

Developing Students' God-Conscious Character through FASTI-Based Islamic Entrepreneurship

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Abstract. The implementation of entrepreneurship education in Islamic schools aims not only to develop entrepreneurial competencies but also to foster students' God-conscious character through the enactment of Islamic values. However, previous studies have paid limited attention to the implementation of Islamic entrepreneurship that integrates FASTI values as a mechanism for developing God-conscious character in Islamic schools. This study aims to analyze the implementation of Islamic entrepreneurship in fostering students' God-conscious character at SMPIT Istiqamah Balikpapan by employing the POAC (Planning, Organizing, Actuating, and Controlling) management functions as the analytical framework for program implementation. A qualitative case study approach was adopted. Participants were purposively selected and included the principal, the vice principal for curriculum affairs, and teachers responsible for implementing the Islamic entrepreneurship program. Data were collected through interviews, observations, and document analysis and were analyzed using the Miles and Huberman interactive model with the support of qualitative data analysis software. The findings reveal that the implementation of Islamic entrepreneurship through project-based learning facilitates the enactment of FASTI values, thereby contributing to the development of students' God-conscious character. This character is reflected in enhanced religious awareness, honesty, responsibility, respectful communication, the application of Islamic business ethics, and social responsibility. The study proposes an implementation model of Islamic entrepreneurship that integrates project-based learning and the enactment of FASTI values as a conceptual framework for fostering God-conscious character in Islamic schools.

Keywords: Islamic entrepreneurship, FASTI values, God-conscious character, project-based learning, character education.

1. Introduction

National education aims to develop students holistically by strengthening spiritual values, character, knowledge, skills, and social responsibility [1]. Accordingly, educational success should be measured not only by academic achievement but also by schools' ability to cultivate moral integrity, ethical behavior, and God-conscious character. In Islamic education, this objective aligns with the concept of *taqwa* (God-consciousness), which serves as a fundamental value guiding individuals to integrate faith into their daily attitudes and actions [2], [3]. Therefore, schools are expected to provide

learning experiences that simultaneously promote intellectual growth and spiritual development.

One educational approach that supports this objective is Islamic entrepreneurship. Unlike conventional entrepreneurship, Islamic entrepreneurship emphasizes that business activities are not solely intended to generate economic profit but also represent acts of worship carried out according to Islamic principles [4], [5]. Consequently, entrepreneurial activities become a medium for internalizing values such as honesty (*şidq*), trustworthiness (*amanah*), responsibility, justice, diligence, creativity, and social responsibility while developing students' entrepreneurial competencies.

In educational settings, Islamic entrepreneurship extends beyond teaching business knowledge and skills. It functions as a character education strategy that enables students to experience and practice Islamic values through authentic learning activities. Project-based entrepreneurial learning provides opportunities for students to develop creativity, leadership, communication, teamwork, and problem-solving skills while simultaneously applying ethical principles in real business practices. Through continuous practice and reflection, entrepreneurial experiences become an effective vehicle for nurturing God-conscious character [6].

This study implements Islamic entrepreneurship through the enactment of FASTI values (Fathanah, Amanah, Şidq, Tabligh, and Istiqamah). These values represent the exemplary character of Prophet Muhammad (peace be upon him) and serve as the ethical foundation of entrepreneurial learning. Fathanah develops critical and creative thinking, Amanah strengthens responsibility and trustworthiness, Şidq promotes honesty and integrity, Tabligh enhances ethical and respectful communication, and Istiqamah fosters consistency in practicing Islamic values.

In this study, God-conscious character (*taqwa*) refers to observable behaviours grounded in awareness of accountability to Allah and expressed through both religious commitment and ethical conduct. Within the entrepreneurship program, this character is reflected in behaviours such as beginning activities with *basmalah*, viewing entrepreneurial work as a form of worship (*ibadah*), conducting business honestly as a religious obligation, fulfilling responsibilities faithfully, communicating respectfully, and demonstrating social responsibility in accordance with Islamic business ethics. Accordingly, the study conceptualizes God-conscious character not merely as general moral behaviour but as ethical actions explicitly informed by Islamic beliefs and practices [7].

