

INTERNALIZATION OF ENTREPRENEURIAL PROPHETIC COMMUNICATION EDUCATION AT HOME FOUNDATION OF ENTREPRENEURSHIP AND SELF-DEVELOPMENT (RKPD) BANDUNG

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Abstract

This study aims to explain the internalization of prophetic entrepreneurial communication of the RKPD Foundation through the Foundation's program in volunteer empowerment. Qur'an-based prophetic communication is communication that refers to the prophetic communication pattern of Muhammad (peace be upon him) loaded with egalitarian values, tolerance, gentleness, generosity, and spirituality. This theory constructs a social transformation that promotes divine and prophetic values through the relationship between humanization, liberation, and transcendence to dehumanist reality. Proof of the success of this theory is by looking at the history of the Prophet in realizing civil society through three dimensions, namely 1) humanization, such as egalitarian, defending the weak, deliberation, and tolerance, 2) liberation, such as anti-discrimination, easy forgiveness, freedom of society, 3) transcendence, such as piety to Allah Almighty, making the Qur'an as a guideline, and recognizing the Prophet Muhammad as a messenger of God as well as a leader. The theories used in this study are entrepreneurial theory and SOR theory and the author also incorporates prophetic communication approaches into entrepreneurial studies. Researchers use a cutative approach with explanatory purposes. The data collection techniques used were in-depth interviews as well as documentation. The results of this study show that the RKPD Foundation uses the entrepreneurial process in the pattern of internalizing prophetic communication in the form of constructive Foundation work programs such as volunteer character, providing s1, s2, s3 scholarships, school scholarships to pursue packages for street children, Quran reading learning programs, Quran memorization programs, building mosques and well endowments, caring for orphans, , spiritual formation of volunteers, Islamic boarding school support system All of these programs are used by the RKPD Foundation to empower their communities, especially Islamic communities.

Keywords: *Communication, Entrepreneur, Propetik.*

1. INTRODUCTION

Islam is a religion of peace and compassion for all mankind and the universe. The religion of Islam was conveyed by Prophet Muhammad (peace be upon him) through peaceful and persuasive means. Many of the opponents embraced Islam because of his gentle speech and kind personality. In interacting and associating with non-Muslims the Prophet was always friendly, telling the truth and

truth. The personality of the prophet is then one of the factors in the easy acceptance of Islam by the community. After the death of the prophet, Muslims were obliged to continue the prophet's mission in preaching. Each of them carries the duty and responsibility in spreading Islam that rahmatal lil'alamin For every Muslim, da'wah is an individual moral responsibility that is inherited as a prophetic duty.

The Hijriyah new year reminds us of the history of the birth of Islamic civilization (al-madaniyah al-islamiyah) in the city of Madinah al-Munawwarah. The Hijra of the Prophet (peace be upon him) who began the calculation of the Hijri year in the Islamic calendar must be understood as a historical reflection (at-ta'mmul at-tarikhi) about the rise of Islam after the Prophet migrated with the Muhajireen of Makkah. The Hijra of the Prophet Muhammad (peace be upon him) was not on his authority, but a stance taken in protecting the followers of Islam from all physical and social disturbances of the Meccan polytheists.

The society that the Holy Prophetsa faced in Makkah was an ignorant society. The title Jahilliyah, which is based on pre-Islamic Arabic, is not jahl which has the opposite word 'ilm (knowledge), but the opposite of hilm (politeness, Noulson). Ignorance is a typical behavior pattern of someone who is hot-blooded and impatient who tends to lose self-control. In the Qur'an many verses show that the Arabs are far from human values.

It is within this scope that the Qur'an descends to provide education to the community which is the purpose of da'wah for the Prophet SAW. The Qur'an mentions the presence of the Prophet Muhammad as a messenger of Allah (Messenger of Allah) who brought the book of the Qur'an as a guide in building Arab society. Education is one of the points in the Muhammadiyah treatise, both education in terms of religion, intelligence to social. This is what later became known as the concept of civilization (madaniyah) in the history of the development of Islam in Medina.

