system based on local wisdom as a source of innovation and skills that can be empowered through the education curriculum in madrasah (Ikhwan, 2016).

## **METHOD**

This study uses a qualitative approach. Researchers collected data related to research at High School Hasyim Asy'ari 3 and High School Mawaqi'ul Ulum Kudus Regency. Research Subjects: (1) Head of High School Hasyim Asy'ari 3 and Mawaqi'ul Ulum Kudus as speakers related to the general description and condition of the madrasah. (2) Teachers from High School Hasyim Asy'ari 3 and Mawaqi'ul Ulum Kudus as resource persons related to the implementation of character education based on Gusjigang's local wisdom. (3) Students of High School Hasyim Asy'ari 3 and Mawaqi'ul Ulum Kudus as education subjects from the implementation of Gusjigang's local wisdom-based character education in shaping religious behaviour and entrepreneurship. Data collection techniques use: observation, interview, documenttation and triangulation method's to collect data on the state of madrasas, facilities and infrastructure as well as activities related to the implementation of Gusjigang's local wisdom-based character education. Data Analysis Techniques uses the theory of Miles and Huberman, whose steps begin in data reduction, data presentation, and data verification (Sugiyono, 2015). The data that has been analyzed is then validated by validating source triangulation, technique triangulation and time triangulation (Sugiyono, 2015).

## **FINDING AND DISCUSSION**

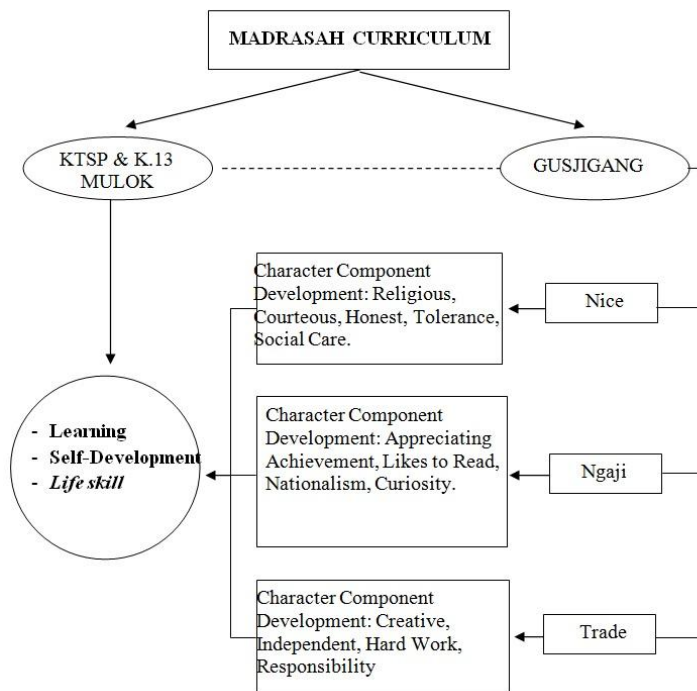
### **The content of the implementation of Gusjigang Local Wisdom-Based Character Education in High School Hasyim Asy'ari**

High School Hasyim Asy'ari 3 Kudus implements 21st century education by integrating the Gusjigang spirit as a complement to the curriculum sourced from the local wisdom of Kudus Regency with excellent representation in morals, likes to study and seek knowledge and have an entrepreneurial spirit (independence) (High School Hasyim Asy'ari, 2018), in a broad sense that is to deliver students to have character as a provision to behave well, have the ability to learn to create themselves spiritually and worldly as well as having independence and the ability to work.

The inculcation of religious values is formed from the core values of Bagus and Ngaji in local wisdom gusjigang, then developed into a number of

Good character components, namely spiritual, polite, honest, tolerance, social care, while the development of the Ngaji character component consists of rewarding achievement, fond of reading, the spirit of nationality and curiosity (Document Curriculume High School Hasyim Asy'ari 3, 2018).

The implementation of Trade values in learning is interpreted more broadly as forming the entrepreneurial spirit that students must have to be creative and innovative in maintaining the existence of their lives. The development of Gusjigang's local wisdom curriculum in shaping entrepreneurial behaviour in High School Hasyim Asy'ari 3 Kudus must meet the competencies to be achieved through the 2013 curriculum which is related to the formation of the nation's character from the scope of graduate competencies so as to achieve learning objectives, the core value of the Trade (Gang) is developed into several components of nature, namely creative, independent, hard work and responsibility (Dokumen Kurikulum High School Hasyim Asy'ari 3, 2018).



