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Qur'anic Entrepreneurship Education in Higher Education: Integrating Social Bricolage, Pancasila, and Social Self-Reliance

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Abstract

Entrepreneurship education in higher education is frequently organized around opportunity recognition, venture creation, entrepreneurial intention, and resource acquisition. These orientations are important, but they can understate the normative, spiritual, and distributive purposes of entrepreneurship in contexts where religion and civic philosophy shape educational goals. This study develops a Qur'anic framework for entrepreneurship education by critically integrating social bricolage and Pancasila. A qualitative integrative literature design was used, combining critical thematic synthesis of entrepreneurship education and social-bricolage scholarship with maudu'i-oriented interpretation of Qur'anic concepts already identified in the research corpus. The analysis produced a three-layer model. First, tawhid functions as the normative foundation that locates entrepreneurial action within accountability to God and ethical responsibility. Second, individual self-reliance is developed through six bricolage-related capabilities: purposeful action (al-niyyah), sustained effort and problem solving (ijtihad), creative improvisation (al-badi'iyyah), social value creation (al-ijtima'iyyah/maslahah), stakeholder participation (musharakah/shura), and trustworthy persuasion (amanah and al-shidq). Third, social self-reliance converts entrepreneurial capability into distributive and community value through cooperation, zakat, infaq, sadaqah, and welfare-oriented enterprise. Pancasila provides a civic translation layer connecting these Qur'anic commitments with divinity, humane conduct, unity, deliberation, and social justice. The resulting framework extends bricolage beyond resource recombination toward normatively governed value creation and offers a curriculum architecture for Indonesian higher education.

Keywords: Qur'anic Entrepreneurship; Entrepreneurship Education; Social Bricolage; Pancasila; Social Self-Reliance; Higher Education.

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INTRODUCTION

Entrepreneurship education has become a central component of higher education because universities are increasingly expected to prepare graduates who can recognize opportunities, create employment, and respond to economic and social uncertainty. Yet the international evidence is more nuanced than a simple claim that entrepreneurship courses automatically create entrepreneurs. Meta-analytic and systematic evidence shows positive effects on human capital, entrepreneurial knowledge, and selected attitudes, while the size and durability of effects vary by programme design, pedagogy, context, and outcome measurement [1], [2], [3], [4]. This variation makes the educational philosophy behind a programme as important as the presence of entrepreneurship content itself.

Studies of entrepreneurial intention have likewise shown that education can strengthen perceived feasibility, self-efficacy, and willingness to act, but results are sensitive to how learning is structured and experienced [5], [6], [7], [8]. In other words, an entrepreneurship curriculum is not neutral: it implicitly defines what counts as success, which resources are valued, whose interests are prioritized, and whether entrepreneurship is treated primarily as private wealth creation or as a socially accountable form of agency. These questions are especially important in higher education systems that combine economic development goals with moral, civic, and religious commitments.

The pedagogical literature increasingly favors experiential, practice-based, and learner-active approaches over purely transmissive instruction [9], [10], [11], [12]. Such a shift is compatible with the critique of education that reduces students to passive recipients of established knowledge. Entrepreneurship requires action under uncertainty, reflection on consequences, collaboration, experimentation, and the ability to create workable solutions from imperfect conditions. However, experiential pedagogy by itself does not determine the ethical direction of entrepreneurial action. A student can become highly resourceful while still pursuing narrowly instrumental or socially harmful goals.

This normative problem is particularly salient in Indonesia. The research corpus underlying this study identifies a persistent conceptual gap between entrepreneurship education framed through predominantly secular-material or market-centered categories and the value commitments expected in Islamic higher education and in Pancasila. Rather than rejecting international entrepreneurship theory, the present study treats that gap as an opportunity for conceptual reconstruction. Social bricolage is used as the principal entrepreneurial lens because it focuses on acting with resources at hand, refusing to be immobilized by scarcity, improvising, creating social value, involving stakeholders, and persuading others around a collective purpose.