The migration of the Holy Prophetsa to Medina marked the beginning of introducing a good, orderly and process to the people of Medina, that Islam is a religion of peace (din as-salam). Hijra in the early records of Hijri is not only in the intention of physical hijra, but self-control and moving away from bad things towards better things and benefits.

One of the fruits of the migration of the Prophet SAW. to Medina was the increasing number of followers of Islam from the Ansar because of the behavior and speech exemplified by the Prophet and the Muhajireen. Very Islamic behavior, spreading greetings, mutual love and respect between ethnic differences and beliefs that exist in Medina.

In historical records, the Prophet migrated to Medina not carrying weapons, only carrying strong religious faith and determination. But was it not with his kindness and speech, in the end Islam became a civilization in the city of Medina, thus giving birth to the title Medina Al-Muanawwarah. The religion of Islam proved not to be spread by war, but would spread itself by the compassion, humility and patience of its adherents.

In Medina the Prophet exemplified and taught the people about all forms of life ethics. In history, it can be strengthened that the existence of the Prophet in Medina really became an *uswah* for the people of Medina in becoming life. The capital brought by the Prophet when migrating to Medina was not a sword, treasure or embassy, but good intentions and behavior. The Prophet often ordered the companions as new residents of the city of Medina to show a smile and deep face when meeting other residents, whether they knew it or not. Of course, this kind of behavior is exemplified from His Holiness the Prophet (saw) who has excellent communication ethics.

Traces of Islamic history record Medina as a city that formed an Islamic society, or understood as a civil society. A civilized society (*tamaddun*), ordered and living together in peace. To care for religion in living together, (Philip K. Hitti) is indeed needed by all parties in realizing peace. One of the fundamental is agreement regarding the ethics of life. On record (Philip K. Hitti), Arabs do have strong cultural joints, thus shaping their ethics. The Qur'an in some cases does allude to this, including alluding to the communication pattern of the Prophet (peace be upon him) so that he is called a perfect man (*al-insan al-kamil*). He is a real model for human life throughout the ages, from all aspects of his life, the physical side, the way of dressing, the way of speaking, interacting in society, he is an example in terms of social, religious to cultural. This is what is called the *Sunnah* of *Nabawiyah*. How great was the Prophet Muhammad (peace be upon him) that in Surah al-Ahzab Verse 21 all his words and conduct were designated by Allah Almighty as perfect and an example for mankind, especially Muslims. Allah Almighty said:

Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for Allah (mercy) and (the coming) of the Day of Judgment and he mentions Allah a lot' (QS. Al-Ahzab: 21)

The above verse mentions His Majesty the Prophet (saw) as an example (*uswah*), this is interpreted by the *mufasir* with the presence of the Prophet Saw. who provided a role model and good example to the Arab community at that time. So that emulating the Prophet (saw) is not only physical, but also imitates his non-physical, in the form of his great character and character.

Prophet Muhammad (peace be upon him) was an exemplary figure and *qudwah* in ethics in communication. The process of *da'wah* struggle carried out from the closest family environment, then ordered by Allah SWT. to preach in the distant family environment and the surrounding community. Various obstacles, challenges and obstacles, physical and mental pressure from the infidels of Quraish with the aim of hindering his struggle and proselytizing. However, with his attitude and ethics in communicating that was embedded in him to preach made him respected and respected.

In the period of Medina, coaching focused on building and developing the social system of society as a whole. Prophet Muhammad was known as a reformer in the correct social order system, because various policies issued by the Prophet Muhammad had a positive impact on the order of public life (*Sayyid Mahmud al-Nasir*). This development is expected to build a more advanced and civilized society.

A civilized society is a society that submits and obeys the teachings of obedience expressed in the rule of law and regulation, so it is called civil society. This is stated by (Ahmad Baso). While Mana' Khalil al-Qaththan gives a literal definition of civilization, namely things that have been well implemented in terms of thought, behavior, material, spiritual or religious life (Sayyid Mahmud Nasir).