Despite its conceptual potential, the implementation of Islamic entrepreneurship in schools continues to face significant challenges. Entrepreneurship education frequently emphasizes business knowledge and technical skills while giving limited attention to the systematic enactment of Islamic values [8], [9]. As a result, entrepreneurial activities are often perceived merely as buying and selling rather than as opportunities to cultivate ethical conduct, spiritual awareness, and Islamic business principles [10]. This situation indicates the need for an implementation model that effectively integrates entrepreneurial learning with character formation.

SMPIT Istiqamah Balikpapan provides a relevant context for examining this issue. The school has established a structured Islamic entrepreneurship program through project-based cocurricular activities, including business planning, production, marketing, and an eco-bazaar. Throughout these activities, students are encouraged to practice FASTI values in authentic entrepreneurial experiences. However, the implementation

of these values across different stages of the program and their contribution to developing God-conscious character have not yet been systematically examined [11], [12].

Previous studies have primarily focused on entrepreneurship education, entrepreneurial intention, or character education in general. Limited research has investigated Islamic entrepreneurship as a school-based educational program for fostering God-conscious character. Moreover, existing studies have rarely examined its implementation through the perspective of the POAC (Planning, Organizing, Actuating, and Controlling) management framework while positioning FASTI values as the mechanism for character development. This gap highlights the need for a more comprehensive understanding of how Islamic entrepreneurship can be implemented to strengthen students' spiritual and moral character.

Therefore, this study aims to analyze the implementation of Islamic entrepreneurship in fostering students' God-conscious character at SMPIT Istiqamah Balikpapan using the POAC management framework. The study contributes a conceptual implementation model that integrates project-based learning, POAC management functions, and the enactment of FASTI values as an integrated framework for developing God-conscious character in Islamic schools.

2. Method

2.1 Research Design

This study employed a qualitative approach using a case study design. A case study enables researchers to investigate a phenomenon in depth within its real-life context. This approach was selected because the study aimed to analyze the implementation of Islamic entrepreneurship in fostering students' God-conscious character within the natural setting of an Islamic junior high school [13].

2.2 Research Setting

The study was conducted from May to June 2026 at SMPIT Istiqamah Balikpapan, Indonesia. The school was selected because it has systematically implemented an Islamic entrepreneurship program through project-based cocurricular activities and integrates FASTI values (*Fathanah*, *Amanah*, *Shiddiq*, *Tabligh*, and *Istiqamah*) as part of its school culture.

2.3 Data Sources and Participants

The study utilized both primary and secondary data. Primary data were obtained from three purposively selected participants: the principal (N1), the vice principal for curriculum (N2), and a teacher responsible for the Islamic entrepreneurship program (N3). Purposive sampling was employed to select participants with direct knowledge and experience of the program. These participants were considered sufficient to provide comprehensive information because they represented policy makers, program managers, and program implementers. Secondary data consisted of school curriculum documents, entrepreneurship program documents, the school's vision and mission, activity reports, educational reports, photographs, videos, and other relevant archives.

Because the objective of this study was to examine program implementation, participants were limited to school leaders and teachers who were directly responsible for

planning and implementing the Islamic entrepreneurship program. Students were not included as interview participants. Consequently, findings regarding students' character development are based on staff perspectives, classroom observations, and documentary evidence rather than students' self-reported experiences.

Three semi-structured interviews were conducted, one with each participant. Interviews lasted between 45 and 70 minutes and were audio-recorded with participants' consent. Five non-participant observations were conducted across the entrepreneurship program, covering planning meetings, production activities, product marketing, presentations, and the eco-bazaar.

2.4 Data Collection

Data were collected through semi-structured interviews, observations, and document analysis. Interviews explored participants' experiences regarding the implementation of Islamic entrepreneurship and the development of students' God-conscious character. Observations focused on project-based entrepreneurial activities, teacher-student interactions, students' participation, and the implementation of FASTI values throughout the learning process. Document analysis was conducted to complement and verify findings obtained from interviews and observations.

