

# Entrepreneurship in Santriperspective

Hary Soegiri<sup>1</sup>, Moeljadi<sup>2</sup>, Helmi Muhammad<sup>3</sup>

<sup>1</sup>Aviation Polytechnic of Surabaya

<sup>2</sup>Faculty of Economics and Business, Universitas Brawijaya

<sup>3</sup>Faculty of Islamic Sciences, Raden Rahmat Islamic University

**Abstract:** *This study aims to explore the characteristics of entrepreneurs in the perspectives of Islamic in Sidogiri Indonesia, with a foundation of Islamic religion that obtains a different perspective and to know the values of Islamic entrepreneurship. The study approach is a qualitative postpositivist paradigm with case studies. Data collecting is done through observation, documentation and with in-depth interviews. Data validity is measured by data reduction, data presentation and conclusion (interactive model). The results showed that the main characteristics of entrepreneurs in the perspective of Islamic in Pondok Pesantren based on the AlQuran, Hadith, Ijma and Qiyas, then as having intelligence, sincerity, spirituality, leadership, oriented towards good fortune halalan-thayib, optimistic, trustworthy and competent, learners and visionaries. In addition to the characteristics that are ethical values, the implementation of entrepreneurship in the framework of maintaining the mandate of Allah and in worship-oriented to the God.*

**Keywords:** Islamic entrepreneurship, entrepreneurship of santri

## 1. Introduction

Islam is a religion that not only provides guidance on spiritual problem but also on riel thinks, including the business (Maryam Fozia, Ayesha Rehman, & Ayesha Farooq, 2016). Islam is face an modernization and want to developed the religion that will leads to economic growth (Kayed & Hassan, 2010), but Islam is also an entrepreneurial society that encourages adherents to entrepreneurship (Maryam Fozia et al., 2016; Ullah, Mahmud & Yousuf, 2015). In fact, Islamic teachings emphasize and favor entrepreneurship and do not separate business from Islam itself (Ratten, Ramadani, Dana & Gerguri-Rashiti, 2017; Ullah et al., 2015). When a muslim is involved in entrepreneurial activities it is believed that they have fulfilled their religious obligations (Ramadani, Dana, Ggruri-Rashiti, & Ratten, 2017). Islam is a religion that regulates the way of life of its adherents holistically on the principle that every act of a Muslim is a worship if done with the intention of Allah (Ullah et al., 2015).

On the basis of these holistic, Islam as a religion also provides space and provides a framework for research on religious-based entrepreneurship (Ratten, Ramadani, Dana, & Ggruri-Rashiti, 2017). Even research on entrepreneurship and how to manage it based on Islamic religious values becomes a very important research study (Ramadani et al., 2017). The main foundation is that religious teachings, besides emphasizing individual piety, also values form entrepreneurship within the frame of social piety (Dana, 2009; Gursoy, Altinay, & Kenebayeva, 2017; Hoque, Mamun, & Mohammad Ahshanul Mamun, 2014; Rehan, Block, & Fisch, 2019). Entrepreneurship development actually has a noble orientation to increase economic growth and development, employment, independence and national growth that has a positive impact on people's lives (Shinkafi & Ali, 2018). The price orientation is manifested by knowledge, initiative, risk taking, customer orientation, employee involvement, strategic thinking, hard work, innovation, excellence, honesty and truth, morality, vision, optimism, patience, social welfare, halal and good income provide economic value and there is a feeling of fear of

Allah as part of the characteristics of Islamic entrepreneurship (Hoque et al., 2014).

Research on entrepreneurship has so far been emphasized on economic aspects (Audretsch, Keilbach, & Lehmann, 2006; Carree & Thurik, 2010; Wennekers & Thurik, 1999), politics (Hjorth & Steyaert, 2009), psychology (Frese & Gielnik, 2014) and social (Steyaert & Hjorth, 2007), and still little is done in a religious perspective (Dana, 2010; Gümüşay, 2015).

Entrepreneurial studies is also more associated with companies (Miller, 1983) or established entrepreneurs (Kayed & Hassan, 2010) and is mostly conducted on Christianity (Carswell & Rolland, 2004; Dodd & Seaman, 1998), but still little is done in the scope of Islam (Rehan et al., 2019) including entrepreneurship education in Islamic Ponpes which are loaded with local wealth (Ahsan, at. all, 2016). Whereas Islamic Ponpes have enormous potential not only in education but also in economic and business development (Pohl, 2006; Siswanto, 2018) and entrepreneurship is nothing new in the world of Islamic Ponpes (Ahsan et al., 2016). In addition, santri who have an entrepreneurial orientation will increase the business competitiveness in Islamic Ponpes (Rofiaty, 2019), so that the role of Islamic boarding schools in fostering the economy of local communities and disadvantaged communities is also maintained as evidence of the implementation of Islamic law (Hudaefi & Heryani, 2019 ).

