

Moslempreneurship: Nurturing the entrepreneurial behaviour of Islamic Boarding School students in Indonesia

¹Segaf

¹*Department of Islamic Banking, Faculty of Economy, Universitas Islam Negeri Maulana Malik Ibrahim Malang Indonesia, segaf@pbs.uin-malang.ac.id*

Abstract

The research background is based on the unique characteristics of research site and their importance concern to entrepreneurial behavior of moslem entrepreneurs in Indonesia. The research background directing to a question what are their perception of entrepreneurial behavior meaning? What entrepreneurial behavior needed according to pesantren's perspective.

Research setting in Riyadlul Jannah Islamic Boarding School (so called pesantren) Indonesia for their uniqueness which is integration concept between Islam and entrepreneurship, public transparency, operational independency, and national role. Hence the research design is single case study and participant observation is chosen to collect data. The key informants decided purposively which is the head of pesantren (so called Kyai), continued by snowball method to reach the purpose of study based on data from informants.

The findings of this study show the pesantren's perception that the meaning of entrepreneurial behavior is amal shaleh (pious action) of entrepreneurship that are framed with al akhlaq al kareemah (noble morals). Al akhlaq al kareemah is principals in Al-Qur'an that represented by the behavior of The Prophet Muhammad pbuh. The entrepreneurial behavior of pesantren consists of 21 amal shaleh which are grouped into personal behavior, social behavior and spiritual behavior. Personal behavior consists of 12 amal shaleh, namely professional, tough, good prejudice, hard work, smart work, modest lifestyle, independent, responsive, enthusiastic, efficient, saving and willing to learn continuously; social behavior consists of 6 amal shaleh, namely generous, compassionate, cooperative, respecting business colleagues, developing spouse support and nurturing the spirit of nationalism and spiritual behavior consists of 3 amal shaleh, namely zuhud, wara' and tawakkal after ijtihad.

Keywords: Islamic entrepreneurial behavior, pesantren.

1. INTRODUCTION

There is a strong statement for the role of pesantren to a human behavior which is the mental fortress of defense from century to century (Natsir, 2008). Pesantren use Al-Qur'an, Hadits and Kutubus Salaf (classical Islamic books) as life guidance. They follow Prophet Muhammad pbuh. Mission to create human good behavior (Al Bukhari, 2000; An

Nawawi, 1995). According to Islam, a good entrepreneurial behavior creation is a noble mission for seeking the pleasure (Ridha) of Allah (As Syaibani, 1986).

Islamic boarding school is Islamic education institution in boarding system or dormitory in a many terminology. Pesantren is common term used in Java Indonesia, some area use arabic school, and for Sumatera Island such as

Minangkabau and Aceh call it as *dayah* (Dhofier, 1982; Usman et al., 2016) in Malaysia and Southern of Thailand call it as *pondok* (Hashim et al., 2011; Porath, 2014). The term *kuttab* use it in Egypt, *medresse* in Turki (Zakaria, 2010) and *madrasah* in Nigeria (Hashim et al., 2011). But for last two countries unable to survive by modernization. This is a different situation with *pesantren* in Indonesia that not only survive but also contribute to the country in a few century before independence day of Indonesia until now (Zakaria, 2010).

The survival of *pesantren* shows that the institution has a flexibility in a different situation, including modern era. The situation against a research from Clifford Geertz stated about 60 years ago that *pesantren* will unable to survive to face modernization (Lukens-Bull, 2001). As a private institution, *pesantren* survival also in term to fulfill their economic needs by opening business unit such as *Pesantren Sunan Drajat Lamongan* (Ahsan et al., 2016; Indrawati, 2014), *Pesantren Sidogiri Pasuruan* (Setiawan & Nimran, 2013), *Pesantren Riyadlul Jannah Mojokerto* (Muhaimin, 2014) etc.

Entrepreneurship is importance to *pesantren* for their competitiveness and performance (Rofiaty, 2019). A creative entrepreneurship is needed recently of chaotic situation for Covid 19 pandemic with the advancement of information technology (Minai et al., 2021). Eventhough *pesantren* is believed as effective institution in implementing humane entrepreneurship by applying spiritual approach as one of their important component (Anggadwita et al., 2021) but there is hesitancy of *pesantren* role in term of economic role (Mohd Nor et al., 2017) and lack of structural and teaching aspects about conducting blended learning in chaotic situation such as covid 19 pandemic (Hanafi et al., 2021).