2.5 Research Instruments

The researcher served as the primary research instrument responsible for collecting, interpreting, and analyzing the data. Supporting instruments included semi-structured interview guidelines, observation sheets, and document analysis checklists. The interview protocol was developed based on the research objectives, while the POAC (Planning, Organizing, Actuating, and Controlling) management framework guided the interpretation of program implementation. Observation and documentation instruments were designed to capture the implementation of Islamic entrepreneurship and the enactment of FASTI values.

2.6 Data Trustworthiness

To ensure the trustworthiness of the findings, source triangulation and method triangulation were employed. Source triangulation was conducted by comparing information obtained from the principal, vice principal, and teacher. Method triangulation involved cross-checking data collected through interviews, observations, and document analysis. In addition, member checking was conducted by confirming the researchers' interpretations with participants to enhance the credibility of the findings. Preliminary interpretations and thematic summaries were returned to participants for confirmation. Participants agreed that the findings accurately represented the implementation of the entrepreneurship program.

2.7 Data Analysis

The data were analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. Interview recordings were transcribed and integrated with observation notes and documentary evidence. The data were then coded through an open coding process, organized into categories, and developed into themes using ATLAS.ti software. Coding involved three stages. First,

open coding identified meaningful units from interview transcripts, observation notes, and documents. Second, related codes were grouped into categories through constant comparison. Finally, broader themes were developed to explain the implementation process and the enactment of FASTI values. Coding was conducted by the first author and discussed among the research team until consensus was reached.

Finally, the themes were interpreted narratively to explain the implementation of Islamic entrepreneurship, the enactment of FASTI values, and their contribution to fostering students' God-conscious character from the perspective of the POAC management framework.

3. Result

3.1 Overview of the Findings

Analysis of the interview, observation, and documentary data using ATLAS.ti generated three major themes: Islamic entrepreneurship implementation, FASTI values enactment, and the development of students' God-conscious character. **Figure 1** presents the network view generated from ATLAS.ti, illustrating the relationships among the themes identified during the coding process.

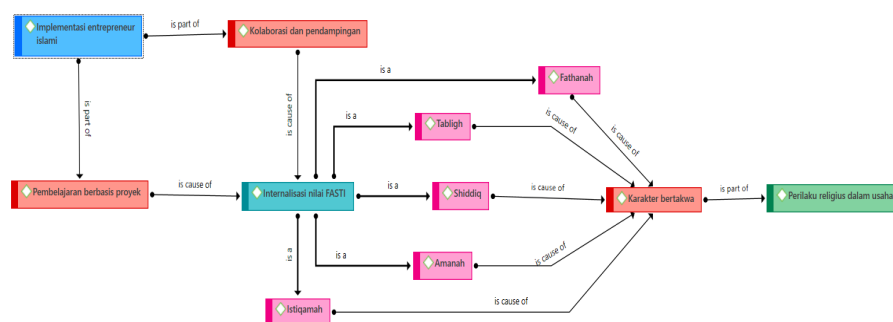


Fig. 1. Network Model of Islamic Entrepreneurship Implementation in Developing Students' God-Conscious Character Based on ATLAS.ti Analysis

Figure 1 illustrates the relationships identified during the coding process. The central node represents the implementation of Islamic entrepreneurship, which is linked to two implementation strategies: project-based learning and collaborative mentoring. These strategies connect to the five FASTI values (Fathanah, Amanah, Shiddiq, Tabligh, and Istiqamah), which in turn are associated with observable student behaviours reflecting God-conscious character. The network therefore represents thematic relationships identified during qualitative coding rather than causal pathways.

As illustrated in Figure 1, Islamic entrepreneurship implementation constitutes the central theme of the study. The analysis indicates that the program is implemented through two main strategies: project-based learning and collaborative mentoring. These implementation strategies facilitate the enactment of the five FASTI values

(*Fathanah, Amanah, Shiddiq, Tabligh, and Istiqamah*), which subsequently contribute to the development of students' God-conscious character.