The study therefore asks how social-bricolage capabilities can be reconstructed through Qur'anic ethical concepts and connected to Pancasila as Indonesia's civic-philosophical framework. The contribution is not a claim that modern entrepreneurship terminology occurs lexically in the Qur'an. Rather, the analysis develops interpretive correspondences between entrepreneurial capabilities and Qur'anic moral categories. This distinction is crucial: the Qur'an functions as a normative and ethical source, social bricolage functions as an explanatory resource-action theory, and Pancasila functions as a civic translation layer. Their integration produces a framework for higher education in which entrepreneurial competence, spiritual

accountability, and social welfare are treated as mutually reinforcing rather than competing aims.

LITERATURE REVIEW

Entrepreneurship Education in Higher Education

Contemporary entrepreneurship education spans multiple objectives: knowledge of venture formation, entrepreneurial mindset, opportunity recognition, creativity, self-efficacy, employability, and actual venture behavior. The field has gradually moved from asking whether entrepreneurship can be taught toward examining what should be learned, through which experiences, and for what purposes [1], [4], [11], [12]. This shift is significant because it places pedagogy, context, and learning philosophy at the center of curriculum design.

Practice-based approaches emphasize learning through doing, iteration, stakeholder contact, and reflection rather than only learning about entrepreneurship [9], [10]. Such approaches are well suited to environments characterized by uncertainty and incomplete resources. Nevertheless, the mainstream literature often evaluates success through intention, competence, business formation, or economic performance. Social welfare, ethical accountability, and spiritual purpose are less consistently embedded as constitutive learning outcomes. The present framework addresses this limitation by positioning value formation inside, rather than outside, entrepreneurial capability.

Entrepreneurial and Social Bricolage

Entrepreneurial bricolage describes a logic of action in which actors make do by recombining resources already at hand to solve new problems and exploit new opportunities [13]. Social bricolage extends this logic toward social value creation, particularly in settings where institutional support and conventional resources are limited [14]. Improvisation is closely related because entrepreneurs often have to act while planning, reinterpret available materials, and generate workable combinations without waiting for ideal conditions [15].

Bricolage differs from purely predictive or resource-acquisition logics because constraint is not treated only as a deficit to be removed. It can become a trigger for experimentation, resourcefulness, and creative recombination [16]. Research further shows that bricolage may support innovativeness among resource-constrained firms [17] and can coexist with other entrepreneurial logics, including more deliberate breakthrough strategies [18]. The underlying educational implication is powerful: students should learn not only how to acquire more resources, but also how to recognize the latent value of what is already available.

Social Entrepreneurship and Social Value Creation

Social entrepreneurship scholarship distinguishes social value creation from an exclusively commercial objective. Social entrepreneurs combine opportunity pursuit with explicit concern for unmet social needs, ethical challenges, and beneficiary value [19], [20]. Comparative work shows that commercial and social entrepreneurship share many managerial processes but differ in mission salience, resource mobilization, stakeholder complexity, and value appropriation [21]. The field therefore cautions against reducing social entrepreneurship to charity or assuming that social purpose removes the need for entrepreneurial discipline [22].

Recent research also demonstrates that bricolage can increase entrepreneurial firms' ability to act under resource constraints and recognize opportunities across uncertain environments [23]. For higher education, the synthesis suggests that social-bricolage learning should combine resourcefulness with explicit social-impact reasoning. Students need to ask not only 'Can this venture be made to work?' but also 'For whom does it create value, how is that value distributed, and what responsibilities arise from the process?'

Religion, Islamic Ethics, and Entrepreneurial Action

Religion can influence entrepreneurial choice, motivation, meaning, social networks, and judgments about legitimate economic behavior [24], [25]. Entrepreneurship research has consequently called for greater attention to religion as a source of entrepreneurial action rather than treating faith as an external demographic variable [26], [27]. This development creates conceptual space for entrepreneurship education that recognizes metaphysical and moral commitments as part of entrepreneurial reasoning.