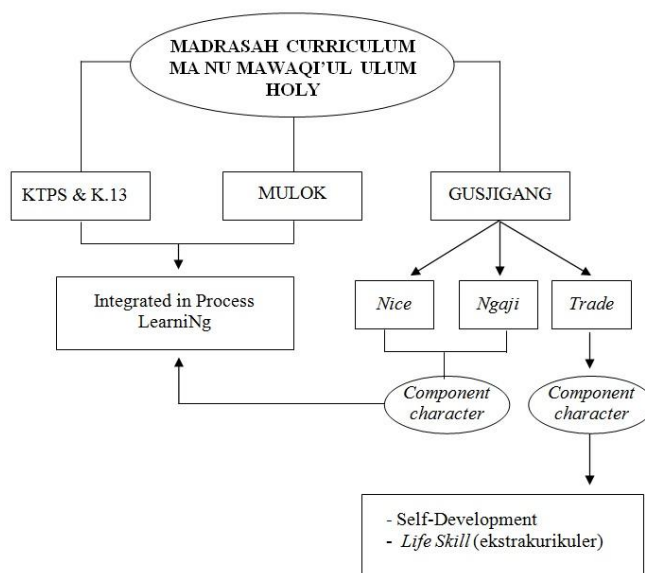
Picture 1. Gusjigang Local Wisdom Integration in the Curriculum at High School Hasyim Ash'ari 3 Kudus (High School Curriculum Documents Hasyim Ash'ari 3, 2018)

Based on the chart above, it appears that the content of the implementation of Gusjigang's local wisdom-based character education is carried out by developing ethical values, the Koran and Trade into several components of madrasa characters, including the excellent style with

religious, polite, honest, tolerance, social care. Ngaji is developed with the nature of appreciating achievement, fond of reading, nationalism, curiosity, while Commerce is formed into several components of creative, independent, hard work, responsibility. The character component development is then integrated with KTSP, K.13 and mulok madrasas that are interrelated (integrated) through the learning process, extracurricular activities and life skills training for students (Ikhwan, 2017).

### The content of the implementation of Gusjigang Local Wisdom-Based Character Education in High School Mawaqi'ul Ulum Kudus

The manifestation of Gusjigang's values in shaping religious character in High School Mawaqi'ul Ulum Kudus is not only used as a motto in the meaning of philosophy but also implemented in the formulation of curriculum and learning activities. The Gusjigang Spirit which is the hallmark of madrasas in integrating local wisdom in the learning system is then incorporated into the curriculum content that has been compiled in madrasas so that Gusjigang does not stand alone, but becomes a complement to the existing standard curriculum.



Picture 2. Gusjigang Local Wisdom Integration in the Curriculum at High School Mawaqi'ul Ulum Kudus (High School Curriculum Documents Hasyim Ash'ari 3, 2018)

Religious values that are applied at High School Mawaqi'ul Ulum Kudus are formed from the core values of Bagus and Ngaji. The component of Good character is developed into several indicators of educational nature, namely religious, responsibility, polite, democratic, environmental care, while the development of the character component of the Koran consists of a love of science, communicative, respecting achievement and fond of

reading (Curriculume Document High School Hasyim Asy'ari 3, 2018).

The concept that is composed on the integration of Gusjigang's local wisdom in the curriculum at High School Mawaqi'ul Ulum to shape entrepreneurial behaviour is based on the spirit of Commerce (gang) in Gusjigang's local knowledge. The core value of Commerce that aims to shape the entrepreneurial spirit of students is developed into several components of character in learning, including independent, creative, loving homeland, and never give up (Dokumen Kurikulum High School Hasyim Asy'ari 3, 2018).

The content of Gusjigang's local wisdom-based character education at High School Mawaqi'ul Ulum was developed through ethical values, the Koran and Trade became several components of the madrasa character, including those with religious integrity, responsibility, courtesy, democratic, environmental care. Ngaji is developed with the nature of the love of science, communicative, appreciating achievement and fond of reading, while Commerce is formed into several components of the independent, creative, loving character of the motherland and never giving up. The development of Bagus and Ngaji character components and then integrated into the learning process at KTSP, K.13 and mulok madrasa, while the implementation of the core value of Commerce is focused through self-potential (extracurricular) development activities and learning life skills of students.