The network also demonstrates that the development of God-conscious character does not occur directly through entrepreneurial activities. Instead, it is mediated by the systematic enactment of FASTI values embedded throughout each stage of project-based entrepreneurship learning. The relationships among the themes were established through open coding, category development, thematic analysis, and verification using interview, observation, and document triangulation.

Based on the thematic relationships shown in Figure 1, the findings are presented under two major themes: (1) the implementation of Islamic entrepreneurship and (2) the enactment of FASTI values in fostering students' God-conscious character.

3.2 Implementation of Islamic Entrepreneurship

The findings indicate that Islamic entrepreneurship at SMPIT Istiqamah Balikpapan is implemented through project-based cocurricular learning, enabling students to experience entrepreneurial activities while simultaneously internalizing Islamic values. The program follows a structured sequence consisting of Focus Group Discussion (FGD), business proposal development, production, marketing, product presentation, and an eco-bazaar. Each stage is designed to integrate entrepreneurial competencies with character formation. Participant N2 explained:

"The Islamic entrepreneurship program is mainly implemented through cocurricular activities, allowing teachers from different subjects to collaborate throughout the learning process."

Classroom observations confirmed that students worked collaboratively in planning business ideas, preparing proposals, producing products, marketing them, and presenting the outcomes during the eco-bazaar. Teachers from various subject areas continuously provided guidance throughout each stage of the project, not only regarding technical aspects of entrepreneurship but also concerning teamwork, discipline, and ethical behavior.

These findings were further supported by school documents, including the entrepreneurship program guidelines, project schedules, assessment rubrics, and activity reports, which demonstrate that entrepreneurial learning has been systematically embedded within the school's cocurricular curriculum. The convergence of interview, observation, and documentary evidence suggests that project-based learning serves as the primary mechanism for implementing Islamic entrepreneurship within the school.

3.2 Implementation of Islamic Entrepreneurship through the POAC Framework

The findings indicate that the implementation of Islamic entrepreneurship at SMPIT Istiqamah Balikpapan follows the POAC (Planning, Organizing, Actuating, and Controlling) management framework. The entrepreneurship program is systematically organized through project-based cocurricular learning, allowing students to participate in authentic entrepreneurial experiences while enacting Islamic values throughout each implementation stage.

Planning. The planning stage involved collaborative curriculum discussions through Focus Group Discussions (FGDs), preparation of project schedules, development of business proposals, and alignment of entrepreneurship activities with the school's educational objectives. Interview data from Participant N2 and supporting school documents showed that entrepreneurial projects were designed to integrate business competencies with FASTI values from the outset.

Organizing. During the organizing stage, responsibilities were distributed among school leaders, teachers, and student groups. Teachers from different subject areas collaborated in supervising the projects, while students worked in teams with clearly assigned roles, enabling effective coordination throughout the entrepreneurial activities.

Actuating. The implementation stage included product development, marketing activities, product presentations, and the eco-bazaar. Classroom observations demonstrated that students actively engaged in these authentic entrepreneurial activities under continuous teacher mentoring. Throughout this stage, students practiced the FASTI values while solving problems, interacting with customers, and managing business activities.

Controlling. Continuous supervision was conducted through mentoring, classroom observation, financial monitoring, project assessment, and reflective evaluation. School documents, assessment rubrics, and activity reports indicated that teachers regularly monitored students' progress and provided feedback to ensure that both entrepreneurial competencies and FASTI values were consistently enacted during the program.

Overall, the POAC framework provided the organizational structure through which project-based entrepreneurship was implemented. Within this structured management process, the enactment of FASTI values became the educational mechanism linking entrepreneurial activities with the development of students' observable God-conscious behaviours.

3.3 Enactment of FASTI Values

The analysis revealed that the implementation of Islamic entrepreneurship facilitated the enactment of the five FASTI values: Fathanah, Amanah, Shiddiq, Tabligh, and Istiqamah. Rather than being taught as abstract concepts, these values were embedded throughout students' entrepreneurial experiences.

