

Growth Mindset in Entrepreneurship Education: A Conceptual Reconstruction through Contemporary Qur'anic Interpretation

Alfet Robi' Nur Muhammad ^{a,1,*}, Farid Ardhy Sudirman ^{b,2}

^aInstitut Agama Islam Badrus Sholeh Kediri, Indonesia;

^bUniversitas Islam Negeri Kiai Ageng Muhammad Besar Ponorogo, Indonesia

¹muhammadalfeth93@gmail.com; ²faridardhysudirman@iainponorogo.ac.id

*Correspondent Author; muhammadalfeth93@gmail.com

ARTICLE INFO

Article history

Received:

19-07-2026

Revised:

25-09-2026

Accepted:

13-10-2026

Keywords

Growth Mindset; Qur'anic epistemology; contemporary Qur'anic interpretation; ma'nā-cum-maghzā; Entrepreneurship Education.

ABSTRACT

Growth Mindset has become an influential construct in educational and entrepreneurship research, yet its predominantly psychological formulation provides limited conceptual space for integrating reflective, contextual, and ethical dimensions of human development. Existing studies have examined Growth Mindset in psychological and educational contexts and have begun to relate it to Qur'anic perspectives, but limited attention has been given to reconstructing the concept through contemporary Qur'anic hermeneutics and translating the resulting dimensions into a coherent framework for Entrepreneurship Education. This study aims to conceptually reconstruct Growth Mindset through contemporary Qur'anic interpretation and formulate a Qur'an-informed framework for Entrepreneurship Education. Employing a qualitative interdisciplinary conceptual literature review, the study examines selected literature on Growth Mindset, Entrepreneurship Education, and contemporary Qur'anic studies, together with four purposively selected Qur'anic passages: QS. al-Ra'd [13]: 11, QS. al-Najm [53]: 39, QS. al-Insyirah [94]: 5-6, and QS. al-Hasyr [59]: 18. The passages are first interpreted through the ma'nā-cum-maghzā approach by examining their historical meaning and contemporary significance, and are subsequently placed in dialogue with Growth Mindset and Entrepreneurship Education literature through interdisciplinary comparison and conceptual synthesis. The analysis identifies four developmental constructs-transformative agency, effort and process orientation, resilience and adaptive learning, and reflective learning and future orientation-while ethical orientation emerges as a normative dimension directing the responsible use of developing capabilities. The resulting Qur'an-informed Growth Mindset extends the conventional emphasis on the developability of ability toward an integrated orientation involving action, sustained effort, reflection, adaptation, and ethical responsibility. The framework provides a theoretically grounded bridge between Qur'anic epistemology, Growth Mindset theory, and Entrepreneurship Education, while remaining a conceptual proposition requiring future empirical validation.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

Entrepreneurship education has increasingly moved beyond the transmission of technical business knowledge toward the development of learners' entrepreneurial competencies, attitudes, self-efficacy, adaptability, and capacity to respond to uncertainty. This development reflects a broader recognition that entrepreneurial learning involves not only the acquisition of knowledge but also the formation of orientations that shape how learners perceive challenges, failure, opportunity, and personal development. Within this context, psychological and epistemological foundations underlying students' orientations toward learning and development deserve greater attention in contemporary entrepreneurship education. Educational experiences can foster entrepreneurial mindset, self-efficacy, and entrepreneurial attitudes, while challenge-based learning and active engagement have also been associated with the development of entrepreneurial skills and competence (Wardana et al., 2020; Handayati et al., 2020; Bell & Bell, 2022; Alkaabi & Senghore, 2024). These developments indicate that entrepreneurship education increasingly requires conceptual frameworks capable of explaining not only what students learn but also how they understand their capacity to develop through learning and experience.

Within this development, Growth Mindset has become an influential construct for explaining how learners perceive the possibility of developing their abilities. Originally developed within psychological research, Growth Mindset broadly refers to the belief that intellectual abilities are not permanently fixed but can be developed through effort, learning, effective strategies, and responses to challenges (Dweck, 2006). Its relevance to entrepreneurship education is particularly evident because entrepreneurial learning occurs under conditions of uncertainty, experimentation, resource constraints, failure, and continuous adaptation. Learners who perceive ability as developable may be more willing to engage with difficult tasks, revise ineffective strategies, persist after setbacks, and interpret failure as information for subsequent learning. Empirical research supports the relevance of mindset-oriented approaches in educational contexts. A large-scale national experiment demonstrated that a brief Growth Mindset intervention could improve academic outcomes among lower-achieving students, although its effectiveness was partly dependent on the social context in which learning occurred (Yeager et al., 2019). Similarly, research in entrepreneurship education has shown that educational experiences can contribute to entrepreneurial mindset, self-efficacy, attitudes, and competence (Wardana et al., 2020; Handayati et al., 2020; Bell & Bell, 2022; Alkaabi & Senghore, 2024). Thus, Growth Mindset provides an important conceptual lens for understanding the developmental processes involved in entrepreneurial learning.

Nevertheless, the growing use of Growth Mindset in education does not imply that the construct can be treated as a universally sufficient psychological explanation of learning and development. Systematic evidence indicates that the effects of Growth Mindset interventions are heterogeneous and depend on factors such as intervention quality, population characteristics, contextual conditions, and the outcomes being assessed (Yeager et al., 2019; Macnamara & Burgoyne, 2023). These findings challenge an overly

individualistic interpretation in which personal belief in the malleability of ability is assumed to generate successful educational or entrepreneurial outcomes independently of context. In entrepreneurship education, the issue is particularly significant because entrepreneurial development involves not only the improvement of individual competence but also the capacity to respond to uncertainty, learn from failure, reflect on experience, adapt strategies, and direct entrepreneurial capabilities toward responsible action. Recent scholarship has therefore called for greater conceptual and epistemological clarification concerning what constitutes an entrepreneurial mindset and how it develops through educational processes (Larsen et al., 2023). At the same time, emerging approaches to entrepreneurship education have emphasized more integrated forms of learning that move beyond narrowly instrumental conceptions of entrepreneurial development (Passarelli & Bongiorno, 2025). These developments raise a fundamental question: beyond the capacity to develop one's abilities, what conception of human development, effort, resilience, reflection, and responsibility should inform the mindset cultivated through entrepreneurship education?

