

Islamic Spiritual Entrepreneurship in Shaping Coastal Community Typology in Indonesia

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Abstract:

This research discusses Islamic Spiritual Entrepreneurship in shaping the typology of coastal communities in Indonesia. The main problem that became the focus of the study in this study was how Islamic spiritual entrepreneurship in shaping the typology of coastal communities in Indonesia? The approach used in this study is ethnographic approach by data collection through observation and interview of sociocultural phenomena. As for exploring a holistic understanding of data and theory, the analysis used is domain analysis. The results of this study are strengthening and finding the concept of Islamic Spiritual Entrepreneurship in coastal communities. This concept is used by entrepreneurs in running their business, so that it becomes a typology and characteristic for people in coastal areas of Indonesia, therefore, constructive criticism and suggestions are expected from readers to further refine this research. This study concluded that Islamic Spiritual entrepreneurship run by entrepreneurs and society varies. Entrepreneurs have a high spirituality in running their business, because it is supported by a religious family environment and entrepreneurial experience since the age of adolescence. There are also entrepreneurs with poor family conditions, but make them have a strong fighting power and never give up in building and developing a business. Along with the development of his business makes them have a high spirituality.

Keywords: Islamic Spiritual; Entrepreneurship; Coastal Communities

Introduction

One that affects the growth and economic development can be seen from the growth of entrepreneurship in each Country. According to the data covered by the Indonesian Franchise and Licensing Association (IFLA), which refers to the Ministry of Industry data, Indonesia still needs at least 4 million new entrepreneurs(Ulya, 2019). The ratio of entrepreneurs in Indonesia is still around 3.1% of the population, far behind compared to the number of entrepreneurs in other countries, such as Japan, China, Malaysia, Singapore, and Thailand, which are already above 4%. The government must actively encourage various

investments, both domestic investment and technology transfer, to add new entrepreneurs(Martinez, 2011). Because only by increasing the number of entrepreneurs, then economic problems can be minimized.

The entrepreneur is an agent of strategic economic change so that Indonesia can change from a lower middle-income country to an upper-middle-income country. Entrepreneurial groups or entrepreneurs are known as human capital that has a role in advancing the economy(Shuwei et al., 2019). An entrepreneur is a profession that can be a solution for eliminating cases related to corruption in the current era. An

entrepreneur can also be said as a business practitioner who will indeed give a lot of breath of life, contribute to a society that deficits funds and needs work.

Nowadays, entrepreneur discourse has spread everywhere, and even many have followed up with real business in the field. Entrepreneurship seminars and training continue to grow and encourage the birth of entrepreneurs. This is also followed by the development of various entrepreneur communities in various regions. However, some entrepreneurs are trapped solely looking for material wealth regardless of religious values and ethics, and spiritual teachings as an element of controlling the activities carried out in doing business, so this will lead to acts of liberalization hedonism, socialization capitalization, and economic communism as happened before the existence of the Islamic economic system.

The consequences of entrepreneurial actions without basing on the spiritual will have a severe impact on the community's life, and economic well-being will cause instability between the value of materialism and spiritualism. The social inequalities described above show an entrepreneurial system that is not based on a paradigm that views human beings as whole beings who have material and spiritual needs. To realize the fulfillment of two needs in a balanced manner, then human beings must carry out spiritual in the life of entrepreneurship (Cenamor et al., 2019). This concept of spiritual Islamic will give rise to good qualities in human beings. Good attributes in man are a spark of divine attributes that are ingrained in the hearts of men, among others, is Faith in God, Piety in God the nature of patience, love and compassion, gratitude, *ihlas*, peace, *ridla*, forgiveness, *shiddiq* (honest), *amânah* (responsible), *tabligh* (conveying), *fathanah* (intelligent), remembrance and prayer, and *tawakkal* (Latif, 2017).