The latest data from the Directorate General of Islamic Education Ministry of Religion of the Republic of Indonesia (2018) revealed that the number of Islamic boarding schools in Indonesia was 28,984 with the number of santri more than 4,290,626 people. From the number of Islamic boarding schools, one of the Islamic boarding schools which, since the 17th century, existed in addition to printing ulama also stressed students and alumni to care about improving the economy of the community is Ponpes Sidogiri. Through the Sidogiri Santri Alumni Association (IASS) which has a management structure in Indonesia and Malaysia, trying to realize the ideals of the struggle of the founders in the field

Volume 8 Issue 12, December 2019

[www.ijsr.net](http://www.ijsr.net)

Licensed Under Creative Commons Attribution CC BY

of public concern. Outcome of this program is the availability of human resources with an Islamic entrepreneurship perspective in collaboration with business units in the Ponpes Sidogiri, such as the Sidogiri Islamic Ponpes Cooperative, BMT Maslahah, Sidogiri UGT BMT, and various affiliated business institutions. It is very exciting, the business motto; from the santri, by santri and for santri is managed itself by santri alumni

## 2. Theoretical Background

The word entrepreneurship is taken from the French "entreprendre" and German, "unternehmen", which are both words translated as "doing" (Baumol, 1993). An entrepreneur is a person who does business that is not carried out by others. An entrepreneur is a subject of economic analysis with an interesting and difficult to understand character (Baumol, 1993). Although the term entrepreneur actually has a variety of meanings (Hébert & Link, 1988), the taxonomy of entrepreneurship theory can be seen from a variety of economic theory. Austrian Schools define entrepreneurs as people who take advantage of opportunities (Kirzner, 1993). The Chicago School defines entrepreneurs as people who dare to take risks from conditions of uncertainty (Knight, 2014). Whereas in Germany, schools emphasize the definition of entrepreneur as someone who is able to take chances with combine of various resources and dare to face the risk of uncertainty (Schumpeter, Opie, & Elliott, 1983).

Entrepreneurship in the conventional perspective emphasizes the efforts, benefits and contributions (Gümüşay, 2015), even in an economic perspective, entrepreneurship is closely related to productive factors oriented towards achieving growth and profit (Drucker, 2006). Drucker's (2006) notion, when examined more deeply, actually leads to the definition of entrepreneurship in the narrow sense based only on wealth creation and far from the value of responsibility and ethics (Elfakhani & Ahmed, 2013). Meanwhile, the substance of the meaning of entrepreneurship itself cannot be separated from ethical values as a value creation process (Fayolle, 2007), even ethical values in the entrepreneurship process have attracted the attention of scientists or researchers today (Hannafey, 2003; Harris, Sapienza, & Bowie, 2009; Val-laster, Kraus, Merigó Lindahl, & Nielsen, 2019). Then the next idea, in addition to entrepreneurship seen in economic and ethical perspectives, also includes religious and spiritual values whose esteem is the achievement of a good human relationship with God (Dana, 2010; Gümüşay, 2015) even religion is considered a value and explanatory variable that influences entrepreneurship (Dana, 2010; Davis, 2013).

In the Islamic perspective, entrepreneurship is intertwined in three interrelated pillars (Gümüşay, 2015). The first pillar, entrepreneurship is interpreted as a way to seize opportunities. Second, the socio-economic pillar which translates that entrepreneurship is guided by a set of ethics, norms and values. And third, the religious-spiritual pillar is interpreted that entrepreneurship leads to getting closer to Allah. All of these pillars are sourced from the teachings of the Qur'an and Al-Hadith (Mutahhari, 2015) so that the basis of the implementation or the process of entrepreneurship has

on the right rules. Entrepreneurship in the Islamic perspective is holistically understood to include the meaning of entrepreneurship itself, done on the basis of ethics and religious values by carrying out its Shari'a properly sourced from the scriptures and do by an entrepreneur or institution that is oriented in religion and spirituality. This is what distinguishes entrepreneurship from an Islamic perspective with entrepreneurship in the western world which is sometimes far from ethical values (Gümüşay, 2015). Even in Islam, ethics regulates economic aspects and not vice versa, so that the process is in accordance with applicable religious rules (Naqvi, 1994).