This question becomes particularly important in educational contexts where intellectual and entrepreneurial development is expected to remain connected to ethical and spiritual formation. Entrepreneurship education commonly emphasizes innovation, opportunity recognition, self-efficacy, resilience, entrepreneurial intention, and competence; however, these dimensions may remain conceptually separated from questions concerning the values, purposes, and responsibilities that should guide the use of entrepreneurial capabilities. A broader conceptualization is therefore needed to examine growth not merely as an expansion of individual capability but also as a process involving reflection, purposeful effort, resilience, responsibility, and the direction of action. In the context of Islamic education, the Qur'an offers a significant epistemological resource for such a reconstruction. The Qur'an contains concepts concerning human transformation, effort, perseverance, reflection, responsibility, and future-oriented action that can provide a basis for critically reconsidering contemporary educational constructs. Importantly, however, Qur'anic concepts should not be treated as direct equivalents of modern psychological categories. Rather, they should be interpreted within their linguistic, historical, theological, and contextual dimensions before being brought into dialogue with contemporary educational theories. Such an approach avoids both the uncritical Islamization of modern theories and the reduction of Qur'anic meanings to predetermined psychological constructs.

Several Qur'anic passages provide important entry points for this conceptual dialogue. Qur'an 13:11 emphasizes the relationship between human transformation and changes within oneself, Qur'an 53:39 emphasizes human striving and effort, Qur'an 94:5-6 associates difficulty with the possibility of ease, and Qur'an 59:18 directs human beings to reflect upon what they have prepared for the future. These passages can open conceptual dimensions related to transformative agency, effort, resilience, reflection, and future orientation. Nevertheless, it would be methodologically problematic to simply designate these verses as representing a "Qur'anic Growth Mindset" without examining their linguistic, historical, theological, and interpretive contexts. The central challenge is therefore hermeneutical: how can Qur'anic concepts be brought into productive dialogue with a contemporary psychological construct without either reducing the Qur'anic text to predetermined psychological categories or expanding Growth Mindset beyond its analytical specificity? Addressing this question requires a methodological procedure in which Qur'anic meaning is established through contemporary hermeneutical interpretation before its conceptual implications are critically related to Growth Mindset and entrepreneurship education.

This issue has begun to attract scholarly attention. Izzan (2023), for example, examined Growth Mindset in relation to the Qur'an through a conceptual thematic interpretation and identified orientations concerning personal development, persistence in difficult circumstances, and the relationship between human effort and divine power. This contribution demonstrates the possibility of establishing a conceptual relationship between Qur'anic interpretation and contemporary discussions of Growth Mindset. However, its primary contribution lies in identifying and explaining Qur'anic dimensions that can be associated with personal growth. The subsequent theoretical task is to determine how these dimensions can be reconstructed through a contemporary hermeneutical framework and subsequently translated into a coherent educational conception relevant to entrepreneurship education. In other words, existing discussions have opened the relationship between Growth Mindset and the Qur'an, while entrepreneurship education research has separately examined the role of mindset and psychological development in entrepreneurial learning. What remains insufficiently developed is the conceptual integration of these three domains—Growth Mindset, Entrepreneurship Education, and Qur'anic Interpretation—within a single theoretically grounded framework.

This unresolved relationship constitutes the central research gap of the present study. First, entrepreneurship education research has increasingly demonstrated the importance of psychological constructs and mindsets in shaping entrepreneurial readiness, competence, attitudes, and intention (Wardana et al., 2020; Handayati et al., 2020; Hasan et al., 2025). Nevertheless, its dominant theoretical foundations remain largely situated within psychological, behavioral, and entrepreneurship perspectives, leaving limited conceptual space for alternative epistemological traditions to participate in the reconstruction of entrepreneurial learning. Second, Growth Mindset research has established the relevance of beliefs about the developability of ability while simultaneously demonstrating that its educational effects are context-dependent (Yeager et al., 2019; Macnamara & Burgoyne, 2023). Third, Qur'anic scholarship has begun to engage Growth Mindset as a conceptual category, yet existing work has primarily identified Qur'anic principles associated with personal development rather than systematically reconstructing Growth Mindset through contemporary Qur'anic interpretation and connecting the resulting constructs to entrepreneurship education (Izzan, 2023). Consequently, there remains a conceptual gap at the intersection of these three fields: how Qur'anic interpretation can contribute to reconstructing Growth Mindset in a manner that is theoretically responsible and pedagogically relevant to Entrepreneurship Education.

The significance of addressing this gap lies not in replacing psychological theories with religious propositions, but in expanding the conceptual foundations through which human development in entrepreneurship education can be understood. A Qur'an-informed reconstruction is relevant because it creates analytical space for dimensions that are not sufficiently captured by a narrowly psychological formulation of Growth Mindset, particularly the relationship between effort, reflection, resilience, responsibility, and the purpose toward which developing capabilities are directed. Concepts such as human striving, perseverance, self-transformation, and future-oriented reflection can be examined through Qur'anic interpretation and then placed in critical dialogue with contemporary theories of psychological development. This approach is particularly relevant to Islamic educational contexts, where entrepreneurial competence is expected to coexist with ethical responsibility and meaningful orientation of action. The proposed reconstruction therefore does not assume that the Qur'an contains the modern Growth Mindset construct in its contemporary psychological formulation. Rather, it treats Qur'anic epistemology as a dialogical resource for reconsidering the conceptual meaning and educational direction of growth.

Accordingly, this study addresses the identified gap by proposing a conceptual reconstruction of Growth Mindset through contemporary Qur'anic interpretation and examining its implications for Entrepreneurship Education. Its novelty lies in three interconnected contributions. First, at the epistemological level, the study positions the Qur'an not merely as a source of normative support for an established psychological theory but as a dialogical source for reconsidering the conceptual foundations of human development in education. Second, at the methodological level, the study moves beyond a simple correspondence model in which selected Qur'anic verses are matched with predetermined Growth Mindset indicators. Instead, Qur'anic meanings are first reconstructed through contextual and hermeneutical analysis and subsequently placed in critical dialogue with contemporary Growth Mindset literature and Entrepreneurship Education. Third, at the pedagogical level, the resulting framework extends Growth Mindset from an essentially psychological orientation toward a multidimensional conception involving self-transformation, purposeful effort, resilience in confronting difficulty, reflective evaluation, future orientation, and ethical responsibility. In this respect, the study responds to recent calls for more rigorous conceptualization of entrepreneurial mindset and more integrated approaches to entrepreneurship education (Larsen et al., 2023; Passarelli & Bongiorno, 2025).