According to Syahrial (Syahrial, 2012), Islamic spiritual entrepreneurship is the

awareness of the self's nature that there is unity between the entrepreneur and the holy Dzat that gives rise to the spirit of entrepreneurship to seek worldly benefits seek the spirit of God Almighty. According to Veithzal, Islamic spiritual entrepreneurship is a business that can control themselves, rooting the orientation of doing business to Allah Almighty based on the spirit of worship to Him to build good relations with God and good relations with humans.

According to Hijriah (Hijriah, 2016) Islamic Spiritual Entrepreneur, people run their business while considering Islamic ethical and religious values. While according to Gine (Bensaid et al., 2014), Islamic Spiritual Entrepreneur is the management of religious activities with patterns and styles of entrepreneurs who have a strong foundation of Islam, strong faith, and high faith. According to Antonio (Antonio, 2018). Islamic spiritual entrepreneurship is an entrepreneurial activity carried out and exemplified by the Prophet Muhammad saw principled on the value of religious spirituality so that in the process of implementing it enriched with honesty, trust, *fathanah*, *tabligh*, and firmly held promises, beliefs, motivation to work hard, entrepreneurial orientation to earn a lawful income, be useful when selling, buying, or making statements, as well as other noble traits.

Based on the description above, the author is interested in choosing a research place in the Ujung Pangkah subdistrict and Panceng Sub-district of Gresik Regency of East Java Indonesia using an ethnographic approach (Creswell, 2014; Koentjaraningrat, 2015). Sociology and anthropology are an effort to understand religion by looking at religious practices that grow and develop in coastal communities. As summarized in the values, personality, spiritual, culture, and entrepreneurship inherent in coastal communities in Gresik Regency, East Java, Indonesia (Zulaiha, 2017)

2.Literature Reviews

The study library is meant to determine how much scientific contribution in this research and how many others have discussed the problems studied in this study. Research conducted by Adamu, Kedah & Osman-Gani(Adamu et al., 2011)." Spirituality in Entrepreneurship from Islamic Perspectives: A Conceptual Analysis on the Effects on Entrepreneurial Motivation and Social Responsibility" produces spirituality in entrepreneurship as emerging areas of interest have begun to generate attention from management scholars.

Research conducted by Mubarak, Rahman, Yaacob (Mubarak et al., 2014)with the theme "Spirituality In Islamic Entrepreneurship: Motivation and Achievements Of Successful Entrepreneurs In Kelantan." This research produces spirituality as a vital aspect in the context of Islamic entrepreneurship. Malay entrepreneurs' achievements associated with their attitude as one of the influential factors in many ways derived from internal religious values as the final solution. Research conducted by Grine(Bensaid et al., 2014), Islamic spirituality, and entrepreneurship: A case study of women entrepreneurs in Malaysia, This study explores the influence of Islamic spirituality on the entrepreneurship of Muslim women in Malaysia, showing the effects of spirituality on their careers, business ventures, and general entrepreneurial behavior.

Spirituality plays a vital role in prioritizing family and life needs, motivation, social responsibility, and decision-making of Muslim women entrepreneurs in Malaysia. Research conducted by Nafis(Nafis, 2016), with the theme "Spiritual Entrepreneur," the results of this research resulted that entrepreneurs who combine professionalism and spirituality will produce worldly and afterlife benefits. Hijriyah(Hijriah, 2016) researched with the theme "Islamic Spirituality in Entrepreneurship." This research produces

seven elements of spiritual intelligence according to Islamic perspective, namely faith, holiness, morality, *shiddiq* (honest), *amânah* (responsible), *tabligh* (conveying), *fathânah* (intelligent), discipline, visionary, and empathy. Antoni (Antoni, 2014) researched the theme " Muslim Entrepreneurship: building Muslim Preneur Characteristics with the knowledge-based economy approach." Before training and after training. Entrepreneurial interest has increased after training.

3.Methods

This research belongs to the research category with qualitative approach using the ethnographic method(Djunaidi & Almanshur, 2012). In this study, the main instrument is the researchers themselves (human instruments), to find data by interacting symbolically with informants/subjects studied. Then the author uses observation techniques and interviews. In the collection of data through this interview, the author uses in-depth interviews. The process of sorting data, preparing data into patterns, categories, and basic descriptive units. There are two types of analysis, namely domain analysis and taxonomy, domain analysis is namely obtaining an overview and thorough picture of the research object or social situation.