The city of Medina, known as a civilized and modern city (Ahmad Baso), was historically the result of the development process of the Prophet Muhammad and his companions in Medina. As a characteristic of a civilized society under the leadership of the Prophet Muhammad is a model of society that must be realized by Muslims, such as an organized and orderly social life and with the leadership attitude of the Prophet who positions himself like other apostles and not a king who can mistreat his people.

The Medina community was fostered by the Prophet Muhammad as a group of Muslims in an effort to implement amar ma'ruf nahi mungkar and with the guidance of the Qur'an and Al-Sunnah as the basis and concept of growth, development of thought, and motivation in mastering and managing the knowledge of the universe. Values The Qur'ani is used as a direction in realizing Islamic civilization properly by referring to several things, such as Islamic civilization with the foundation of tawhid, is human and transcendental, always holds moral principles, has an international outlook, and has tolerance in religion.

The teachings of Islam do not recognize violence, oppression, but Islam teaches peace, love of kindness and against evil. In line with the idea (Muhammad Fethullah Gulen), that Islam is a religion of tolerance, love of peace, views humans as a whole unity, and Islam has never messed with the human side, whoever it is. So it is not true as alleged by (Thomas Carlyle) by saying 'the development of the religion of Muhammad by the sword.

Prophet Muhammad took up arms to defend his faith and not convert people to his faith. In Bahasa (Kuntowijoyo) the Prophet's da'wah aims to develop a society with prophetic communication that rests on the values of humanization, liberation, and transcendence. So that with this prophetic communication, it is not just changing for the sake of change, but based on certain ethical and prophetic ideals, in the sense of realizing the value content of the ideals of change desired by society.

The development of communication or da'wah of the Prophet Muhammad (peace be upon him) can also be described in the position and function of the Medina Charter in relation to the principles of social life based on prophetic communication principles. The society of Medina consisted of various tribes and religions before the arrival of the Prophet Muhammad (peace be upon him) and their situation was also often plagued by prolonged conflicts. To overcome the conflict, the Prophet Muhammad (peace be upon him) entered into a written agreement that was mutually agreed. This is the reason for the emergence of the Medina charter made with the people of Medina initiated by the Prophet Muhammad (peace be upon him) containing basic rules, rules or laws to regulate the community to live in harmony with each other. It is also hoped that with the Medina charter, each group can unite, maintain rights and obligations, protect each other and there will be no more wars.

Psychological aspects and ensuring mutual security became the main formulation of the Medina Charter, namely 'the recognition of human rights, guaranteeing security, protection from all murders and crimes' (Maulvi Muhammad Ali). The formulation of the Medina Charter was 'Muslims and Jews as one nation and everyone maintains faith and should not interfere with others', according to (Maulvi Muhammad Ali) said the formulation contained in the Charter Medina is the basic foundation or basic foundation that regulates the life of the very diverse people of Medina. Ensure peaceful relations between Muslims and non-Muslims and their allies on the basis of the principles of good neighborliness, togetherness, mutual advice, help, and respect in common life. The implementation of da'wah carried out by the Prophet Muhammad (peace be upon him) is a very good example and can be used as a foothold to direct humans in the right direction and have civilization. When a society has an advanced civilization, then automatically each individual respects each other, and protects the applicable laws, such as the realization of deliberative activities as a way of conveying the will and efforts to realize agreement while eliminating the tyranny of minorities and dictators of the majority.

Democratic life based on a deliberative system is the dream of every human being in this world, including Indonesian people who live in the reality of pluritas. Plural life is the impact of the rapid development of science and technology, transformation and informatics. This development progress has been able to knock down the walls that fortify various religions, ideologies, and others. This will not only be able to unite each other, but will also result in clashes with each other that are difficult to meet, even exclusivism that can no longer be maintained. Therefore, humans are expected to form an association that has the ideals of humanization, liberation and transcendence that is able to give birth to an attitude of unity, brotherhood between others, both internally and externally, uphold the values of justice, and create a common position in law that is enforced by the rule of law in order to realize the order of human life in society and state. So that from this an aspiring democratic life was formed, as stated by Muhammad Rusli Karim that: 'The criteria of democratic life are tolerance towards others, optimism towards human nature, equality of opportunity, educated people and guarantee of freedom and property' (Muhammad Rusli Karim).