Pesantren that have concern in entrepreneurship is expected to play importance roles in society as well in producing moslem entrepreneur. Since there is a favor from bank industry to choose religious customers than counterparts (Du & Zeng, 2019). Jiang et al. (2015) shows that firms founded by religious entrepreneurs

have lower leverage and less investment infixed and intangible assets compared to firms founded by nonreligious entrepreneurs. The opposite result comes from (Zhang & Liu, 2021) shows that religious entrepreneurs engage in unproductive activities so as to reduce institutional risks in their business operations causing devote more of their resources, both in terms of money and time. *Pesantren* graduate is expected to be knowledgeable in Islam and self sufficiency including in economy (Izfanna & Hisyam, 2012; Roslan Mohd Nor & Malim, 2014). Meanwhile Guerin research in Nilan (2009) hesitate of *pesantren* graduate to enter a competitive work for lack of skills. Hence there is urgency to provides the missing link between graduates' entrepreneurial intention and its actualization (Shamsudin et al., 2018).

Pesantren Riyadlul Jannah Mojokerto has a unique characteristics compare to other *pesantren* which are implementation of integration between entrepreneurship and *pesantren*, openness concept, economic self sufficiency and national economic roles. The unique characteristics lead them to an award given by Majelis Ulama Indonesia (Indonesian Islamic Scholar Council) as the new economic stream in Indonesia. Surprisingly, the earlier research eventhough shows high interest on entrepreneurial behavior in religious perspective but nothing really shows religious entrepreneurial behavior. Just alike Corrêa et al. (2017) conducted a research based on five entrepreneurial behavior which are innovation, proactivity, competitive aggressiveness, risk-taking, autonomy with 20 Neopentecostal pastors in developing church. Hence it is challenging to study the *pesantren* perception of entrepreneurial behavior meaning and what entrepreneurial behavior needed according to *pesantren's* perspective.

2. Literature Review

Entrepreneurial behavior consider at individual behavior not organization behavior, hence it is a study of human behavior eventually results in the creation of innovations, new competition,

new jobs, and new revenue streams (Bird & Schjoedt, 2009). Eventhough also an interesting research shows at organizational level (Morris et al., 2000; Sciascia et al., 2009).

Several studies have focused on the study area of individual entrepreneurial behavior, such as Altinay (2008) which examines Entrepreneurial Behavior spiritually 227 Turkish Entrepreneurs, Sakari Soininen et al. (2013) which examines innovative behavior, creativity and courage in taking entrepreneurial risks of(owner-manager), Awais Ahmad Tipu & Manzoor Arain (2011) examines the behavior of 3 entrepreneurs in preparing their business plans, cognitive abilities of start-up planning, to self-confidence excessive in dealing with risk, Arribas et al. (2012) who studied 60 students of the University of Valencia Spain stated that a person's entrepreneurial behavior will reduce his social behavior and Bagheri (2017) who studied 310 employees in 39 Information Technology SMEs in Iran and stated that Entrepreneurial leaders can improve employee innovation behavior and job opportunities, especially in companies in the field of information technology.

Research on entrepreneurial behavior in educational institutions mostly found in public universities than in religiously oriented educational institutions. As research on entrepreneurial behavior in companies, in the education sector, research is carried out on individuals or institutions. As research conducted by Neneh (2019) which examines the entrepreneurial behavior of 277 university students in South Africa who stated that anticipated regret and proactive personality affect student entrepreneurial behavior. Research conducted by Urbano et al. (2017) who studied 1207 students at two universities in Spain in the 2012-2015 research period who stated that university support greatly influences the success of becoming student employer entrepreneurs. Meanwhile Riviezzo et al. (2019) conducted a study of entrepreneurial behavior on 294 Heads of Higher Education Departments in 4 different European countries, namely Italy, Spain, England and Portugal. While Dalmarco et al. (2018) conducted a study on 14 incubator entrepreneurs and 4

incubator business managers at universities in the southern region of Brazil in the period between 2013-2014. The lack of research on entrepreneurial behavior at the individual level in Islamic institutions leads to the question that how to define entrepreneurial behavior in pesantren and what entrepreneurial behaviors of individuals in pesantren perception?