.Results

Research conducted by Rulindo and Achour(Achour, 2015; Rulindo, 2002) with the theme Spirituality, Religiosity, and Economic Performances of Muslim Micro-Entrepreneurs. The study found that micro-entrepreneurs who had higher spirituality levels were generally more prosperous than those with lower spirituality levels. Research conducted by Shehu, Ahmad, (Shehu & Hayati, 2015) " Islamic Entrepreneurship in the Light of Maqasid Al-Shari'ah: A Critical Review." This research resulted in five discussions, one resulting in the form of the Islamic entrepreneurship concept. Two characteristics of Islamic entrepreneurship. Three produce definitions and characteristics of Maqasid al-Shari'ah. Four

integrate maqasid al-Syari'ah with characteristic Islamic Entrepreneurship in its theory and concept. Five conclusions.

Research conducted by Sirine with the theme "(Sirine & Kurniawati, 2018)Spiritual Entrepreneur." This research resulted in the necessity to fortify the spiritual for entrepreneurs to be sustainable (survive) and long-lived. Because by applying spiritual values, entrepreneurs are not caught up in harmful practices and, contrary to regulations, both state and religious regulations.

4.1.The Condition of the Community of Ujung Pangkah Subdistrict

Ujung Pangkah is a sub-district located on the west and north sides of Gresik regency. On the south side is a village with the potential of ponds, limestone soil and moorland, while on the north side are villages located on the shoreline of java sea. Based on the condition of Ujung Pangkah natural resources, this is what makes most of the professions of the community as fishermen, factory workers, farmers, farmers, farmers, farmers, and entrepreneurs. The character of the entrepreneur is *gusjigih*, a person who meets good criteria, hajj and rich. Those three things become a kind of inherent characteristic in businessmen in Ujung Pangkah. Religious piety in Ujung Pangkah, one of the measures used is hajj. Because the symbolization that a person who has reached the level of review of course ideally has passed various previous stages, namely creed, prayer, fasting and zakat. In addition, the entrepreneurs of Ujung Pangkah are famously tenacious, diligent and thrifty in entrepreneurship.

When the majority of traders continue to carry out trading activities, some traders choose to leave their trades and perform congregational prayers in the mosque. They do not fear losing their sustenance because they are left praying and believe that if it is sustenance, it will come alone. They

believe that the sustenance has been arranged by Allah, even if they continue to

sit waiting for the merchandise but at that time have not sustenance, surely no buyers will come. This happens to traders, workers, employees and managers of BUMDES. When the author met with Mr. Qalip as the head of BUMDES, he said that BUMDES is not an effort to get a high profit, so in order to succeed in the development of business units, a high spirit of sincerity is needed with the intention of helping the people in Delegan village. To improve economic welfare will certainly come directly proportional to the achievement of BUMDES. Among the business units that can be implemented are: (a) cooperatives; (b) the place of production of fish crackers; (c) shop or stand souvenirs krupuk fish; (d) fish ponds.

The principles in building a business unit in the form of BUMDES are as follows: (1) the business unit is not privately owned but jointly owned, the leadership is not entitled to take sectoral policies related to financial management: (2) philosophize the absolute good administration to maintain trust, there must be regular reports and deliberations by BUMDES management leaders related to the development of business units; (3) recruit human resources who are field experts and come from local villages so that communication can run smoothly; (4) pay attention to the legality of business entities to optimize existing opportunities (5) to form a solid team to monitor the development of business units. (6) And the most important thing is to feel always supervised by Allah SWT in running and developing this BUMDES.

4.2.Crab Business form wit Domain Analysis

Results of domain analysis from crab entrepreneurs can be seen in table 1.