Fathanah

The value of Fathanah was reflected in students' ability to generate innovative business ideas, develop project proposals, solve production problems, and improve products based on teachers' and customers' feedback. Participant N1 stated:

"Fathanah is demonstrated when students are able to develop business ideas, solve problems creatively, and continuously improve their products."

Observation data showed that students actively discussed alternative product designs and marketing strategies before revising their proposals. Documentary evidence also indicated several revisions made during the proposal development process, reflecting students' critical thinking and creativity.

Amanah

The value of Amanah was evident in students' responsibility for completing assigned tasks, managing business capital, and preparing transparent financial reports. Participant N3 explained:

"Students are trained to be accountable for every financial transaction. All expenses and revenues must be properly recorded and reported."

Observations confirmed that each student fulfilled specific responsibilities according to their assigned roles, while financial records documented systematic reporting of capital, expenditures, and revenues.

Shiddiq

The value of Shiddiq was demonstrated through students' honesty during business transactions and transparent communication with customers. During the eco-bazaar, observations showed that students explained product ingredients, prices, and quality accurately without exaggeration. These observations were consistent with sales reports and teachers' monitoring notes, indicating that honesty was consistently emphasized throughout the entrepreneurial process.

Tabligh

The value of Tabligh emerged through students' communication skills during product presentations and marketing activities. Students confidently presented their business ideas, promoted products using polite language, and responded respectfully to customers' questions. Presentation assessment sheets and observation notes consistently indicated improvements in students' communication skills throughout the program.

Istiqamah

The value of Istiqamah was reflected in students' consistency in completing every stage of the entrepreneurship project despite encountering various challenges. Attendance records, observation data, and project documentation showed that students maintained active participation from project planning through evaluation. Teachers also emphasized persistence and commitment as essential elements of entrepreneurial learning.

3.4 Development of Students' God-Conscious Character

The findings indicate, from the perspectives of school leaders, teachers, and classroom observations, that the Islamic entrepreneurship program provided opportunities for students to enact FASTI values during entrepreneurial activities. These findings describe observable value-consistent behaviours rather than directly confirming students' internal value enactment. This development was reflected in observable behaviors during entrepreneurial activities. Beyond demonstrating general moral behaviours, the observations indicated that students expressed these behaviours within an explicitly Islamic framework. Entrepreneurial activities consistently began with the recitation of *basmalah*, teachers reminded students to regard honest trading as part of Islamic business ethics, and students were encouraged to view responsibility for financial records

as an *amanah* entrusted by Allah. These practices suggest that ethical conduct was framed not only as good citizenship but also as religious accountability, providing observable indicators of God-conscious character during the entrepreneurship program.

Students consistently began business activities by reciting basmalah, greeted customers politely, maintained honesty during transactions, fulfilled assigned responsibilities, respected teammates, and demonstrated social concern throughout the eco-bazaar. Participant N1 emphasized:

"Our goal is not merely to produce students who are capable entrepreneurs but also individuals with good character, so that every entrepreneurial activity becomes an act of worship and benefits others."

During the eco-bazaar observation, students worked in small groups to organize product displays, welcome customers, explain product ingredients, negotiate prices, and record financial transactions. When customers asked about product quality, students responded politely and transparently without exaggerating product attributes. Group members reminded one another to record every transaction accurately and to treat customers respectfully. At the end of the activity, each group reviewed its financial records together under teacher supervision. These observations illustrate how FASTI values were enacted through authentic entrepreneurial practices within the program.

These findings were consistently supported by classroom observations, activity documentation, and school guidelines, all of which showed that Islamic values were systematically embedded throughout the entrepreneurship program. The triangulated evidence indicates that students' God-conscious character was developed not merely through participation in entrepreneurial activities but through the continuous enactment of FASTI values integrated into project-based learning.

4. Discussion

4.1 Implementation of Islamic Entrepreneurship

The findings demonstrate that Islamic entrepreneurship at SMPIT Istiqamah Balikpapan is effectively implemented through project-based learning, enabling students to integrate entrepreneurial knowledge with authentic learning experiences. Students actively participate in every stage of the entrepreneurial process, from business planning and product development to marketing and evaluation. This learning model encourages students to develop problem-solving skills, decision-making abilities, collaboration, and responsibility while directly experiencing entrepreneurial activities in real-world contexts. Consequently, project-based learning provides more meaningful learning experiences than conventional teacher-centered instruction because students construct knowledge through active participation [14], [15].