3. Methodology

The paradigm of this research is constructivism because it views the reality of Islamic boarding school's entrepreneurial behavior as not value-free, which is influenced by Islamic values and the pesantren tradition adopted. This research approach uses a qualitative approach to be able to answer research problems (Creswell, 2014). This qualitative research approach is used because of its superiority in describing complex information according to the experiences of pesantren entrepreneurship actors (Mack & Woodsong, 2005).

The setting of the research was carried out at the Pesantren Riyadlul Jannah, Mojokerto, East Java, Indonesia because of it uniqueness, which implementing the concept of integration between Islam and entrepreneurship, openness, economic self sufficiency and the economic role of pesantren nationally. So the research design employ a single case study because of their uniqueness (Yin, 2016).

The key informants were determined purposively, namely the Pesantren's leader who was referred to as Kyai and continued with the snowball method until 30 supporting informants were obtained. These supporting informants consist of Kyai's wives, Kyai's sons (called Agus), Kyai's daughters (called Ning), teachers, pesantren students (called santri) and several managers of pesantren business units who come from outside the environment. boarding school. This research analysis tool uses the study of the Al Qur'an, Hadith and Ijma' Ulama (clasical islamic books) combined with studies based on theories and findings of previous research. The use of the study of the Al Qur'an, Hadith and Ijma' Ulama (clasical islamic books) to fully understand the

perceptions of the members of pesantren who hold it tight to these three sources as their life guidelines. Based on the phenomenon of research and literature review, it leads to focus of study to be discussed, namely: 1) the meaning of entrepreneurial behavior and 2) what are the entrepreneurial behavior of individuals in the perception of pesantren

4. Result and Discussion

4.1. Perception of pesantren individual entrepreneurial behavior.

The study of human perception is one of the oldest studies in the field of psychology since it was carried out by Helmholtz in 1868, a psychologist from Germany. This research demonstrates the understanding that perception is a basic human process that influences behavior. Perception is a cognitive process that stimulates a person's senses from his environment. Stimulus could be from other people, events, physical objects or ideas (Champoux, 2011). Perception can be said as a unique interpretation of a situation. Perception is a very complex cognitive process that leads to a unique picture of the world. Maybe the picture is different from the reality, but that's how the perception between individuals will not be the same (Luthans, 2011). Perception is a process carried out by individuals in organizing and interpreting based on their sensory impressions in order to make sense of their environment (Robbins & Judge, 2017). Kyai's perception is based on his experience and understanding of his life as an entrepreneur. This confirms previous research which states that perception is in the process stage and is a person's cognitive area.

Entrepreneurship is not just trading, entrepreneurship is an attitude, lifestyle, self-confidence to produce something, independent and self sufficiency. (Kyai 28 March 2018)

The informant's understanding of behavior that entrepreneurial behavior consists of amal

shaleh (pious action) is framed by akhlaqul karimah (noble behavior). Akhlaqul karimah is the standard of an action. Any entrepreneurial activity should be carried out according to this standard. Akhlaqul karimah follows the Qur'an as a guide, and the behavior of the Prophet reflects the Qur'an (Shahih Muslim, no. 139, vol. 1 page 513 and Musnad Ahmad, no. 24,601, vol. 41 page 148). As it is known that Rasulullah has implemented entrepreneurship since he was young so he has noble standards in entrepreneurial behavior.

Table 1. *Perception of pesantren entrepreneurial behavior's meaning*

Interview	Meaningful Statement
The behavior is a combination of <i>al a'malush shalehah</i> (pious action) and <i>al al akhlaq al kareemah</i> (noble moral). Sholeh is able to manage worship, material and muamalah, including doing business is a worship... Morals are the values set in entrepreneurship. (Kyai, 15 December 2019)	<i>al a'malush shalihah</i> dan <i>al akhlaqul kareemah</i>
That behavior is a form of ' <i>amal</i> ' (deed or action), an action that is done repeatedly. While morality is the standard that is set, as in the hadith of the prophet innama buitstu liutammima makaarimal akhlaq. The main mission of Rasulullah SAW is to improve the standard of behavior. Only then was the standard applied. If you want to be a good entrepreneur, the example of the Prophet Muhammad SAW. (Ust. Rofiq, 02 January 2018)	Behavior and action

The perception of entrepreneurial behavior meaning in this study in line with the definition by (Bird et al., 2012; Bird & Schjoedt, 2009; McAdam & Cunningham, 2019) in term of entrepreneurial behavior is real action. The findings of the study also in line with Weber statement that religion fundamentally influence entrepreneurial behavior in creating western capitalism in another religion perspective which is Islam (Dakung & Soemunti, 2016). Entrepreneurship in Islam is an honor activity, hence it is produce a positive impact in life (As Syaibani, 1986). It is slightly different with creative destruction of schumpeterian.