Based on the results of research on the content of Gusjigang local wisdom-based character education that was implemented in High School Mawaqi'ul Tulum and High School Hasyim Asy'ari 3 Kudus, had several similarities, including departing from the local wisdom of Kudus Regency, the development of character components from each core values are good, Ngaji and Commerce, integrated with KTSP, K.13 and mulok learning as well as activeness in activities to develop self-potential and life skills for students, while the difference is in the development of indicators from each of the core values Good, Ngaji, Trade, then it appears that High School Hasyim Asy'ari 3 is more integrated in implementing Gusjigang values both in learning activities, extracurricular activities and life skills, while High School Mawaqi'ul Ulum focuses more on planting Trade values through extracurricular activities and life learning skills outside the classroom.

### **The Pattern of Implementation of Gusjigang's Local Wisdom-Based Character Education in High School Hasyim Asy'ari 3 Kudus**

The contents of the character component of Good values are religious, polite, honest, tolerance, social care and the development of the character component of the Koran consisting of rewarding achievement, fond of reading, national spirit and curiosity, elaborated by High School Hasyim Asy'ari 3 Kudus into the culture of madrasa characters, namely various activities that underlie behaviors, traditions, daily habits and symbols



and are practiced by the madrasa headmaster, teachers and students.

Madrasah Aliyah Hasyim Asy'ari 3 Kudus also develops polite, honest, tolerance and social care character in Gus's content as an effort by the madrasa to produce students with good behaviour to become social capital for the community (Ikhwan, 2018). Implementation of Ji's character values (the spirit of learning) with some components of character integrated in learning PAI and general subjects because the Koran here is not interpreted narrowly as tadarus activities or reading the Qur'an alone but can be interpreted more broadly, namely studying various the dynamics of life in a variety of scientific perspectives and added some local content material that is characteristic of madrasas.

The scope of Trade core values includes the development of broader character components, namely original character, independence, hard work and responsibility. The development of each element of nature is implemented by running a madrasa character culture. Learning life skills becomes a provision for students to foster entrepreneurial behaviour so that creative and innovative ideas emerge in their lives where the implementation is followed up with apprenticeship activities for students in several businesses that work closely with madrasas.

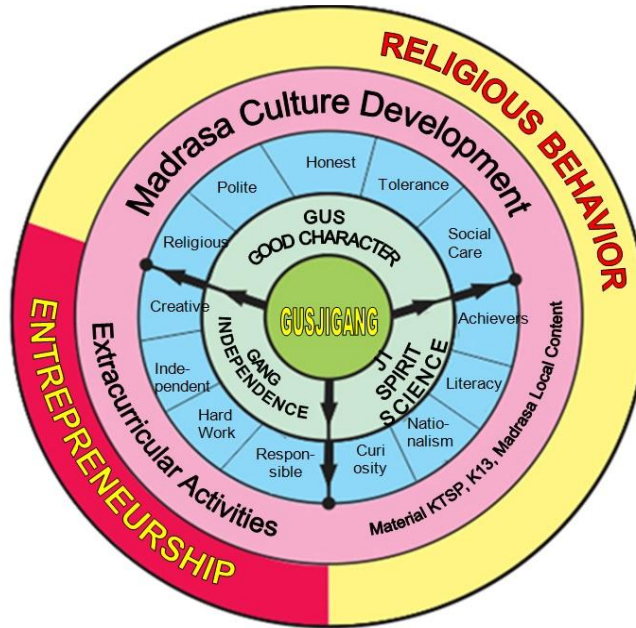
Based on the presentation of the pattern of implementation of Gusjigang character education in shaping religious behavior and entrepreneurship above, it can be seen that the application is carried out by developing the central values of Good, Ngaji and Trade with the character development component listed in Perpres No. 87 of 2017 concerning PPK and Permendikbud 2018 Number 20.