An Islamic perspective on entrepreneurship is especially relevant because it links the entrepreneurial, socio-economic/ethical, and religio-spiritual dimensions of action [28]. Islamic business ethics emphasizes lawful exchange, justice, honesty, responsibility, moderation, and accountability beyond immediate private gain [29]. Stakeholder responsibility in this tradition is not merely contractual; it is bounded by moral duties and a wider conception of justice [30]. The Islamic work-ethic literature similarly treats work, effort, cooperation, and productive activity as morally meaningful when directed toward legitimate ends [31].

The compatibility between Islamic ethical commitments and contemporary ideas of responsible business has been documented in work on corporate social responsibility [32]. Empirical and conceptual scholarship on Islamic governance further underscores trust, accountability, and ethical oversight [33], while the broader literature on spirituality and religion at work shows that meaning systems can influence how people understand purpose, identity, and responsibility in organizational life [34]. These strands support the article's premise that spiritual purpose need not be an ornamental addition to entrepreneurship education; it can organize the criteria by which entrepreneurial choices are judged.

Pancasila, Religious Public Ethics, and Social Justice

Pancasila provides an Indonesian civic framework in which divinity, humanity, national unity, deliberative public reason, and social justice are held together. Scholarship on Indonesian 'godly nationalism' shows that religion and national belonging have historically been intertwined rather than arranged as a simple secular-versus-religious binary [35]. Research on democracy and tolerance in Indonesia similarly illustrates the distinctive role of religiously informed civic life [36], while contemporary ideological analysis documents continuing negotiation between democratic cosmopolitanism and religious nationalism [37].

For entrepreneurship education, Pancasila can therefore be used neither as a decorative list of civic values nor as a substitute for entrepreneurial theory. Its educational role is translational and evaluative: it asks whether entrepreneurial agency respects human dignity, strengthens cooperation and unity, permits deliberative stakeholder participation, and contributes to social justice. In an Islamic higher-education context, these civic criteria can

mediate between Qur'anic moral commitments and the plural public responsibilities of the university.

Islamic Social Finance and the Welfare Orientation of Entrepreneurship

The distributive dimension of the framework is strengthened by scholarship on zakat and Islamic social finance. Governance research emphasizes that zakat institutions require efficiency, accountability, and credible management if redistributive purposes are to be achieved [38]. Compliance research likewise shows that ethical and behavioral factors shape participation in zakat systems [39]. Indonesian research on Islamic social finance demonstrates that zakat, infaq, and waqf can be combined with broader economic-recovery and microenterprise strategies rather than treated only as emergency transfers [40].

These studies support a transition from individual self-reliance to social self-reliance. In the present model, the successful entrepreneur is not defined solely by independence from others, but by the ability to mobilize resources responsibly, cooperate with stakeholders, and generate forms of value that strengthen community capacity. This orientation provides the conceptual bridge between social bricolage, Islamic philanthropy, and the fifth principle of Pancasila concerning social justice.

METHODS

Research Design

This study employed a qualitative integrative literature-research design. The design was selected because the research problem is conceptual and interpretive: it requires the reconstruction of relationships among entrepreneurship education, social bricolage, Qur'anic ethical concepts, Islamic social finance, and Pancasila. Integrative review methodology is appropriate when a study seeks to synthesize heterogeneous conceptual and empirical literatures into a new framework rather than calculate a pooled effect size [41].

The source corpus combined three bodies of material. The first consisted of the Qur'anic passages and Islamic concepts identified in the original research corpus concerning work, striving, creativity, trust, cooperation, commerce, and redistribution. The second consisted of foundational and contemporary international scholarship on entrepreneurship education, bricolage, social entrepreneurship, religion and entrepreneurship, Islamic business ethics, and Islamic social finance. The third consisted of scholarship used to contextualize Pancasila and religiously informed public ethics in Indonesia. International journal literature with active DOI identifiers was prioritized for the scholarly contextualization.