Accordingly, this study aims to conceptually reconstruct Growth Mindset through contemporary Qur'anic interpretation and examine its relevance to Entrepreneurship Education. More specifically, it investigates how Qur'anic concepts of self-transformation, purposeful effort, resilience, reflection, and future orientation can be interpreted and theoretically integrated with the contemporary Growth Mindset construct without reducing Qur'anic meanings to psychological equivalents. The study subsequently examines how these reconstructed dimensions can inform Entrepreneurship Education by expanding its pedagogical orientation from the development of entrepreneurial competence toward the formation of adaptive, reflective, resilient, and ethically oriented learners. The resulting framework is proposed as a Qur'an-informed Growth Mindset for Entrepreneurship Education: a conceptual model connecting Qur'anic epistemology, contemporary hermeneutics, psychological development, and entrepreneurial learning. The framework is conceptual rather than empirically validated; therefore, its contribution lies primarily in providing a theoretically grounded proposition that can subsequently be examined through empirical educational research across diverse institutional and cultural settings.

Method

This study employed a qualitative interdisciplinary conceptual literature review to reconstruct the concept of growth mindset through a dialogue among educational psychology, entrepreneurship education, and contemporary Qur'anic studies. The design was selected because the study does not empirically test relationships among variables or involve human participants; rather, it systematically examines theoretical and interpretive sources to identify conceptual relationships and develop a theoretically grounded framework. The analysis integrates three knowledge domains. First, growth mindset literature was examined to identify the core dimensions of malleable ability beliefs, effort, learning, response to challenges, and adaptation. Second, entrepreneurship education literature was reviewed to contextualize these dimensions within entrepreneurial learning, entrepreneurial readiness, experiential learning, resilience, and adaptive capacity. Third, Qur'anic studies were used to examine textual and interpretive constructions related to human transformation, effort, reflection, resilience, and future-oriented action. The study therefore treats growth mindset as an established but context-sensitive theoretical construct

rather than as a fixed explanatory model. This position is consistent with recent evidence that the effects of growth mindset interventions vary across contexts and populations (Macnamara & Burgoyne, 2023). The Qur'an is consequently positioned as a conceptual and epistemological source for dialogue with contemporary educational theory, rather than as a text to be retrospectively matched with predetermined psychological indicators.

The literature search covered four interconnected areas: growth mindset, entrepreneurship education, Qur'anic perspectives on human development, and contemporary Qur'anic hermeneutics. Relevant literature was identified through Scopus, Web of Science, Google Scholar, and publisher databases. Priority was given to peer-reviewed publications published between 2018 and 2026 in order to represent recent theoretical and empirical developments, while seminal works were retained when they provided foundational concepts or methodological principles. The search strategy combined conceptual and contextual keywords. Searches concerning growth mindset included "growth mindset," "growth mindset theory," and "growth mindset in education." Entrepreneurship education searches combined terms such as "growth mindset" AND "entrepreneurship education," "growth mindset" AND "entrepreneurial learning," and "growth mindset" AND "entrepreneurial readiness." Qur'anic studies employed combinations including "Qur'an" AND "human development," "Qur'an" AND "self-development," "Qur'an" AND "effort," "Qur'an" AND "resilience," "contemporary Qur'anic interpretation," and "ma'nā-cum-maghzā." Sources were selected purposively according to their relevance to the research questions, academic quality, bibliographic traceability, and substantive contribution to the conceptual argument. Popular publications, unverifiable sources, and studies that mentioned growth mindset only incidentally were excluded from the principal analytical corpus. The purpose of source selection was therefore not to maximize the number of references but to construct a theoretically coherent body of literature capable of supporting interdisciplinary conceptual reconstruction.

The Qur'anic corpus was selected purposively according to conceptual relevance rather than lexical similarity with the term growth mindset. Four criteria guided the selection of the passages. First, each passage had to contain a substantive conceptual entry point concerning human transformation, effort, reflection, or responses to difficulty. Second, the passages had to provide distinct but complementary dimensions relevant to human development and learning, rather than merely repeat the same conceptual theme. Third, their meanings had to be amenable to contextual interpretation through linguistic, historical, textual, and exegetical analysis. Fourth, the selected passages had to provide a sufficiently clear basis for subsequent conceptual dialogue with growth mindset and entrepreneurship education without presupposing that the Qur'an explicitly formulates the modern psychological construct. On this basis, Qur'an 13:11 was selected for self-transformation and transformative agency; Qur'an 53:39 for effort and process orientation; Qur'an 59:18 for reflection and future orientation; and Qur'an 94:5-6 for responses to difficulty, resilience, and hope. These passages were therefore selected because, taken together, they represent complementary dimensions of human development—agency, effort, reflective learning, and resilience—while remaining conceptually distinguishable. They were not categorized as "growth mindset verses." Instead, they were treated as primary textual sources whose meanings and contemporary significance could be examined independently before being brought into dialogue with growth mindset theory. The restriction to these four textual clusters was intended to maintain analytical depth and prevent the reconstruction from becoming an extensive but superficial collection of verses. The resulting four conceptual dimensions served as analytical categories rather than predetermined findings. Their final formulation was established only after textual and

interpretive analysis.

To ensure hermeneutical rigor and avoid anachronistic proof-texting, the interpretation of the selected Qur'anic passages employed the *ma'nā-cum-maghzā* approach developed by Sahiron Syamsuddin (Firdausiyah, 2021; Zulfa, 2023). The approach was considered appropriate because it enables the researcher to distinguish between the historical meaning of a Qur'anic passage and its contemporary significance while maintaining continuity between the two dimensions. The interpretive procedure proceeded through three interconnected analytical stages. First, the historical meaning (*al-ma'nā al-tārīkhī*) was reconstructed through linguistic and contextual analysis, including examination of key terms, textual structure, intertextual relationships, historical circumstances of revelation, and relevant classical and contemporary exegetical sources. At this stage, the analysis focused on what the passage communicated within its original textual and historical context rather than on its possible relationship with growth mindset theory. Second, the historical significance of each passage was determined by identifying the principal message, communicative orientation, and human problem addressed by the passage within its original context. This stage functioned as a bridge between the reconstructed historical meaning and the subsequent contemporary interpretation. Third, the contemporary significance (*al-maghzā al-mu'āṣir*) was derived by relating the established historical meaning and significance to contemporary questions concerning human development, learning, adaptation, resilience, and entrepreneurship education. Only at this final stage were the reconstructed Qur'anic constructs placed in a theoretical dialogue with contemporary growth mindset literature and entrepreneurship pedagogy. This procedure follows the central principle of *ma'nā-cum-maghzā*, which connects historical textual meaning with responsible contemporary significance (Firdausiyah, 2021). Importantly, growth mindset theory was not used to determine the meaning of the Qur'anic passages at either the historical or initial interpretive stage. Instead, the contemporary significance was established from the interpretive analysis and only subsequently placed in dialogue with educational theory. This distinction was maintained to minimize anachronism, selective interpretation, and confirmation bias.