The reality of this kind of living order society was built by the Prophet Muhammad (peace be upon him) with the people in Medina. Through the characteristics of prophetic communication based on the values of humanization, liberation and transcendence, this proves that from the beginning Islam was a religion of da'wah, both theoretical and paractechnic. With a gentle attitude and ethics, not with violence and intimidation, Islam is a religion of da'wah that invites and conveys the truth to all people in a humane way.

Politically, the success of the Prophet Muhammad's Hijra to Medina by bringing Islam in a calm and peaceful manner, convinced its adherents that Islam was the religion that became their way of life. Their determination and conviction towards Islam became a great force in carrying out the liberation of the city of Makkah (fathu makkah), where Muslims could return to worship in this holy city and establish Makkah as a house of peace (dar as-salam). Exploring the meaning of the Qur'an in every verse and theme about communication ethics is a form of effort in manifesting the ethical values of life which became a success of the Prophet Saw's da'wah in building society.

2. IMPLEMENTATION METHOD

Research The research approach used in this study is a phenomenological approach, because prophetic communication carried out by the RKPD Foundation is a field program Therefore, phenomenology is the chosen part as an approach in this research, because the goal is to describe the reality that is happening without explaining the relationship between variables. Thus, the study aims to make a systematic, factual and accurate description of the facts of the object under study. This means that in this study the internalization of propetic entrepreneurial communication at the RKPD Foundation is recorded in description and reported in fact.

3. RESULTS AND DISCUSSION

RKPD stands for home of entrepreneurship and self-development RKPD is a foundation engaged in social and educational fields centered in Bandung. This foundation was established in 1998 the RKPD movement was built entrepreneurially, the legality of the RKPD foundation is in accordance with the Deed of Establishment of the Entrepreneurship and Self-Development House Foundation (RKPD) No. 01. On August 4, 2014 and the Central Management of the RKPD Foundation 2023-2027 with AHU-0000095. AH.01.05. Year 2023. The RKPD Foundation was established with the following objectives: RKPD aims to participate in developing Indonesian people as a whole through Entrepreneurship Education and self-development implied in the volunteer oath with the following main characteristics:

- a. Noble personality.
- b. Be ethical and honest.
- c. Have high fighting power and expertise.
- d. Uphold ethical values.
- e. Have mental maturity and
- f. Have high discipline.

The vision and mission of RKPD are.

1. the RKPD foundation has the characteristics to educate volunteers with personalities with prophetic values, entrepreneurial spirit, and useful for themselves, their families, communities, nations and countries.
2. Application of entrepreneur personality that carries spiritual, humanist, transcendent, trustee, inovatvness, proaktivness, ristaking.

3.1 Planning Prophetic Communication at RKPD Bandung Foundation in Empowering Volunteers

The Bandung RKPD Foundation chaired by Asep Sutardi through his vision entitled " " has various volunteer programs that aim to build RKPD volunteers into Muslim entrepreneurs with charity, this RKPD program is called 9 volunteer programs.

The charismatic volunteer program initiated by the founder of the Bandung RKPD Foundation is a reflection of the care and qualities that exist in the prophet Muhammad as a good role model, this is called prophetic communication. The planning carried out by the RKPD foundation in the form of programs is intended so that RKPD volunteers, especially new volunteers, become Islamically educated so that there are faith values in them. After researchers conducted interviews at the research location, namely at the RKPD Bandung foundation, precisely to the head of the world research boarding school, the empowerment and self-development section, researchers found several concepts of internalization of prophetic communication carried out by the RKPD foundation in the formation of volunteers to build Muslim entrepreneurs with charity. Internalization is done in the program

a. Visioning

The visioning program at the RKPD foundation is an information technology strategic planning. Data collection was carried out by conducting interviews in the field of empowerment, in addition to data on the vision and mission obtained from the principal and some data on the level of education available. Data regarding prospective volunteers is used to describe the condition of volunteer candidates and is further discussed in the visioning phase.