Analytical Framework and Thematic Procedure

The analysis proceeded through iterative thematic coding and conceptual comparison. Thematic analysis was used to identify recurrent meanings across the source corpus, with attention to transparency in theme construction and interpretive coherence [42]. The procedure moved from close reading to initial coding, clustering, comparison, theme refinement, and synthesis. The six social-bricolage capabilities served as sensitizing categories rather than fixed

conclusions: making do; refusal to be constrained by limitations; improvisation; social value creation; stakeholder participation; and persuasion.

A second analytical pass examined how these capabilities could be interpreted through Qur'anic ethical categories without assuming lexical equivalence between modern theory and scripture. The study used a thematic (maudu'i-oriented) logic: related Qur'anic passages were read together around substantive themes such as purposeful striving, creative origination, trust, truthful exchange, cooperation, consultation, and distributive justice. A third pass then compared the resulting categories with Pancasila's five principles. The process followed the logic of evidence-informed conceptual synthesis planning the review, conducting structured comparison, and reporting an auditable framework rather than presenting unsystematic commentary [43].

Trustworthiness and Analytical Boundaries

Trustworthiness was strengthened through source triangulation across entrepreneurship research, Islamic business-ethics scholarship, Qur'anic themes, social-finance literature, and Indonesian civic scholarship. Interpretations were retained only when they were conceptually consistent across the framework and did not require an empirical claim unsupported by the literature corpus. The study deliberately avoids claiming that the proposed Qur'anic correspondences are the only possible interpretations. It also does not infer student learning effects, venture performance, or causal impact because no primary participant dataset was analyzed.

RESULTS AND DISCUSSION

Results

Tawhid as the Normative Foundation of Entrepreneurial Agency

The first result is that Qur'anic entrepreneurship education is most coherent when tawhid is treated as the normative foundation rather than as an additional module on business ethics. In this architecture, entrepreneurial agency begins with the recognition that economic activity is accountable to God and therefore cannot be evaluated solely by growth, profit, or market survival. Work and enterprise become morally intelligible through intention, lawful means, truthful conduct, responsibility for consequences, and benefit to others.

This finding reorganizes the relationship between spirituality and entrepreneurship. Spirituality is not positioned after technical competence as a corrective to possible misconduct. It precedes and structures competence. Students are therefore expected to evaluate opportunities through both feasibility and moral legitimacy. Entrepreneurial creativity remains important, but the legitimacy of an innovative solution depends on whether it protects trust, human dignity, justice, and socially responsible value creation.

Six Qur'anic Bricolage Capabilities

The thematic synthesis identified six capabilities that translate social bricolage into a Qur'anic educational framework. The correspondence is interpretive rather than terminological. 'Making do' is reconstructed through al-niyyah as purposeful commitment and through Qur'anic

emphasis on striving and productive action (e.g., Q 53:39; Q 62:10). Refusal to be constrained by limitations is linked to *ijtihad* and *juhd*: the disciplined exertion of intellectual and practical effort when established pathways are insufficient. Improvisation is associated with *al-badi'iyyah*, a category of creative origination that draws conceptually on the Qur'anic language of *badi'* (Q 2:117; Q 6:101) while preserving the theological distinction between divine creation and human creativity.

Social value creation is expressed through *al-ijtima'iyyah* and *maslahah*: entrepreneurial action is judged by the benefit it produces beyond the entrepreneur. Stakeholder participation is reconstructed through *musharakah*, *ta'awun*, and *shura*, emphasizing cooperation and deliberation (Q 5:2; Q 42:38). Persuasion is bounded by *amanah* and *al-shidq*, so influence cannot be separated from trustworthiness and truthful representation (Q 4:58; Q 9:119; Q 23:8). Together, the six capabilities shift bricolage from a technique of resourcefulness into a morally governed form of entrepreneurial agency.