Following the Qur'anic interpretation, an interdisciplinary conceptual reconstruction was conducted by systematically comparing the resulting Qur'anic constructs with the established dimensions of growth mindset and the pedagogical requirements of entrepreneurship education. The analytical comparison considered five interconnected elements: the Qur'anic text, its interpreted meaning, the resulting Qur'anic construct, its conceptual relationship with growth mindset, and its potential pedagogical implication for entrepreneurship education. The analytical trajectory can therefore be expressed as Qur'anic text → historical meaning → historical significance → contemporary significance → Qur'anic construct → dialogue with growth mindset → pedagogical implication. This sequence ensured that conceptual relationships were developed after interpretation rather than imposed upon the text in advance. For example, the self-transformation represented in Qur'an 13:11 was not automatically equated with a belief in malleable ability. Its interpretive significance was first established and was then examined in relation to agency, personal development, and adaptive learning within growth mindset theory. The same procedure was applied to effort and process, reflection and future orientation, and resilience in the selected passages. The comparison subsequently generated four preliminary conceptual relationships: transformative agency with an orientation toward personal development; effort and process with sustained learning and purposeful effort; reflective learning with self-evaluation and learning from experience; and resilience with responses to challenges and failure. Their pedagogical relevance was then considered in relation to adaptive learning, entrepreneurial experimentation, persistence, reflective

practice, and learning from failure in entrepreneurship education.

Analytical trustworthiness was maintained through interpretive and disciplinary triangulation. Interpretive triangulation involved comparing the Qur'anic text, linguistic considerations, historical context, and relevant classical and contemporary exegetical interpretations before establishing a conceptual claim. Disciplinary triangulation involved testing the resulting Qur'anic constructs against relevant literature in educational psychology and entrepreneurship education. This procedure was intended to prevent either Qur'anic interpretation or contemporary educational theory from dominating the reconstruction. Analytical consistency was further maintained through interpretive traceability: each Qur'anic construct had to remain traceable to the relevant textual passage, contextual evidence, and exegetical sources, while each claim concerning growth mindset and entrepreneurship education had to be supported by relevant scholarly literature. The analysis also distinguished explicitly between textual meaning, interpretive significance, conceptual analogy, and pedagogical implication. This distinction was essential because conceptual similarity between a Qur'anic construct and growth mindset does not establish theoretical identity between the two. The resulting framework was therefore treated as a theoretically reasoned proposition rather than an empirically validated model.

The methodological process ultimately produced a Qur'an-informed conceptual reconstruction of growth mindset for entrepreneurship education. The framework was derived through sequential engagement with contemporary literature, purposive Qur'anic textual selection, contextual hermeneutical interpretation, interdisciplinary comparison, and conceptual synthesis. The study does not claim empirical generalizability because it does not involve surveys, experiments, interviews, or other forms of primary human-subject data. Its contribution instead lies in developing a theoretically transparent framework that connects Qur'anic epistemology, contemporary interpretation, growth-oriented psychological development, and entrepreneurship education. The proposed framework can subsequently serve as a basis for empirical validation through quantitative, qualitative, or mixed-methods research examining its applicability to entrepreneurial learning and educational practice.

Results and Discussion

Results

The analysis identified five interrelated dimensions that constitute the proposed Qur'anic-informed reconstruction of Growth Mindset for Entrepreneurship Education: transformative agency, effort and process orientation, resilience and adaptive learning, reflective learning and future orientation, and ethical orientation. The First four dimensions emerged from the contextual interpretation of selected Qur'anic verses, while ethical orientation was identified as the normative dimension that directs the use of developing human capacities. The resulting reconstruction therefore moves beyond the identification of Growth Mindset as a belief in the developability of ability toward a broader developmental orientation involving action, effort, reflection, adaptation, and responsible use of capability.

The First finding concerns transformative agency, derived from the contextual interpretation of QS. al-Ra'd [13]: 11. The verse establishes a relationship between changes in human conditions and changes occurring within individuals and communities. The analysis of classical and contemporary exegetical sources indicates that the verse concerns the relationship between human conditions, internal transformation, and the actions associated with such transformation (al-Ṭabarī, 2000; Ibn Kathīr, 1999; Ibn 'Āshūr, 1984). Based on the *ma'nā-cum-maghzā* reading, the contemporary significance identified in this study is that human beings possess a role in initiating and participating in processes of

transformation rather than functioning solely as passive recipients of change (Firdausiyah, 2021). This finding is formulated as transformative agency, defined in this study as the capacity to recognize possibilities for change, assume an active position toward change, and direct action toward an improved condition.

The Second finding is effort and process orientation, derived from QS. al-Najm [53]: 39. The central textual element identified in the analysis is *sa'y*, which places human effort and action within the relationship between what individuals undertake and what they attain. Exegetical analysis indicates that the verse emphasizes human engagement in effort and action while maintaining the broader theological relationship between human agency and divine determination (al-Ṭabarī, 2000; Ibn 'Āshūr, 1984). The contemporary significance developed from this interpretation is that human development is processual rather than instantaneous. Capacity development involves sustained participation, effort, experience, and continued engagement. The resulting construct is therefore designated effort and process orientation, referring to an orientation toward continuous effort and engagement with developmental processes.

The Third finding concerns resilience and adaptive learning, identified through the interpretation of QS. al-Insyirah [94]: 5–6. The analysis places the verses within their context of reassurance and strengthening in response to difficulty. The verses do not establish a simple causal proposition that every difficulty automatically produces success. Instead, the interpretive analysis identifies a relationship between difficulty, persistence, hope, and continuation of meaningful effort (al-Ṭabarī, 2000; Ibn Kathīr, 1999; Ibn 'Āshūr, 1984). The contemporary significance derived from this reading is formulated as resilience and adaptive learning, referring to the capacity to maintain developmental orientation in difficult circumstances while adjusting responses according to experience. Difficulty is therefore positioned not as definitive evidence of incapacity but as a condition requiring continued response, adaptation, and learning.

The fourth finding is reflective learning and future orientation, derived from QS. al-Hasyr [59]: 18. The analysis identifies the expression *mā qaddamat li-ghad* as establishing an evaluative relationship between previous actions and future consequences. Classical exegetical interpretations associate the verse with human awareness of what has been prepared for the future and the necessity of evaluating one's actions in relation to subsequent consequences (al-Ṭabarī, 2000; Ibn Kathīr, 1999; Ibn 'Āshūr, 1984). The contemporary significance identified in this study is that development requires more than accumulated experience. Experience needs to be evaluated, interpreted, and used to guide subsequent action. The resulting construct, reflective learning and future orientation, therefore describes an iterative process in which experience generates evaluation, evaluation generates learning, and learning informs subsequent decisions.