Table 1. Results of domain analysis crab entrepreneurs

Indicators	Semantic	Term Covered
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	relationships	
High spirit of business building. The courage to take risks. Responsible. Be honest. On time to get in and out of work.	Character	Crab entrepreneurs
Business profit 75% for the company. 2.5% is given to fishermen. 5% is given to both parents. 2% for orphans and the poor. 13% for green shell business operations. Pray before work. <i>Muhasabah</i> , pray together every Thursday. Working together among fishermen In cooperation with the steamers, market stands, and restaurateurs.	Character	Goal
The fishermen get a salary according to the catch sold to H. Zaim by using the system trading laws. Salary for crab managers adapted to the processed	Results	The work of the fishermen
Posted to steamer in Paciran pay later. Mutual respect between the two sides. Use payments traditional and manual. Not using the system conventional payments (credit cards, e-banking) to avoid interest.	Methods	Achieving goals

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Shrimp Spear business form based on domain analysis.

Table 2. Results of domain analysis

The results of domain analysis on Shrimp Spear business can be seen in table 2.

Indicators	Semantic relationships	Term Covered
Salaries are given once a week. Salaries are given according to the day of entry. Salaries are given every Friday while conduct an evaluation. The fishermen are also can take a salary first or debt before the salary period	Methods	Give a salary
Mandatory Discipline in work. Pray before you start work. Directing, motivating and assisting fishermen on the how to take good and correct care of shrimp.	Type	The actions of the businessman

Evaluate every Friday.		
The fishermen who manage the ponds. Pray before leaving for the pond. Instilling in fishermen to intention of worship in work. Give greetings when you meet the fishermen.	Characteristics	The actions of the fishermen's
80% as a profit for shrimp farm owners. 2.5% to pay zakat 2.5 percent for residents who around the shrimp pond. 5% is allocated to his parents. 5% for infaq and sodaqah. 5% for citizens' needs PangkahWetan community.	Characteristics	Profit distribution

.Business Form Krupuk shrimp with domain analysis.

Table 3. Results of domain analysis

The results of domain analysis on Krupuk Shrimp business can be seen in table 3.

Indicators	Semantic relationships	Term Covered
Basic salary received by employees every two weeks. There's a transport money and eat. There is incentive money and bonus for those who achieve shrimp krupuk production target.	Methods	Give salary
Instilling intentions to work for worship of God. Disciplined in entry and come home from work according to working hours. Say hello when meeting with the employees. Required to read <i>Bismillah</i> and <i>Sholawat</i> before starting work. Meetings and evaluations every Friday.	Characteristics	Businessman
Working to obtain the good pleasure of God. Working together to shore up obligation to earn a family living. Grateful to God. Have the understanding that working together means <i>jihad</i> in the way of God.	Characteristics	Employee actions

Conclusion

Ujung Pangkah and Panceng Districts, Gresik District, East Java Indonesia are districts that have many human resources as

entrepreneurs—evidenced by the existence of a form of entrepreneurship and entrepreneurs in every village. Meanwhile, the forms of entrepreneurship and entrepreneurship are divided into two

categories. The form of entrepreneurship and entrepreneurs who do not base their entrepreneurial activities on spiritual principles, so that what is seen is producing and producing entrepreneurial products. An entrepreneur obtains this entrepreneurial product by utilizing existing natural resources and natural resources that are not available depending on its ability to see a business opportunity. The forms of entrepreneurship are plantations, animal husbandry, fisheries, aquaculture and trade, sea fish food stalls, and rice mills.

The form of entrepreneurship and entrepreneurs who always base their entrepreneurial activities on spiritual principles or spiritual entrepreneurship. Among the things that can be seen are capital, the production process, the rules implemented, and the profit distribution process. The capital to form a business is independent capital and avoids capital from bank loans because of additional return conditions. The process of producing entrepreneurial products is that the products are halal, produced in a halal manner, and the waste does not disturb the surrounding community.

While the business's profits are given 2.5 percent to the poor as zakat *maal*, given *shadaqah* to parents, and the rest is used for company operations. The forms of entrepreneurship are shrimp pond business, crab business, shrimp cracker business, green shellfish business, fish paste business, fish crackers, tempeh chips, t-shirt convection CindeLaras café business.

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