Components of character that are arranged in the core of Good, Ngaji and Commerce are run by the method of habituation of madrasa character culture, which is a set of values that underlie behaviour, traditions, daily habits and symbols practised by principals, teachers, officers, administrators, students, and students. The community around the school, as explained by Nuril Furkan:

*The cultural atmosphere of the school is a school that values imbued the school. The atmosphere is reflected in the form of behavioural principals, teachers, administrative personnel, and students interacting with each other, the school organizational structure, policies, school rules, school programs, clear job descriptions, procedures and governance mechanisms work in school discipline school activities and extracurricular intrakurikuler the traditions and customs of the school program consistently (Nuril Furkan, 2014).*

Ethical core values (gus) are developed through madrasa character culture activities such as honesty in doing tests, tolerance to other parties, discipline coming in on time, making visits to the environment around madrasas as a form of social care. Ngaji core values (Ji) are applied integrated in KTSP, K13 learning, madrasa mulok, laboratory practices, university expo visits, library utilization, reading books, Qur'an recitation and the study of

the month of Ramadan, while the pattern of core value implementation in Commerce (alley) developed into several components of creative character, independent, hard work and responsibility where this character is implemented through entrepreneurship learning and various practical activities in extracurricular activities and then followed up with an internship program at a designated institution or place. HIGH SCHOOL Hasyim Asy'ari also collaborates with educators from outside the madrasa who master certain skill areas as trainers or tutors for students in developing their skills in madrasah.



Picture 3. Gusjigang Implementation Pattern in Forming Religious Behavior and Entrepreneurship in High School Hasyim Asy'ari 3 Kudus

### The Pattern of Implementation of Gusjigang Local Wisdom-Based Character Education in High School Mawaqif'ul Ulum Kudus

The implementation of Gusjigang's character education in High School Hasyim Asy'ari 3 Kudus with the contents of local wisdom through the philosophies of Good (gus) and Ngaji (ji) brings several influences on the religious behaviour of students. Madrasa culture which is carried out through routine activities is also balanced with conditional activities, such as the study of the book of etiquette in the month of Ramadan and the commemoration of Islamic holidays held in madrasas which also have a positive influence on the formation of a religious character.

Madrasa character culture dramatically influences the achievements and behaviour of students because it is the soul and strength of madrasas that enable them to grow and adapt to various environments, so that reward and punishment are needed in their implementation. Character education in madrasas directs students to become accustomed to the practices of

Islamic worship so that it does not feel hard to do it when in their respective homes, even in giving sanctions to students who are late also seems to be directed towards the formation of religious behaviour of students by providing permissions that are educated.

The implementation of Gusjigang's local wisdom content has several impacts on the religious behaviour of students, the results of the research in the field show that there are positive views from the students towards religious activities in the madrasa marked by interviews that reveal responses to madrasa programs. The impact of applying Good values (gus) to the inculcation of religious behaviour, namely: a. Understand more about faith in God, b. They have accustomed to performing worship when at home, c – bringing a sense of being closer to God, d. Friendly attitudes and behaviour towards teachers and others. Impacts that result from the character of the Koran (Ji) include a. Understanding of the history of Islam in the world, b. There is a sense of love for the motherland, c. They are competing to be able to achieve in madrasas, d – the emergence of literacy or reading culture.

The implementation of the core value of Commerce derived from the spirit of Gusjigang is expected to foster an attitude of student independence and shape an entrepreneurial behaviour. This core value of trade has produced several positive responses to activities that lead to entrepreneurial action.

Entrepreneurship is one of the students' psychomotor competencies to prepare the independent soul that is owned by each student, but in different amounts and levels, therefore these aspects must be honed and practised so that they can be developed into character. Entrepreneurship education that has been applied at High School Hasyim Asy'ari 3 Kudus has brought several positive impacts to students, including a. The emergence of creativity and innovation b. They are forming independent behaviour, c. Grow the courage to try, d. Communicative (has a marketing soul), e. Increased insight and skills, f. Responsibility and confidence g. They are caring for the preservation of nature. Students are built up to be a logical person, creative, spontaneous and assertive, have a forward perspective and results-oriented.

Implementation of core trading values (gangs) based on ethical core values (gus) results in entrepreneurial learning that is based on the noble values of Islam so that students can work and try to be by Islamic teachings. The development of entrepreneurship character components in madrasas is one of the ways that teachers can do to develop entrepreneurship education, where the aim is to prepare students to become academic entrepreneurs with character.

### **The Impact of the Implementation of Gusjigang Local Wisdom-Based Character Education in High School Mawaqi'ul Ulum Kudus**

The religious value that is instilled in madrassas is aimed at forming ethical behaviour that is by religious norms and ethics. Students who are accustomed to living in an environment full of spiritual habits will cling to themselves and be applied wherever they are. Ethical behaviour also forms a positive mindset and acts of courtesy towards others.