4.2. Pesantren individual entrepreneurial behavior.

Individual entrepreneurial behavior in pesantren focus on individu as the main actor, not the organization (Bird & Schjoedt, 2009). Al Amal al shaleh is a series of good action in the field of entrepreneurship (Al-Qur'an, Surah at Taubah verse 105 and Surah As Saba verse 11). The importance of amal shaleh is also stated in *ihya'ulum ad deen* vol.1, page 12 that amal shaleh directing to eternal happiness (Al Ghazali, 2007). Good and important actions in entrepreneurship based on the understanding of the informants can be categorized into three major groups, namely personal behavior, social behavior and spiritual behavior. There are 12 amal shaleh that support personal entrepreneurial behavior according to informants in Pesantren Riyadlul Jannah, namely professional, tough, good prejudice, hard work, smart work, modest lifestyle, independent, responsive, enthusiastic, efficient, saving and willing to learn continuously. The following table presents significant informant statements, namely:

Table 2. *Personal behavior of pesantren entrepreneurial behavior*

Interview	Meaningful statement
That professional, <i>iso macul tur iso dandani pacul</i> (javanese, able to hoe and fix the hoe). (Kyai, 15 December 2019)	Profesional
Do not easy to complain, then you will become a tough person. Every person here must not be wasteful, have to save (Kyai, 25 August 2019)	Tough, saving
Enthusiastic is always moving, not sleepy. Here <i>santri</i> (students) have to hurry, run, if there is a bell...still late, push-ups. (Kyai, 25 August 2019)	Enthusiastic
How to be able to help by working hard, working smart, living a simple pattern. I was initially trained by him from starting to plant kale, not just planting How can this be sold in restaurants by riding a motorbike with other <i>santri</i> . From there, then when we sell spinach, we learn how to do business in restaurants, from there we can also develop the restaurant business today. (Agus	Hard work, smart work, modest lifestyle

Yusuf, 13 September 2019)	
Man should not be negative thinking, feel only himself the most right. (Kyai, 15 December 2019)	Good prejudice
The kyai learnt fishery in Thailand, saw it there, then practiced it by adjusting the situation here (Ustadz Arifin, 18 December 2018)	Willing to learn continously
Why are Chinese product is cheaper, because they are done professionally, time and energy efficient but resulting a lot production (Kyai, 15 December 2019)	Professional, efficient
Yesterday there was a handyman who wanted to install the container, I saw it from above, but it didn't finish, I said hit the foundation, he didn't move. I called Lukman (<i>santri</i>)..take a crowbar, I call Gofur (<i>santri</i>)..take gancu, the foundation hited by both of them, it finished soon. When the handyman came, he didn't do anything, instead he lit a cigarette. I waited for him to finish smoking. After that playing his cellphone..push-push..the duty is not finished. This is not the example of Prophet Muhammad pbuh. (Kyai, 15 Desember 2019)	Responsive
It's much better if you independent, "..... independent does not depend on anyone, except Allah the almighty.." (Kyai, 25 Agustus 2019)	Independent

Amal shaleh (pious action) in entrepreneurial behavior that are important in addition to individuals are social behavior, namely generous, compassionate, cooperative, respecting business colleagues, developing spouse support and nurturing the spirit of nationalism. This second group of pious action is in accordance with Chowdhury (2008) which states that the state really needs entrepreneurs who are effective, focused on welfare and not only thinking about themselves. In the context of nationalism Soininen et.al. (2013) even stated that entrepreneurial behavior is very important for economic growth and the welfare of the nation. Both studies show that there is a social orientation than only profit orientation in entrepreneurship.

Entrepreneurship for the good of others, is also a business concept taught in Islam. Al-Qur'an Surah Al Baqarah: 1-3 Allah SWT states that humans are commanded to seek lawful (halal)

income, in a good way so that they can spend it back for others.