The fifth finding concerns ethical orientation. Unlike the four preceding constructs, ethical orientation did not emerge as a separate textual category associated with one selected verse. Instead, it emerged from the integration of the four interpretive constructs and the analysis of the direction in which developing human capacities are used. The findings indicate that agency, effort, resilience, and reflection primarily describe how developmental processes occur, whereas ethical orientation determines the direction toward which those capacities are employed. Consequently, ethical orientation is positioned as a normative regulator rather than as a structurally parallel developmental process. In the resulting reconstruction, growth is not defined solely by an increase in capability but also by the responsible orientation of that capability. The integrated findings are summarized in Table 1.

Table 1. Qur'anic Constructs Identified in the Conceptual Reconstruction of Growth Mindset

Qur'anic Source	Primary Interpretive Focus	Construct Identified	Developmental Function
QS. al-Ra'd [13]: 11	Change in human condition and internal transformation	Transformative agency	Initiating and participating in change
QS. al-Najm [53]: 39	Human effort and <i>sa'y</i>	Effort and process orientation	Sustaining engagement in developmental processes
QS. al-Insyirah [94]: 5–6	Difficulty, reassurance, persistence, and hope	Resilience and adaptive learning	Responding and adapting to difficulties
QS. al-Hasyr [59]: 18	Evaluation of previous action and future consequences	Reflective learning and future orientation	Converting experience into subsequent learning and action
Integrated reconstruction	Direction and responsible use of developing capacity	Ethical orientation	Directing developmental capacity toward responsible action

The integration of these findings produces a five-dimensional conceptual structure. Transformative agency represents the initiating dimension of development; effort and process orientation represents sustained engagement; reflective learning and future orientation represents the processing of experience; resilience and adaptive learning represents the capacity to respond to difficulty and adjust action; and ethical orientation provides normative direction to the overall developmental process. The resulting structure does not position the five dimensions as empirically established causal variables. Rather, it represents the conceptual organization generated through the interpretation and synthesis of the selected Qur'anic materials.

The analysis further identifies a developmental sequence connecting the four process-oriented dimensions. Transformative agency establishes an orientation toward action, effort and process sustain engagement, reflection transforms experience into learning, and resilience supports continued adaptation when difficulties arise. These dimensions collectively produce a pattern of continuous growth. Ethical orientation operates across this sequence by directing the purposes and consequences of the developing capacity.

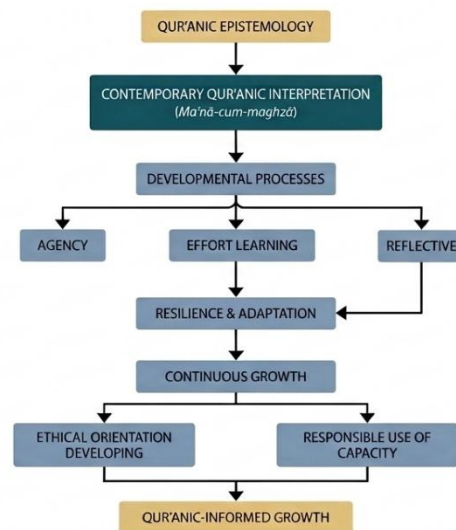


Figure 1. Proposed Structure of the Qur'anic-Informed Growth Mindset

The final finding concerns the contextual positioning of the reconstructed construct within Entrepreneurship Education. The analysis identifies five corresponding areas of educational application: agency-oriented learning, process- and effort-oriented learning, resilience and failure-based learning, reflective entrepreneurial learning, and ethical entrepreneurial learning. These areas are derived directly from the five reconstructed dimensions rather than treated as empirically tested pedagogical effects.

Agency-oriented learning corresponds to the capacity to initiate action and identify opportunities for change. Process- and effort-oriented learning emphasizes sustained engagement with experimentation, revision, and improvement. Resilience and failure-based learning emphasizes continued learning when entrepreneurial activities do not produce expected outcomes. Reflective entrepreneurial learning emphasizes evaluation of decisions, strategies, experiences, and subsequent actions. Ethical entrepreneurial learning incorporates consideration of responsibility and consequences into the use of entrepreneurial capabilities.

The resulting conceptual framework is therefore expressed as:

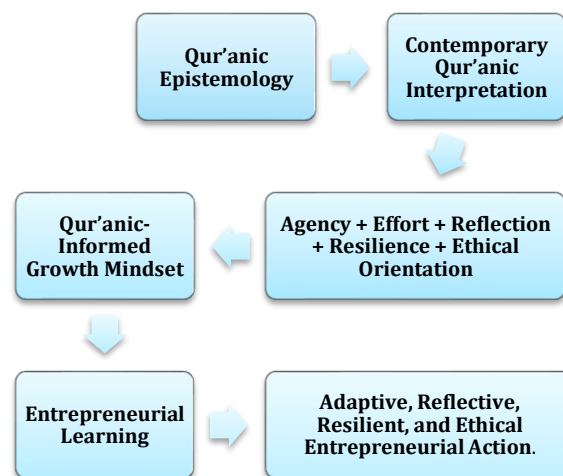


Figure 2. The resulting conceptual framework

The findings indicate that the proposed construct retains the central developmental

principle of Growth Mindset while extending its analytical scope. Growth is identified not solely as the belief that ability can develop, but as an integrated developmental orientation involving the initiation of change, sustained effort, reflective processing of experience, adaptive responses to difficulty, and responsible direction of developing capacity. The resulting framework is conceptual and interpretive; it does not constitute empirical validation of causal relationships among the identified dimensions.

Discussion

The findings of this study indicate that Growth Mindset can be conceptually reconsidered beyond its conventional emphasis on the belief that human abilities are developable. The reconstruction developed through contextual Qur'anic interpretation suggests that human development involves not only a belief about capability but also a process of agency, sustained effort, reflective learning, resilience, and ethical direction. This finding is particularly significant because empirical research has increasingly questioned the assumption that Growth Mindset interventions produce uniformly positive educational outcomes. Macnamara and Burgoyne (2023), for example, demonstrate that the overall effects of Growth Mindset interventions are relatively modest and become substantially weaker when publication bias is considered. Burnette et al. (2023) similarly indicate that the effects of mindset-oriented interventions depend on the characteristics of learners, intervention conditions, and the mechanisms through which mindset influences behavior. These findings suggest that Growth Mindset should not be treated as an isolated psychological variable but as part of a broader developmental ecology. The present study extends this argument by proposing that the explanatory scope of Growth Mindset can be strengthened when the belief in developable capability is connected to processes that explain how development occurs and to an ethical orientation that addresses why such development matters.