These findings are consistent with previous studies showing that entrepreneurship education contributes to the development of creativity, leadership, problem-solving skills, and entrepreneurial competence. Entrepreneurship education also encourages students to become opportunity creators rather than merely job seekers [16], [17].

However, this study extends previous findings by demonstrating that project-based learning not only develops entrepreneurial competencies but also serves as an effective medium for integrating Islamic values into entrepreneurial practices. Thus, entrepreneurial learning functions simultaneously as vocational education and character education.

From the perspective of Islamic education, character formation cannot be achieved solely through classroom instruction but requires exemplary practice, habituation, and authentic learning experiences. The project-based entrepreneurship program enables students to experience Islamic values directly while conducting entrepreneurial activities, allowing them to connect religious principles with everyday economic practices. Consequently, students do not merely understand Islamic business ethics conceptually but gradually transform these values into habitual behaviours [18].

Furthermore, the implementation of Islamic entrepreneurship can be interpreted through the POAC (Planning, Organizing, Actuating, and Controlling) management framework. The findings indicate that successful implementation depends on systematic planning, collaborative organization involving school leaders and teachers, structured project implementation, and continuous supervision through mentoring and evaluation. Therefore, Islamic entrepreneurship should be understood not simply as a learning activity but as an integrated educational management process designed to foster students' entrepreneurial competence and God-conscious character simultaneously.

4.2 Enactment of FASTI Values as a Mechanism for Developing God-Conscious Character

A significant finding of this study is that the enactment of FASTI values functions as the primary mechanism linking Islamic entrepreneurship with the development of students' God-conscious character. Rather than being introduced as isolated moral concepts, the values of *Fathanah*, *Amanah*, *Shiddiq*, *Tabligh*, and *Istiqamah* were consistently embedded throughout every stage of project-based entrepreneurial activities. Continuous practice enabled students to internalize these values and gradually transform them into daily behavioural habits [19].

Each FASTI value played a complementary role during entrepreneurial learning. *Fathanah* fostered critical and creative thinking in identifying business opportunities and solving problems. *Amanah* strengthened responsibility in managing tasks and financial resources. *Shiddiq* cultivated honesty and transparency during business transactions. *Tabligh* developed respectful communication and persuasive presentation skills, while *Istiqamah* encouraged consistency in practicing Islamic values throughout the entrepreneurial process [20]. The integration of these values created a holistic learning environment in which entrepreneurial competence and spiritual development evolved simultaneously.

Previous studies have emphasized Islamic entrepreneurship as a means of promoting ethical business practices and Islamic moral values. However, they have provided limited explanation regarding the educational mechanism through which these values become internalized by students. The present study addresses this gap by demonstrating that FASTI values function as an explicit enactment framework embedded within project-based entrepreneurial learning. This finding contributes to the literature by ex-

plaining how Islamic values move beyond cognitive understanding to become observable behaviours through repeated practice and authentic learning experiences [21].

An important limitation of this study is that students were not interviewed directly. Consequently, interpretations regarding students' God-conscious character are derived from staff perspectives, classroom observations, and documentary evidence rather than students' own reflections. While triangulation strengthened the credibility of the findings, the study cannot claim direct evidence of students' internal value enactment. Future studies should incorporate student interviews, reflective journals, or focus group discussions to examine how students perceive and sustain FASTI values beyond the entrepreneurship program.

4.3 Islamic Entrepreneurship in Fostering God-Conscious Character

The development of students' God-conscious character indicates that religious values are more effectively cultivated when they are experienced through authentic learning activities rather than delivered solely through theoretical instruction. Entrepreneurial activities provide meaningful opportunities for students to practice Islamic values in real social interactions, allowing religious principles to develop into habitual behaviours through continuous experience and reflection [22].