Table 3. *Social behavior of pesantren entrepreneurial behavior*

Interview	Meaningful statement
The santri must have the spirit of giving, the spirit of helping, not taking bribes and not hurting others. Humans must have the spirit to give <i>Leyounfeekou meen Saateeh meen Saateeh</i> (giving from time to time, without stopping). (Kyai, 24 Maret 2019)	generous, compassionate
First I build a house, guest rooms come first, once there is food, guests supplies come first. (Kyai, 15 Desember 2019)	Respecting business colleagues
Life is to serve the nation. If not us.. then who else. Don't think about what others do, we have to do it ourselves. (Kyai, 21 Juli 2019)	Nurturing spirit of nationalism
Sabari (name of <i>santri</i>) himself is an orphan, but while he is here he is very happy, is a leader (frugal, can set aside and save income), so in this month of Muharram it is sunnah to love orphans he sets aside his income for other orphaned students. (Ust. Rofiq, 25 Agustus 2019)	compassionate,
I never ask my husband, if given I accept, if I can I give for his believe in Islam, so I have my own business, hence I can support my husband. (Kyai's wife, 16 June 2018)	Spouse Support
<i>Ojo dadi manajemen tukang cukur, yo dibandani dewe, dilakoni dewe, mari nyukur yo diresik'i dewe, nek oleh hasil yo di pek dewe</i> (javanese: don't be like a traditional barbershop, self-financed, self-work, after that self-cleaning, the income is taken by himself) (Kyai 8 December 2019)	cooperative

Spiritual behavior is also an important behavior in entrepreneurial behavior in addition to individual entrepreneurial behavior and social entrepreneurial behavior. Zuhud and wara' behavior and tawakkal behavior after *ijtihad*. Zuhud behavior is an effort to clean oneself spiritually and wara' is interpreted as staying away from prohibitions. As a businessman or entrepreneur, you must also be spiritually clean from aspects that will pollute your business. The second spiritual behavior is tawakkal,

surrender to Allah's provisions, humans can only try their best.

Table 4. *Spiritual behavior of pesantren entrepreneurial behavior*

Interview	Meaningful Statement
<i>Zuhud</i> is important, but you have to be aware if you live in the mortal world. Pretentious to be <i>zuhud</i> , pretentious to be <i>wara'</i> , Rasulullah SAW did not teach that. (Kyai, 15 Desember 2019)	Zuhud, wara'
Do not depend on anyone else, not even on yourself. Only to Allah SWT. <i>ijtihad</i> (earnest effort) is obedience to God ... If there is a misfortune, say <i>innalillahi wa inna ilaihi rajiun</i> ... (Kyai, 25 Agustus 2019)	<i>tawakkal</i> after <i>ijtihad</i>

McClelland in 1961 and 1962 linked protestantism, the need of achievement and economic development which resulting entrepreneurial behavior needed to be a succesful entrepreneur which are takes personal responsibility for finding solutions to problems, Sets moderate achievement goals and takes calculated risks; and Wants concrete feedback regarding performance (Johnson, 1990). The finding in this study complement McClelland's work with a details of action in 3 groups of behavior which are personal, society and spiritual behavior in Islamic perspectives.

5. Conclusion

This study shows the perception of understanding entrepreneurial behavior in an Islamic perspective, especially pesantren. Behavior comes from two elements, namely the element of pious action (*al-amal al-shaleh*) and the standard of doing pious action which is noble morality (*al-akhlaq al-kareemah*). The pious action is a series of good action in the field of entrepreneurship. Good action define as any activity to seek the pleasure (*Ridha*) of Allah. While noble morality (*al-akhlaq al-kareemah*) is a standard to be use as a guidance or a measure of doing pious action. Hence entrepreneurial behavior in this study define as entrepreneurship pious action (*al-amal al-*

shaleh) which is framed with noble morality (al-akhlaq al-karimah).

Entrepreneurial behavior in this study is in line with (Bird & Schjoedt, 2009) which examines the individual aspect, not the organization. Pesantren entrepreneurial behavior at the individual level is obtained by three groups of behavior, namely personal behavior, social behavior and social behavior, totaling 21 al amal al shaleh. Personal behavior consists of 12 pious action (al amal al shaleh), namely professional, tough, good prejudice, hard work, smart work, modest lifestyle, independent, responsive, enthusiastic, efficient, saving and willing to learn continuously. Social behavior contains of 6 al amal al shaleh namely generous, compassionate, cooperative, respecting business colleagues, developing spouse support and nurturing the spirit of nationalism. Spiritual behavior contains of 3 al amal al shaleh namely zuhud, wara' and tawakkal after ijtihad.

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