The First important implication concerns the position of transformative agency within the reconstructed framework. Conventional Growth Mindset primarily concerns an individual's understanding of whether ability is fixed or developable (Dweck & Yeager, 2019). The Qur'anic reconstruction developed in this study adds an action-oriented dimension by interpreting human transformation not simply as a change in perception but as an active engagement with conditions that require transformation. The significance of QS. al-Ra'd [13]: 11 therefore lies not in treating the verse as an equivalent of Growth Mindset, but in identifying a conceptual resource for understanding the relationship between internal transformation and human agency. This distinction is important because believing that one's capacity can grow does not necessarily mean that an individual will initiate meaningful action. The movement from belief in development to agency for development therefore represents one of the conceptual extensions proposed by this study. In Entrepreneurship Education, this distinction is particularly relevant because entrepreneurial learning requires students to move from recognizing opportunities to acting upon them. Entrepreneurship is consequently not adequately understood as a cognitive possession but as a capacity to transform ideas, respond to problems, and initiate action under uncertain conditions. The finding is consistent with the broader literature showing that Entrepreneurship Education is associated with the development of entrepreneurship-related human capital and entrepreneurial outcomes, although the strength and nature of these relationships vary across educational settings (Martin et al., 2013; Nabi et al., 2017).

The Second contribution concerns the interpretation of effort as a developmental process rather than merely an indicator of persistence. Growth Mindset literature

commonly emphasizes effort because individuals who believe abilities are developable are expected to be more willing to engage with challenging tasks and persist when difficulties arise (Dweck & Yeager, 2019). However, the Qur'anic reading of QS. al-Najm [53]: 39 allows effort to be conceptualized more broadly as a process of responsible engagement. The significance of sa'y is not reducible to the proposition that "hard work produces success." Such a reduction would oversimplify both the Qur'anic text and the educational meaning of effort. Instead, the finding suggests that developmental progress is inseparable from continued engagement with a process in which effort, experience, and responsibility interact. This interpretation is important for Entrepreneurship Education because entrepreneurial learning is inherently iterative. Students formulate assumptions, test ideas, encounter unexpected outcomes, revise strategies, and learn through repeated engagement. Thus, the educational value of an entrepreneurial project cannot be assessed solely by whether the final product succeeds. The learning generated through experimentation and revision may itself represent an important developmental outcome. This interpretation complements evidence that Entrepreneurship Education contributes to entrepreneurship-related human capital but does not guarantee uniform entrepreneurial outcomes across contexts (Martin et al., 2013; Nabi et al., 2017).

The Third dimension, resilience and adaptive learning, provides an important response to one of the limitations of treating Growth Mindset as a simple belief system. A growth-oriented belief may encourage persistence, but persistence by itself is not necessarily adaptive. An individual can persist with an ineffective strategy, continue pursuing an inappropriate objective, or interpret repeated failure as a reason to intensify effort without reconsidering the underlying assumptions. The Qur'anic reconstruction of QS. al-Insyirah [94]: 5-6 provides a different conceptual emphasis by locating difficulty within a broader horizon of perseverance, hope, and continued meaningful engagement. The resulting concept of resilience therefore involves more than endurance; it includes the capacity to respond to difficulty through adaptation. This distinction is compatible with the findings of Burnette et al. (2023), which suggest that the effects associated with growth-oriented beliefs depend on mechanisms and contextual conditions rather than on mindset alone. In Entrepreneurship Education, the distinction between persistence and adaptive resilience is particularly important because entrepreneurial failure frequently contains information about assumptions, markets, strategies, and decisions. Learning from failure therefore requires not simply continuing but determining what should be maintained, changed, or abandoned. The reconstructed framework consequently shifts resilience from "not giving up" toward continuing to learn while being willing to change one's response.

The fourth dimension, reflective learning and future orientation, further expands the conventional psychological understanding of Growth Mindset. The interpretation of QS. al-Hasyr [59]: 18 indicates that development involves a temporal relationship between previous actions and future consequences. Reflection therefore becomes a mechanism through which experience is transformed into learning. This finding is important because experience itself does not automatically produce development. Without reflection, repeated experience may reproduce the same assumptions and mistakes. The educational significance of this construct lies in its capacity to connect action with evaluation and subsequent improvement. Entrepreneurship Education provides an especially appropriate context for this process because entrepreneurial learning involves decisions whose consequences are often uncertain and whose outcomes may differ from initial expectations. Reflection allows students to examine why particular decisions were made, what assumptions were inaccurate, what evidence emerged from experience, and what should be changed in subsequent action. In this sense, reflective learning functions as a bridge between experience and capability development. The present framework therefore

suggests that Growth Mindset should not only encourage learners to believe that they can improve but should also provide them with a mechanism through which experience becomes a source of improvement.

Taken together, the four developmental dimensions suggest that the central limitation of a narrow Growth Mindset formulation is not that it is theoretically incorrect, but that it is insufficiently comprehensive for explaining complex educational development. Growth Mindset provides an important motivational orientation, yet entrepreneurial development requires an integrated process in which learners initiate action, sustain effort, evaluate experience, and adapt responses to difficulty. This interpretation helps explain why empirical effects of Growth Mindset interventions are not consistently large. If mindset is separated from the learning environment, pedagogical design, opportunities for action, and mechanisms for reflection, changing beliefs may not be sufficient to generate substantial behavioral or educational change (Macnamara & Burgoyne, 2023; Burnette et al., 2023). The present study therefore proposes a shift from mindset as an isolated belief toward mindset as a developmental orientation embedded in learning processes. This represents a substantive conceptual extension rather than a rejection of the original Growth Mindset construct.

The most distinctive contribution of the study, however, lies in the introduction of ethical orientation as the normative direction of growth. Agency, effort, resilience, and reflection can all be found in contemporary educational discourse, and none of them is exclusively Qur'anic. Their conceptual relevance therefore cannot by itself establish the distinctiveness of a Qur'anic-informed framework. The more substantive contribution lies in the argument that capability development requires a question of direction: toward what should human capability develop? Conventional Growth Mindset theory is primarily concerned with the malleability of ability and its implications for learning and motivation (Dweck & Yeager, 2019). It does not function as a comprehensive moral theory for determining whether the purposes toward which developing capabilities are directed are socially or ethically desirable. The Qur'anic perspective allows the developmental question to be situated within a broader framework of responsibility and consequences. Consequently, the study proposes that growth should not be evaluated solely by the magnitude of increased capability but also by the purposes and consequences associated with its use.