The first phase, namely the visioning phase, is the stage of analyzing the condition and situation of volunteers who enter the RKPD program, the first stage in the visioning phase is explained about the vision, mission, how to build and start the internalization process of the organization. At this stage, initiation of internalization planning is carried out, in addition to understanding of the vision and situation, and determining what is expected to be achieved by the foundation. Once obtained, the empowerment analysis must be documented and confirmed to the organization. In this visioning phase, the people involved in visioning are also identified and the duties and responsibilities of each individual. A key step in identifying such individuals is interviewing those who are part of the process of creating an internalization plan. Here are the details of the process included in the visioning phase. Interviews, assessment of RKPD treasures, praying together, sharing views, explanation of missions as volunteers with charisma, asking together, presentation of existing programs at the foundation, placement of fields, acceptance as new volunteers at the RKPD foundation.

b. Awarding volunteer scholarships with S1, S2, S3 levels to various universities under the name of the Waqf master program of higher education rotating and rolling

The provision of this scholarship is as an effort to regenerate volunteers, so the scholarship is given in full starting from the S1 level to the completion of S3. Until 2023 there are 43 people and will continue to be increased from year to year to add to our younger generation Science is the capital for every RKPD volunteer in the pattern of development and empowerment of the general community in the future and can at least reduce the number of doctoral educations which is still 0.31 percent in Indonesia. This S3 scholarship for RKPD volunteers is one of the internalizations of prophetic entrepreneur communication carried out by the Bandung RKPD foundation to build its people to be more knowledgeable and of

course have charity, this was done by the Bandung RKPD foundation from 1998 seeing the lack of higher education in Indonesia and considering that many young generations in Indonesia have great potential in empowering towards strong Muslims.

This program when viewed from the aspect of prophetic communication is indeed very relevant, in the past we knew that the prophet Muhammad SAW also told us to study even to China, this shows that in the past the Prophet also had a strategy of building an educational society so that the next generation was not weak as in the Qur'an surah An-Nisa verse 9 And should fear Allah those who leave behind them weak children, whom they fear for their (welfare). Therefore let them fear Allah and let them speak the right words.

Mr. Baharuddin Jusuf Habibie once said that there are 3 weaknesses referred to in this verse, namely weak mind, weak faith and weak wealth. So it is appropriate that the Prophet Muhammad first told us his people to study, so that the next generation is not backward and Islam is maintained. The scholarship program initiated by the RKPD foundation is very good and also visionary, we can see that in the future he hopes that the children who go to college will guide the community in religion and develop their region

c. Providing Scholarships to Out-of-School Communities by Chasing Packages

This educational assistance is provided by the RKPD foundation to the community around the RKPD who have dropped out of school in the form of pursuing package B and package C who want to continue their higher education to the university level. This assistance was given when the community who had dropped out of school had been recorded by the RKPD empowerment team, this assistance made the high interest of old-fashioned dayeuh teenagers in connecting schools to a higher level. There were 30 old-fashioned teenagers who passed packages B, C and continued their higher education at the open university with the help of total funding and advocacy from the foundation as an empowerment and self-development program.

This assistance is at least a capital in the form of science and as an effort to raise the economic level of the community in the future. Margo Purnomo, pioneer and founder of the RKPD Foundation on April 13, 2023. Say assistance to students on an ongoing basis. This is so that ade ade who dropped out of school can hone their skills .the foundation thinks when someone is knowledgeable at the starting point of success and usefulness. This is what \yayaysan RKPD wants so that his teenagers are independent, creative and good at utilizing the skills they have been taught. This scholarship program is growing, namely scholarships for students who want to continue their studies This policy was taken by the chairman of the RKPD foundation. This is done considering the phenomenon of street children in Dayeuh who are out of school more and more.