The impacts that are directly felt by students are related to religiosity, including a. Execute religious law (religious component), b. Responsible for duties and obligations (part of the responsibility character), c. Tawadhu 'towards the teacher (a component of sympathetic character). The impact of the role of the Koran includes a. The formation of a democratic attitude (element of democratic style), b. Maintaining the preservation of nature as an expression of gratitude to God (the component of caring for the environment), c. Created conducive learning in the classroom (a part of the lovable character of science), d. Do good (Ihsan) to others (communicative character component), e. Fastabiqul Khairat (the element of character values achievement), f. The spirit of reading subject matter (the character component likes to read).

Entrepreneurship is not just technical knowledge or skills but is more oriented to mental attitude through self-process with practice and experience that comes from self-motivated encouragement. Therefore teachers play an important role in instilling students' mental attitudes through the learning process. Provision of spiritual approach is what is expected to emerge ideas, ideas and thoughts of students in dealing with their lives.

Entrepreneurship learning in addition to making students master the competencies that are targeted, also designed and carried out to make students know, realize and internalize with pleasure the results obtained from learning entrepreneurship in daily behaviour.

Impacts resulting from the inculcation of entrepreneurial behaviour in madrasas include a. Independent and confident character, b. Creative and produce new knowledge, c. Never give up, d. have a perspective to build the nation for the future, e. Internalize the results obtained into daily behaviour. Mental characters that have been formed in students are expected to emerge ideas, ideas and thoughts of students in dealing with real-life after graduating from madrasah.

## CONCLUSION

The content of the implementation of character education based on Gusjigang's local wisdom at High School Hasyim Asy'ari 3 Kudus is carried out by developing ethical values, namely religious, polite, honest, tolerance, social care. Koran was established in the character of appreciating achievement, fond of reading, nationalism, curiosity. Trade with original integrity, independent, hard work, responsibility. The content of the implementation of character education based on Gusjigang's local wisdom at

High School Mawaqi'ul Ulum was developed through ethical values with a religious character, responsibility, courtesy, democratic, caring for the environment. Koran with the nature of the love of science, communicative, appreciates achievement and likes to read.

Trade is developed in the component of independent character, creative, love the motherland and never give up. The equality of the contents of the two madrassas lies in the formulation of the madrasa curriculum of Good, Ngaji and Trade values, while the difference lies in the character indicators compiled and the implementation of entrepreneurial behaviour, High School Hasyim Asy'ari 3 is more integrated in instilling entrepreneurial action in extracurricular learning and extracurricular, while High School Mawaqi'ul Ulum is more focused on self-development and extracurricular activities.

The pattern of implementation of character education based on Gusjigang's local wisdom in shaping religious behavior and entrepreneurship in High School Hasyim Asy'ari 3 Kudus starts from the formulation of the madrasa curriculum, the development of character components, applied through madrasa character culture, self-development and life skills training that appear to be integrated with each other in extracurricular and extracurricular learning. The pattern of implementation in High School Mawaqi'ul Ulum Kudus has several similarities with High School Hasyim Asy'ari 3, which starts from the formulation of the madrasa curriculum, character component development and is applied through madrasa character culture, self-development activities and life skills training. The difference is seen in the event of Gusjigang character component indicators and more focus on madrasa extracurricular activities in instilling entrepreneurial behaviour to students.

The impact of the implementation of Gusjigang's local wisdom-based character education in shaping religious behaviour and entrepreneurship at High School Hasyim Asy'ari 3 Kudus showed a positive response marked by the emergence of student religiosity. The impact of Gusjigang's character education in shaping entrepreneurial behaviour also indicates a positive reaction characterized by the development of creativity and innovation, independence, courage to try, marketing soul, increased insight and skills, responsibility and self-confidence, care for the preservation of nature. Impacts in High School Mawaqi'ul Ulum give rise to religious behavior in carrying out religious law properly, while the effects in shaping entrepreneurial behaviour also shows a positive response marked by the emergence of independent and confident characters, creative and producing new knowledge, never giving up, having a constructive perspective nation, internalizing the results obtained into daily behavior. The impact for the two madrassas has similarities in generating positive religiosity and entrepreneurship behaviour, while the difference between High School

Hasyim Asy'ari 3 is more in formulating madrasa programs, High School Mawaqiu'ul Ulum is more straightforward in expressing madrasa programs into the curriculum.

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