This ethical extension becomes particularly significant in Entrepreneurship Education, where the meaning of entrepreneurial success has often been associated with innovation, opportunity recognition, performance, and economic value creation. These outcomes remain important, but they do not exhaust the educational purpose of entrepreneurship. Entrepreneurial decisions can affect employees, consumers, communities, natural resources, and other stakeholders. A student may therefore become more capable of identifying opportunities and generating economic value while simultaneously producing harmful social consequences. The proposed ethical orientation addresses this tension by reframing entrepreneurial development from entrepreneurial performance toward responsible entrepreneurial development. The relevant pedagogical question consequently changes from whether students can create value to what value they create, for whom, through what processes, and with what consequences. This is where the present framework offers a distinctive contribution to Entrepreneurship Education: it connects developmental capability with normative responsibility rather than treating ethical considerations as an external addition to entrepreneurial competence.

The epistemological contribution of this study also deserves emphasis. The study does not claim that the Qur'an contains Growth Mindset theory in a premodern form. Such a claim would collapse the distinction between revelation and modern psychological theory

and risk producing anachronistic interpretation. Instead, the study employs *ma'nā-cum-maghzā* as a methodological bridge between historical meaning and contemporary significance (Firdausiyah, 2021; Zulfa, 2023). This methodological positioning allows Qur'anic interpretation and educational theory to remain analytically distinct while entering into constructive dialogue. The Qur'anic text is interpreted according to its linguistic and historical dimensions before its contemporary significance is considered; Growth Mindset then enters at the stage of conceptual dialogue rather than functioning as a predetermined interpretive template. This distinction is crucial because it protects the analysis from proof-texting while simultaneously allowing Qur'anic studies to contribute to contemporary educational theory. The resulting framework should therefore be understood as Qur'anic-informed, rather than "Islamicized," Growth Mindset.

This epistemological position constitutes a significant novelty in relation to earlier attempts to connect Growth Mindset and the Qur'an. Existing work has begun to identify correspondences between Growth Mindset and Qur'anic teachings concerning human development, effort, and resilience (Izzan, 2023). The present study moves beyond correspondence by asking how those elements can be reconstructed into an integrated conceptual framework for a specific educational domain. The novelty consequently lies in three interconnected movements: from identification to reconstruction, from psychological belief to developmental process, and from individual development to ethically oriented entrepreneurial action. This shift is particularly important because simply demonstrating that a Qur'anic verse contains a value resembling a contemporary psychological concept does not yet constitute theoretical development. The contribution becomes stronger when the interpretation generates a coherent conceptual architecture that can address an identified limitation within contemporary educational theory.

The reconstructed framework also has implications for Islamic educational contexts, including Madrasah Ibtidaiyah, although the present study is situated specifically within Entrepreneurship Education and does not empirically test the framework at the elementary level. At the pedagogical level, the five dimensions can inform age-appropriate learning experiences in which students are encouraged to initiate constructive action, appreciate effort and process, reflect on experience, respond adaptively to difficulty, and consider the consequences of their actions. In Madrasah Ibtidaiyah, such principles could be integrated through project-based activities, collaborative problem solving, reflective learning journals adapted to children's developmental levels, simple entrepreneurial simulations, and activities connecting economic creativity with social responsibility. The emphasis should not be placed on introducing Growth Mindset terminology to young learners, but on cultivating developmental habits through pedagogical experiences. This distinction is important because the framework is fundamentally developmental and ethical rather than merely terminological.

The findings also imply that entrepreneurship pedagogy should reconsider the meaning of failure. Within a narrowly performance-oriented educational model, failure may be treated primarily as an undesirable outcome. Within the reconstructed framework, failure becomes educationally meaningful when it produces reflection, adaptation, and improved subsequent action. Nevertheless, the study does not suggest that every failure is inherently beneficial. Failure becomes developmental only when learners receive sufficient opportunity and pedagogical support to interpret what happened, identify relevant causes, revise strategies, and make responsible decisions. This qualification is consistent with the broader evidence that educational outcomes depend on context and implementation rather than on psychological beliefs in isolation (Macnamara & Burgoyne, 2023). Consequently, the proposed framework should not be translated into a simplistic pedagogical prescription that students merely need to "think positively" when facing difficulties.

Several limitations should be acknowledged. First, the study is a conceptual interdisciplinary literature-based investigation, and therefore its findings do not establish empirical causal relationships among agency, effort, reflection, resilience, ethical orientation, and entrepreneurial outcomes. The proposed sequence should not be interpreted as a validated structural model. Second, the selection of Qur'anic verses is purposive and conceptually focused. Other verses, exegetical traditions, or methodological approaches could produce alternative conceptualizations. Third, the use of *ma'nā-cum-maghzā* necessarily involves interpretive judgment, even when historical, linguistic, and exegetical evidence are considered systematically. Fourth, ethical orientation remains conceptually broader than a measurable psychological construct and requires further clarification before empirical operationalization. These limitations do not invalidate the framework; rather, they define its current status as a conceptual proposition requiring subsequent empirical examination.

Future research should therefore move in at least three directions. First, qualitative studies in Entrepreneurship Education could examine how students and educators experience the five proposed dimensions in authentic learning environments. Second, instrument-development studies could investigate whether agency, effort and process orientation, reflective learning, resilience and adaptive learning, and ethical orientation can be operationalized as distinguishable but related constructs. Third, quantitative or mixed-method research could test whether the reconstructed framework explains entrepreneurial learning, entrepreneurial readiness, adaptive behavior, or responsible entrepreneurial action better than conventional Growth Mindset measures alone. In Islamic educational settings, subsequent studies could also investigate how the framework can be translated into developmentally appropriate pedagogical practices in *Madrasah Ibtidaiyah* and other levels of Islamic education.

Overall, the discussion demonstrates that the principal contribution of the study is not the claim that Growth Mindset exists within the Qur'an, but the proposition that Qur'anic interpretation can provide an epistemological and normative resource for reconstructing how human developmental capacity is understood in contemporary education. The resulting Qur'anic-informed Growth Mindset retains the central insight that capability is developable while extending it through transformative agency, sustained effort, reflective learning, resilience and adaptation, and ethical orientation. Within Entrepreneurship Education, this reconstruction shifts the educational objective from producing individuals who merely believe that they can improve toward developing learners who can act, learn, adapt, reflect, and direct their developing capabilities toward responsible action. The framework therefore offers a conceptual bridge between Qur'anic studies, educational psychology, and Entrepreneurship Education while remaining explicit about its present status as a theoretically grounded proposition rather than an empirically validated model.

Conclusion

This study demonstrates that Growth Mindset can be conceptually reconstructed through an interdisciplinary dialogue among contemporary Qur'anic interpretation, Growth Mindset theory, and Entrepreneurship Education. The contextual reading of selected Qur'anic verses generates four interconnected developmental constructs -agency, effort, resilience, and reflective learning - that extend the conventional understanding of Growth Mindset beyond the belief that human abilities are developable. The reconstruction positions growth as a developmental process involving intentional action, sustained effort, experiential learning, adaptation to difficulty, and reflective evaluation.