The scholarship with the name waqf pendidikan is different from the waqf education waqf master, this scholarship study program the foundation finances the school package until

the open university from semester one to the end. And this waqf program is not in a rotating and rolling manner like the master endowment. However, graduates of educational endowment scholarships are expected to apply their knowledge in insight to re-recruit people their age who are less fortunate.

Many people consider the chairman's policy for students who participate in the program, but the chairman has reasons to answer the concerns of the administrators of this foundation. That students who receive scholarships do not necessarily have the training and skills they have can be applied outside the foundation considering the different conditions and situations outside the foundation environment. And the chairman is sure they will volunteer also at the foundation. The RKPD Foundation also encountered various obstacles in running this educational waqf program, including many children who did not continue their studies when they no longer had the cost to continue, or children who only received money but did not re-register to the PTN where they were accepted. This makes the RKPD foundation target so that adolescents become an educated generation and have Akhlakul Karimah character. Students who quit college halfway because they have no money and underprivileged families can actually still get help from the RKPD foundation, but the information is not widely disseminated, only students who are really no longer able will be helped by the foundation, but this seems to be unfair in providing assistance but actually this action is taken for the common good. Said the head of the RKPD foundation, Asep Sutardi;

The communication applied by the RKPD foundation in this scholarship program is that the foundation is like hands-off after the assistance given, this aims to weaken communication between the foundation and the recipient students, but the RKPD foundation said that the provision of assistance to these students will continuously result in the burden of the foundation's Budget Expenditure The communication used by the RKPD foundation in running this scholarship program is an option that is considered appropriate in terms of the foundation's finances and to encourage the beneficiary students to hone their skills as a support for their lives. The decision taken by the RKPD foundation has indeed received a lot of resistance from students and parents, but other aspects must also be considered by the RKPD foundation in taking action

d. Implementation of BBQ program of RKPD foundation

The Quran learning program or abbreviated as BBQ is a program of the RKPD foundation, the implementation of BBQ is carried out every afternoon by RKPD volunteers with the reading method using the tilawati method. This program aims to foster volunteers as well as children in the area around the RKPD in the field of the Qur'an and provide a means for adolescents to channel positive talents in the field of religion. This BBQ is a picture of the rkpd foundation for volunteers, whether volunteers and sympathizers or local residents in the area are well developed or vice versa.

The target of this program is not only teenagers, but also children and adults. This BBQ program will be contested and tested every month by the RKPD foundation. Because the various branches taught in this program inevitably force volunteers to continue to study hard. This BBQ is also an effective program, proven by volunteers who are active in understanding Qur'anic science trainings, afternoon recitation, and memorizing the Quran. These activities are carried out not only to train volunteers in reading the Quran but also to be positive for the character development of RKPD volunteers. Even the parents of the volunteers and children around the foundation also fully support this activity, they want their children to be diggers of Qur'an sciences and also as memorizers of the Quran. As written in the Qur'an surah Shad verse 29 This is a book that We sent down to you full of blessings so that they might heed His verses and to obtain The lessons of people with minds. From the results of the foundation's data, many participated in this BBQ program from outside the foundation, but for the foundation, of course, they want their own volunteers to participate in this activity in addition to being their moral coaches as well as a sharpener of ability and an enhancer of love for the Quran.