Table 1. Interpretive Mapping of Social Bricolage, Qur'anic Ethics, and Pancasila

Social-Bricolage Capability	Qur'anic Ethical Correspondence	Higher-Education Learning Outcome	Pancasila Resonance
Making do	al-Niyyah; purposeful striving and productive action	Act with available resources while maintaining a clear ethical purpose	Divinity; Social Justice
Refusing constraints	Ijtihad/juhd; disciplined effort and problem solving	Challenge limiting assumptions and develop responsible alternatives	Humanity; Social Justice
Improvisation	al-Badi'iyyah; creative recombination within ethical limits	Prototype and adapt under uncertainty	Humanity; Unity
Social value creation	al-Ijtima'iyyah/maslahah; benefit beyond the self	Define and evaluate social as well as economic value	Humanity; Social Justice
Stakeholder participation	Musharakah, ta'awun, shura; cooperation and consultation	Co-create solutions with affected stakeholders	Unity; Deliberation
Persuasion	Amanah and al-Shidq; trustworthy and truthful influence	Communicate value propositions without manipulation	Divinity; Humanity

From Individual Self-Reliance to Social Self-Reliance

The third result is a distinction between individual self-reliance and social self-reliance. Individual self-reliance comprises the capacity to act, work, innovate, improvise, take responsibility, and persevere without being paralyzed by imperfect conditions. These capacities are necessary but insufficient. If entrepreneurship education stops at individual autonomy, it can reproduce a heroic image of the entrepreneur while overlooking interdependence, distribution, and community welfare.

Social self-reliance extends the unit of analysis from the individual to the community. It includes the ability to create reciprocal networks, mobilize local resources, involve

stakeholders, build trustworthy exchange, and direct part of economic value toward collective welfare. Within the Islamic dimension of the framework, zakat, infaq, and sadaqah are not merely philanthropic appendices. They provide an institutional logic of redistribution that can connect entrepreneurial success with poverty reduction, capability building, and the circulation of benefits. This is consistent with the research corpus's emphasis on distributive justice and the broader Islamic-social-finance literature [38], [39], [40].

Pancasila as a Civic Translation Layer

The fourth result is that Pancasila operates most productively as a translation layer between Qur'anic ethics and public higher education. The first principle, belief in the One and Only God, resonates with the tawhidic foundation of accountable entrepreneurship. The second principle requires humane and civilized conduct, which constrains resourcefulness through dignity, fairness, and non-exploitation. The third principle, Indonesian unity, supports cooperation across social differences and frames entrepreneurial networks as civic relationships rather than only transactional assets.

The fourth principle adds deliberation and representative wisdom to stakeholder participation: entrepreneurial decisions that affect communities should include consultation and shared reasoning. The fifth principle, social justice for all Indonesians, provides the distributive criterion for social value creation. The result is not a claim that Pancasila and Qur'anic concepts are identical. Their relationship is one of normative convergence at specific educational points, enabling entrepreneurship courses in Indonesian higher education to connect religious commitments with plural civic responsibility.

A Curriculum Architecture for Qur'anic Social-Bricolage Education

The fifth result is a curriculum architecture that organizes the framework into three integrated layers. The first layer develops normative orientation: purpose, accountability, lawful action, honesty, and justice. The second develops entrepreneurial agency through the six bricolage capabilities. The third develops social-distributive responsibility through stakeholder participation, community value, Islamic philanthropy, and social-impact evaluation. Pancasila is embedded across all three layers rather than taught as a separate civic add-on.

The architecture implies a progression from knowing values, to practicing capabilities, to demonstrating social consequences. A course can therefore move from ethical opportunity analysis to a resource-at-hand challenge, then to stakeholder co-design, venture prototyping, and social-impact reflection. Assessment can include not only the viability of a business model but also the transparency of claims, treatment of stakeholders, use of local resources, distributive implications, and consistency between the venture's stated purpose and actual decisions.