The study further identifies ethical orientation as the distinctive normative dimension

of the proposed framework. Unlike the conventional formulation of Growth Mindset, which primarily addresses the possibility of developing human abilities, the Qur'anic-informed reconstruction also considers the direction and responsibility associated with such development. The resulting Qur'anic-Informed Growth Mindset therefore integrates agency, effort, reflective learning, resilience, and ethical orientation, with their application in Entrepreneurship Education directed toward adaptive, reflective, resilient, and responsible entrepreneurial action. This formulation contributes conceptually by shifting the meaning of growth from capacity expansion alone toward the intentional and ethically oriented development of human capability.

Practically, the framework provides a conceptual basis for Entrepreneurship Education to move beyond knowledge transmission toward learning environments that integrate action, experimentation, effort, reflection, adaptation, and ethical decision-making. However, the proposed framework remains a conceptual proposition derived from interdisciplinary literature and Qur'anic interpretation rather than an empirically validated model. Future research should therefore develop and validate instruments for the five proposed dimensions and examine their relationships with entrepreneurial learning and entrepreneurial outcomes through quantitative, qualitative, or mixed-method designs across diverse educational contexts.

References

- Aji, N. P. (2022). Metode penafsiran Al-Quran kontemporer: Pendekatan ma'na cum maghza oleh Dr. Phil. Sahiron Syamsuddin, MA. *Humantech: Jurnal Ilmiah Multidisiplin Indonesia*, 2(Special Issue 1), 250–258.
<https://doi.org/10.32670/ht.v2iSpesial%20Issues%201.1143>
- Burnette, J. L., Billingsley, J., Banks, G. C., Knouse, L. E., Hoyt, C. L., Pollack, J. M., & Simon, S. (2023). A systematic review and meta-analysis of growth mindset interventions: For whom, how, and why might such interventions work? *Psychological Bulletin*, 149(3–4), 174–205. <https://doi.org/10.1037/bul0000368>
- Dweck, C. S. (2006). *Mindset: The new psychology of success*. Random House.
- Dweck, C. S., & Yeager, D. S. (2019). Mindsets: A view from two eras. *Perspectives on Psychological Science*, 14(3), 481–496.
<https://doi.org/10.1177/1745691618804166>
- Firdausiyah, U. W. (2021). Urgensi ma'na-cum-maghza di era kontemporer: Studi penafsiran Sahiron Syamsuddin atas Q 5:51. *Contemporary Quran*, 1(1), 29–39.
<https://doi.org/10.14421/cq.2021.0101-04>
- Hasan, M., Muchtar, S., Nurjannah, Kardoyo, & Sulistyowati, R. (2026). Investigating the role of entrepreneurship education on the entrepreneurial readiness of Generation Z

- students: Why are growth mindset and positive psychological capital important? *Journal of Education for Business*, 101(1), 10–18.
<https://doi.org/10.1080/08832323.2025.2592955>
- Ibn ‘Āshūr, M. al-Ṭ. (1984). *Al-Taḥrīr wa al-tanwīr. Al-Dār al-Tūnisiyyah li al-Nashr.*
- Ibn Kathīr, I. ibn ‘U. (1999). *Tafsīr al-Qur’ān al-‘Azīm. Dār Ṭayyibah.*
- Izzan, A. (2023). Menggali konsep growth mindset dalam Al-Qur’an: Strategi Qur’ani mengatasi kecemasan dan pengembangan pribadi. *Al-Bayan: Jurnal Studi Ilmu Al-Qur’an dan Tafsir*, 8(2). <https://doi.org/10.15575/al-bayan.v8i2.38658>
- Macnamara, B. N., & Burgoyne, A. P. (2023). Do growth mindset interventions impact students’ academic achievement? A systematic review and meta-analysis with recommendations for best practices. *Psychological Bulletin*, 149(3–4), 133–173.
<https://doi.org/10.1037/bul0000352>
- Nabi, G., Liñán, F., Fayolle, A., Krueger, N., & Walmsley, A. (2017). The impact of entrepreneurship education in higher education: A systematic review and research agenda. *Academy of Management Learning & Education*, 16(2), 277–299.
<https://doi.org/10.5465/amle.2015.0026>
- Passarelli, M., & Bongiorno, G. (2025). Is it the time to reshape entrepreneurship education? State-of-the-art and further perspectives. *International Entrepreneurship and Management Journal*, 21, Article 61.
<https://doi.org/10.1007/s11365-025-01071-y>
- Rauch, A., & Hulsink, W. (2015). Putting entrepreneurship education where the intention to act lies: An investigation into the impact of entrepreneurship education on entrepreneurial behavior. *Academy of Management Learning & Education*, 14(2), 187–204. <https://doi.org/10.5465/amle.2012.0293>
- Sisk, V. F., Burgoyne, A. P., Sun, J., Butler, J. L., & Macnamara, B. N. (2018). To what extent and under which circumstances are growth mind-sets important to academic achievement? Two meta-analyses. *Psychological Science*, 29(4), 549–571.
<https://doi.org/10.1177/0956797617739704>
- Sudirman, Z., Fadhilah, N., & Alimin, M. (2024). Konstruksi metode penafsiran double movement dan ma’nā-cum-maghzā: Implikasi terhadap tafsir kontemporer. *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir*, 4(1), 432–451.
<https://doi.org/10.19109/jsq.v4i1.25761>
- Syamsuddin, S. (2017). *Hermeneutika dan pengembangan ulumul Qur’an. Pesantren Nawasea Press.*
- Ṭabarī, M. ibn J. al-. (2000). *Jāmi’ al-bayān ‘an ta’wīl āy al-Qur’ān. Mu’assasat al-Risālah.*
- Yeager, D. S., Hanselman, P., Walton, G. M., Murray, J. S., Crosnoe, R., Muller, C., Tipton, E., Schneider, B., Hulleman, C. S., Hinojosa, C. P., Paunesku, D., Romero, C., Flint, K., Roberts, A., Trott, J., Iachan, R., Buontempo, J., Man, A., Carvalho, C. M., & Dweck, C.

- S. (2019). A national experiment reveals where a growth mindset improves achievement. *Nature*, 573, 364–369. <https://doi.org/10.1038/s41586-019-1466-y>
- Zulfa, I. (2023). Sahiron Syamsuddin's contributions to the methodological discourse of Al-Qur'an interpretation in Indonesia. *TAFSE: Journal of Qur'anic Studies*, 8(2), 141–152. <https://doi.org/10.22373/tafse.v8i2.20133>