e. RKPD Movement Memorizing the Quran

Teaching to read the Quran is important to be done in accordance with the teachings of the Prophet who paid extraordinary attention to this activity the Quran needs to be memorized, because by memorizing the Quran will be able to maintain the authenticity and purity of the Quran itself. Thus memorizing the Quran is a very great and noble work. If asked, maybe all Muslims want to memorize the Quran. But in reality only people who have a strong spirit can achieve the title of a hafizh al quran, because memorizing the Quran is not an easy thing for everyone, it must require full sincerity, and high motivation. In addition, the method applied by tahfizh teachers is very influential on achieving the target of memorization of the Quran. Having the ability to memorize the Qur'an completely (30 juz) is definitely the most dreamed hope by every Muslim. In addition to having the ability as "guardians" (al hafidz) kalamullah, Qur'an memorizers also get grace. Starting from intercession in the Hereafter, to the degree as Ahl ullah, namely those who have a very close position in the side of Allah. By maintaining the purity of the Qur'an and guarding kalamullah from the corruption of the hands of the polytheists, even though in fact the Qur'an is guarded by Allah its authenticity, as Allah says in the Qur'an Surah Al Hijr verse 9. Indeed, it was We who sent down the Qur'an, and indeed We have preserved it. But often attempts to memorize the Qur'an are faced with millions of obstacles. Starting from the time available, the ability to memorize, to the loss of memorization that has previously been obtained, not infrequently other obstacles also arise such as the emergence of laziness to sharpen memorization, lazy to make new memorization, and other obstacles.

The RKPD Foundation initiated the RKPD memorization movement program in collaboration with other organizations such as the tilawati community, the dalailul quran foundation to increase the desire of RKPD volunteers in memorizing the Quran. Head of RKPD program memorizing Quran kang ummu atan full name Ilyas mukarom said that This

program is a community movement which is a commitment so that the foundation will be more blessed in the future because there will be many memorizers and practitioners of the Quran here. The collaboration carried out by the RKPD foundation is not only with the community or organization but with the tahfidz house in Dayeuh kolot.

f. System Support For Islamic Boarding Schools

This program is an aid from the RKPD foundation to Islamic boarding schools assisted by RKPD where we know that Pesantren is the oldest Islamic educational institution that has been proven to produce outstanding alumni, in order to improve pesantren alumni. So the RKPD provides assistance in the form of operational and management systems to pesantren and even funding for the operation of the RKPD binan pesantren.

3.2 Analysis Results

Along with the change of management of the Foundation, all have different concepts of communication and other programs. However, RKPD volunteers are still the same as during the previous administration. Therefore, the current head of the RKPD seems to want to give a real picture to the volunteers that the concept of communication entrepreneurs like this is very helpful for the community with the aim that if the chairman of the Foundation is no longer in office, other volunteers and administrators want to provide input and suggestions to the new chairman to maintain the concept that has been done in this program. One of the ways that the chairman does this is by utilizing public relations and coordinators in the field of empowerment and self-development.

The function of public relations in various agencies and organizations is still far inferior to public relations companies or other business organizations. Public relations work in Organization is considered an easy job. The task of public relations so far has only been interpreted as implementing policy socialization activities, compiling newspaper clippings about news related to the Foundation, printing various publication trinkets ranging from keychains, stickers, pamphlets, banners, banners, and so on, even becoming a wara-wiri section at every office event. However, the task of the Foundation's public relations is no less important than the public relations of a company. Public relations are required to be able to respond quickly to any changes that occur, both internally and externally, related to the reputation of the Foundation.

Public relations in the foundation is a continuation of the process of determining policy, providing services to volunteers with attitudes that are tailored to the interests of people or groups so that the institution or institution where the public relations is located gains the trust of the public, namely relwan and the community in a broad sense. Good service and attitude are very important for the creation of the best understanding and appreciation. Public Relations of the RKPD Foundation is tasked with providing information and explanations to volunteers and other agencies or foundations regarding work programs,

policies and steps or actions taken by the foundation and striving for a harmonious relationship between institutions or agencies and the public and providing understanding to the public about what the foundation does.