The findings demonstrate that students consistently practiced religious behaviours throughout entrepreneurial activities, including greeting customers politely, beginning transactions by reciting *basmalah*, conducting honest business practices, fulfilling responsibilities, maintaining respectful communication, and demonstrating social responsibility during the eco-bazaar [23]. These behaviours indicate that entrepreneurial learning can function as a practical arena for integrating Islamic values into everyday life when supported by structured guidance and continuous habituation.

The findings suggest that students' observable behaviours should be interpreted not simply as expressions of general moral character but as practices framed within an Islamic understanding of ethical responsibility. Throughout the entrepreneurship program, honesty was presented as *sidq*, responsibility as *amanah*, and entrepreneurial work as an act of *ibadah*. Consequently, the observed behaviours reflected ethical conduct that was explicitly linked to religious accountability, distinguishing the notion of God-conscious character from broader secular conceptions of character education.

These findings reinforce the fundamental objective of Islamic education, which seeks not only to develop knowledgeable individuals but also to cultivate morally responsible and God-conscious Muslims. Unlike previous studies that primarily examined entrepreneurship education outcomes or general character development, this study demonstrates that God-conscious character develops through a systematic process integrating project-based learning, entrepreneurial practice, and the enactment of FASTI values. Accordingly, Islamic entrepreneurship serves as an educational bridge connecting entrepreneurial competence with spiritual and moral development.

The novelty of this study lies in the proposed implementation model that integrates project-based learning, the POAC management framework, and the enactment of FASTI values into a unified conceptual framework for developing students' God-conscious character [4], [11], [24]. This integrated model explains not only what Islamic

entrepreneurship achieves but also how character formation occurs through structured educational processes.

From a theoretical perspective, this study extends the existing concept of Islamic entrepreneurship by positioning value enactment as the central mechanism of character development. From a practical perspective, the proposed model offers guidance for Islamic schools in designing entrepreneurship programs that simultaneously strengthen entrepreneurial competence, Islamic values, and students' God-conscious character. Therefore, Islamic entrepreneurship should be viewed not merely as entrepreneurship education but as an integrated educational approach that combines business competence, spiritual development, and character formation within a coherent learning framework.

5. Conclusion

This study concludes that the implementation of Islamic entrepreneurship at SMPIT Istiqamah Balikpapan through project-based cocurricular learning effectively supports the development of students' God-conscious character. Entrepreneurial activities not only enhance students' entrepreneurial competencies but also facilitate the systematic enactment of FASTI values (Fathanah, Amanah, Shiddiq, Tabligh, and Istiqamah) throughout every stage of the learning process. The enactment of these values is reflected in students' religious awareness, honesty, responsibility, respectful communication, and the application of Islamic business ethics in authentic entrepreneurial practices.

The main contribution of this study is the proposed implementation model that integrates project-based learning, the POAC management framework, and the enactment of FASTI values into a unified conceptual framework for fostering God-conscious character. Unlike previous studies that primarily viewed Islamic entrepreneurship as a means of developing entrepreneurial competence or promoting general Islamic values, this study explains the systematic mechanism through which FASTI values are embedded in entrepreneurial learning to shape students' character. These findings extend the literature on Islamic entrepreneurship by demonstrating that the success of entrepreneurship education should be evaluated not only by business competence but also by its effectiveness in cultivating students' spiritual and moral character through authentic learning experiences.

Practically, the proposed model provides a useful reference for Islamic schools in designing, implementing, and evaluating entrepreneurship programs that simultaneously strengthen entrepreneurial competence and God-conscious character. Integrating project-based learning with the systematic enactment of FASTI values offers an educational approach that balances economic competence with spiritual and character development.

This study is limited by its focus on a single Islamic junior high school and a relatively small number of participants, which may restrict the transferability of the findings to other educational contexts. Future research is therefore encouraged to involve multiple Islamic schools, include broader stakeholder perspectives such as stu-

dents and parents, and employ mixed-methods approaches to evaluate the effectiveness and wider applicability of the proposed implementation model.

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