Table 2. Proposed Three-Layer Curriculum Architecture

Layer	Core Content	Illustrative Learning Activity	Assessment Evidence
Normative foundation	Tawhid, intention, lawful action, amanah, al-shidq, justice	Ethical opportunity screening and venture-purpose statement	Reasoned ethical justification; integrity of opportunity choice
Agentic bricolage	Making do, ijtihad, improvisation, social value, participation, persuasion	Resource-at-hand challenge, stakeholder co-design, rapid prototype	Resourcefulness, adaptation, participation quality, truthful communication
Social self-reliance	Maslahah, community value, zakat/infaq/sadaqah, Pancasila social justice	Community venture or social-enterprise project with distributive plan	Social-impact logic, inclusion, distribution, community benefit, reflective accountability

Discussion

Extending Bricolage from Resource Logic to Normative-Spiritual Logic

The framework extends classic bricolage theory by adding an explicit criterion of moral direction. Baker and Nelson's formulation explains how entrepreneurs act with resources at hand and refuse to accept resource constraints as final [13]. Social bricolage adds social value, participation, and persuasion [14]. The present synthesis argues that these capabilities still require a normative governor. Resourcefulness can produce social benefit, but it can also enable opportunism, manipulation, or exploitation. Tawhid, amanah, al-shidq, and justice supply criteria for distinguishing responsible bricolage from merely effective bricolage.

This extension is compatible with research showing that entrepreneurship is shaped by values, identity, and religious meaning [24], [25], [26], [27], [28]. It also clarifies why an Islamic entrepreneurship curriculum should not simply place Qur'anic quotations around an unchanged market-centered syllabus. The conceptual unit that needs reconstruction is the logic of entrepreneurial judgment: how a student defines opportunity, acceptable means, stakeholders, success, and responsibility.

Reframing Entrepreneurship Education Beyond Intention and Venture Creation

The proposed model also broadens entrepreneurship-education outcomes. Existing research appropriately evaluates knowledge, attitudes, self-efficacy, intention, competencies, and behavior [1], [2], [3], [4], [5], [6], [7], [8]. Yet a values-based programme needs outcome indicators that capture the quality of entrepreneurial judgment. Two students may report equally strong entrepreneurial intention while differing substantially in their willingness to misrepresent information, exclude vulnerable stakeholders, or externalize costs.

A Qur'anic social-bricolage curriculum should therefore measure responsible agency alongside entrepreneurial agency. Observable indicators may include the ability to justify an opportunity ethically; recombine resources without violating trust; distinguish creative improvisation from rule evasion; involve stakeholders before decisions are fixed; and explain

how generated value will be distributed. These outcomes make ethics assessable through entrepreneurial practice rather than confining it to declarative knowledge.

Convergence of Qur'anic Ethics, Pancasila, and Social Entrepreneurship

The convergence between Qur'anic ethics and Pancasila is especially important for higher education because universities serve students who operate simultaneously as economic actors, members of religious communities, and Indonesian citizens. The literature on Indonesian religious public life indicates that faith and national civic identity are historically entangled [35], [36], [37]. A curriculum that ignores either dimension risks producing an artificial separation between what students learn as entrepreneurial technique and how they understand public responsibility.

Social entrepreneurship provides the practical meeting point. Its emphasis on unmet needs and social value [19], [20], [21], [22] resonates with *masalah* and with Pancasila's commitment to social justice. Islamic social finance further supplies distributive mechanisms that can be discussed in venture design, especially for enterprises serving low-income communities [38], [39], [40]. The key educational advance is integration: students learn to see social justice not as post-profit charity but as a design consideration that can shape business models, stakeholder relations, resource allocation, and impact metrics from the beginning.