Because not all policies taken by the RKPD Foundation can be fully understood by volunteers, the community and even the donors of the Foundation. For example, such as scholarship programs, mosque construction and prosperity programs, visioning programs. These programs are prone to misunderstandings between the Foundation and the Community or other agencies such as DKM. So basically the task of the Foundation's public relations is a) Provide information and education to volunteers about the policies, steps and actions of the Foundation, as well as provide services to the community in the form of information needed openly, honestly and objectively. Promote the progress of the Foundation related to empowerment to Foundation donors, volunteers and related governments. Monitor public opinion on the Foundation's program policies and then submit community feedback in the form of feedback. As for internalization in empowering volunteers. The Foundation utilizes coordinators for the development and empowerment of RKPD. This was revealed by the coordinator for development and empowerment. In empowering new or long-time volunteers working with the RKPD, the chairman delegated the internalization program to me. The chairman's function is only to deliver programs and control the extent to which decisions and policies go. Well, what executes the program is the field of self-development and empowerment. Tegas Zaenal as the coordinator of RKPD self-development and empowerment With the internalization program of the value of the value of communication of propetik entrepreneurs to volunteers and the value of Islamic values and every program of the Foundation. So that RKPD volunteers will feel satisfied with the Foundation's program and the achievement of prophetic values, namely liberation, humanization and transcendent within the RKPD Foundation.

4. CONCLUSION

Based on the results of research on the internalization of prophetic entrepreneur communication of the RKPD Foundation in the Foundation's policy to build volunteers with charity, it can be concluded that the program at the RKPD Foundation is the result of reflection from the prophet Muhammad SAW in taking actions and directions to his previous ummah. The closeness of the RKPD Foundation program to spiritual values is one of the important influences of taking this program at RKPD, besides being very useful for the community and considered successful in improving the morals of volunteers. This is evidenced by the high enthusiasm of the community and the increasing number of volunteer targets. The increasing number of graduates from the waqf program Master education, suppressing the education of street children by pursuing packages to enter open universities, the consistency of the BBQ program for volunteers and the surrounding community as sympathizers of the foundation, the interest of volunteers towards the Quran memorization program, and the many aspirations of the community accommodated by the Foundation related to well endowments, mosque construction and Islamic

boarding school support systems. In this way, it can be said that the internalization of the Foundation's prophetic entrepreneur communication is considered successful.

The implementation of the internalization of the Islamic Foundation program made by the founder and chairman of the RKPD Foundation is assessed from several aspects including attitude change, both positive and negative, opinion change, behavior change, social change. The changes felt by this foundation can be seen from the response of the community, volunteers and data recorded in the visioning program. This change in attitude is considered successful from the good response of volunteers in carrying out every activity at the RKPD Foundation they are so enthusiastic and uphold high respect. In the change of volunteer behavior can be seen from the initial view of CTR. Mersa was indifferent. However, after seeing the changes in the number of volunteers and higher education graduates fostered in the Foundation program. The student community to parents are very appreciative of the RKPD Foundation program while the social change that is strongly felt is that the Dayeukolot community began to use the mosque not only as a place of worship but also as a place to solve social problems, educate character with honesty and improve the community's economy. By prospering this mosque, social changes in the community are very pronounced, which usually dawn only a few people now have 2 shaf or more, usually people wake up at dawn to make more productive in working and trading. The RKPD Foundation reduces the number of education for residents who previously dropped out of school and street children to become graduates of higher education, who apply their knowledge in dayeuhkolot. With their expertise and intellect, little by little they bring changes from various aspects in the environment around the RKPD Foundation.

The challenge of the RKPD Foundation in implementing this prophetic entrepreneurial communication both within the general public and internally lies in the thoughts and habits of volunteers and the community. There are still many volunteers who think "how much benefit if you help this program", "how much percentage of this project" thinking like this prevents this program from running well because this program requires maximum and transparent performance of volunteers and managers lest the community lose trust in the foundation due to the actions of some unscrupulous managers within the Foundation who think materialistic. The obstacles faced by the Foundation management with the community are more focused on the sincerity of volunteers and the views of other religious communities towards the Foundation's Islamic nuanced policies. Because there are still volunteers who think the foundation is unfair in making this program, thus creating a negative stigma to the RKPD Foundation. However, the RKPD Foundation program not only affects the Muslim community, but other religions as well.

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