Pedagogical Implications for Higher Education

The pedagogical implications align with the international movement toward experiential and practice-based entrepreneurship education [9], [10], [11], [12]. Lectures remain useful for conceptual grounding, but the six capabilities cannot be developed through exposition alone. Students need constrained-resource assignments in which they must create something useful from available assets; stakeholder projects in which community members participate in problem definition; improvisation exercises with changing conditions; and reflective tasks that force them to explain the ethical boundaries of their choices.

Assessment should use multiple forms of evidence. A venture pitch can evaluate persuasion, but the rubric should distinguish credible, truthful influence from rhetorical manipulation. A prototype can evaluate improvisation, but students should document why the adaptation remained ethically acceptable. A social-enterprise project can evaluate value creation, but students should identify who benefits, who bears costs, and how participation shaped the final design. These practices operationalize *amanah*, *al-shidq*, *shura*, and social justice as assessable entrepreneurial competencies.

Theoretical Contribution and Research Agenda

The article makes three theoretical contributions. First, it reconceptualizes social bricolage as a form of normatively governed resourcefulness rather than only a behavioral response to scarcity. Second, it develops a three-layer model connecting spiritual foundation, entrepreneurial capability, and social-distributive outcomes. Third, it positions Pancasila as a civic translation mechanism that helps an Islamic normative framework remain responsive to the public responsibilities of Indonesian higher education.

The framework also generates testable questions. Future studies can develop and validate measures of Qur'anic bricolage capabilities, compare conventional and values-

integrated entrepreneurship courses, and test whether resource-at-hand projects improve both entrepreneurial competence and ethical judgment. Longitudinal designs can examine whether the model influences venture behavior after graduation, while multi-institution studies can assess how it operates across Islamic and non-Islamic universities. Such empirical work is necessary before claims of educational effectiveness can be made.

CONCLUSION

This study develops a Qur'anic framework for entrepreneurship education in higher education by integrating social bricolage with Pancasila and the concept of social self-reliance. The synthesis shows that entrepreneurship can be organized around three connected layers: tawhid as a normative foundation; six agentic capabilities—purposeful action, *ijtihad*, creative improvisation, social value creation, stakeholder participation, and trustworthy persuasion; and a social-distributive layer that links enterprise to cooperation, Islamic philanthropy, and social justice. Pancasila connects these layers to Indonesia's civic commitments through divinity, humane conduct, unity, deliberation, and social justice. The central implication is that entrepreneurship education should not choose between technical competence and moral formation. Students can be trained to act creatively under resource constraints while remaining accountable for the means they use, the people they affect, and the distribution of value they create. The proposed curriculum architecture offers a theoretically grounded basis for designing and empirically testing such education in Indonesian higher education.

LIMITATIONS

The study is conceptual and literature-based; it does not test learning outcomes, student behavior, venture performance, or institutional implementation. The mapping between social-bricolage concepts and Qur'anic categories is interpretive and should not be read as lexical equivalence or as the only valid theological formulation. Pancasila is used as a normative civic framework rather than analyzed through policy implementation data. In addition, the framework is developed primarily for the Indonesian Muslim higher-education context, so transferability to other religious or national settings requires contextual adaptation. Future research should validate constructs, develop measurement instruments, conduct curriculum interventions, and compare outcomes across institutions and student populations.

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S. Conceptualization, Methodology, Formal analysis, Literature synthesis, Writing – original draft, and Project administration. A.A. Conceptualization, Validation, Supervision, and Writing – review & editing. N.A.F. Conceptualization, Validation, Thematic interpretation, Supervision, and Writing – review & editing. All authors have read and approved the final version and accept responsibility for the integrity of the work.

CONFLICT OF INTEREST

"The authors declare no conflict of interest."

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

OpenAI’s ChatGPT was used to support language editing, manuscript restructuring, and consistency checking of the reference format. The author retained responsibility for source selection, interpretation, scholarly claims, and the final manuscript.

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