An entrepreneur is a person who creates and runs a business with limited resources and is able to capture business opportunities, has the ability and mentality to start a business, either to produce goods or provide services that produce profits (Alvarez & Busenitz, 2001). An entrepreneur is not only influenced by the attitudes and values of the community where he is (Elfakhani & Ahmed, 2013), personal values (Frese & Gielnik, 2014) but is influenced by religious beliefs (Dana, 2010) and faith in his Lord (Judge & Douglas, 2013). Religious and ethical values are key aspects that affect every entrepreneurial behavior in his business actions. The success of running a business for an entrepreneur is very much influenced by the inherent nature of entrepreneurship in him. In an Islamic perspective, an entrepreneur is a person who starts and manages a business based on Islamic guidelines. Be very careful of bad behavior such as hoarding of goods, mistreatment of employees and unfairness with customers. Material benefits for a Muslim entrepreneur are not the only goals because his orientation also hopes for the happiness of the hereafter (Beekun, 1997; Ramadani et al., 2017). In some, the characteristics of entrepreneurship a Muslim entrepreneur is to have knowledge, initiative, dare to take risks, customer-oriented, engage employees, have strategic thinking, fear of God, work hard, innovate, have competitive advantage, be honest and true, have morals, vision, optimism, patience, oriented to social welfare, always looking for a halal and economic livelihood (Hoque et al., 2014). Thus, Muslim entrepreneurs do business productively with ethical and religious guidelines whose benefits can be felt by many people because of their faith and trust in Allah (Kayed & Hassan, 2010)

## 3. Research Methods

This research approach is qualitative with the postpositivist paradigm (Creswell, 2007) conducted in 2019. The informants in this study are the central administrators of the Sidogiri Santri Alumni Association (IASS) boarding school, Sidogiri Islamic Boarding School, namely the Chairperson for Economics and Business, the Chairperson for Education and Training, Treasurer, Santri and Alumni. Data collection was carried out by in-depth interviews (Yin, 2014) with some of the informants. The results of the interview are then recorded and transcribed to be discussed. Data analysis techniques used in research use interactive models, namely data reduction, data presentation and conclusion drawing (Miles, Huberman, & Saldaña, 2014). To maintain research quality standards, checking validity, comparing data and

verifying research data is carried out by triangulation (Patton, 1987).

#### 4. Results and Discussion

The results show some characteristics and values of Islamic entrepreneurship in the perspective of students and alumni of the Sidogiri Islamic Ponpes with their local uniqueness. The values of Islamic entrepreneurship are:

##### a) Based on the Qor'an, Hadith, Ijma and Qiyas

The role of Islam in entrepreneurship is based on the interrelationship between textual and contextual rules (Gümüşay, 2015). The main sources used are Al-Quran and Sunnah, other sources are Ijma (consensus of scholars) and Qiyas (analogies) (Mutahhari, 2015). These sources have a major contribution in influencing entrepreneurial behavior on a wide variety of levels. In small scale, religion has the role of motivating someone to become an entrepreneur (Audretsch, Bönte, & Tamvada, 2007) by making entrepreneurship a job choice that can make money rather than being an employee (Parker, 2004). In this context, entrepreneurs have the potential and orientation as someone called homo economicus (Audretsch et al., 2007) and then in the perspective of Islam directed towards someone called homo islamicus (Gümüşay, 2015). Homo Islamicus is an entrepreneur who holds that success is not measured only in terms of money or profits, but also in the form of socioeconomic and immaterial achievements. In this perspective, success is called Falah which implies a state of material and spiritual well-being that is happiness in the world and the hereafter (Beekun, 1997).

The results showed that the views of the students and alumni of the Ponps Sidogiri towards entrepreneurship were sourced from the Qor'an and the Hadith as the main source. In addition, Ijma and Qiyas are also sources that cannot be ignored. All these sources provide direction and foothold in trying so that every effort made by an entrepreneur has a good meaning based on ethics in the process and happiness in the results. This substance is the conclusion of the statement of the Chairperson of the IASS Education and Training Division which is;

"... the main basis is the revelation of God in the Qor'an and the Hadith, however, in business practice it is not uncommon to refer to the jurisprudence of Islamic law Ijma and qiyas. Especially in matters of Islamic finance, the law taken from cross-schools is needed ..."

##### b) Have Intelligence

A person who does a business must have sufficient intelligence or knowledge. Knowledge itself is a wealth that must be gained and nurtured by continuing to learn wherever located. For Muslim entrepreneurs, seeking knowledge or learning is obligatory. Allah says; "And whoever is granted al-hikmah, he has indeed been given many gifts (Qur'an, 2: 269). Having knowledge in business is very much needed to identify strengths, weaknesses, opportunities and threats that can ultimately help in formulating the policies and strategies needed to achieve success. The results also showed that the students and alumni had a positive view of intelligence and knowledge

in business as expressed by the head of economics and business;

"An entrepreneur must be intelligent, knowledgeable. Not only intelligent brain, but also his smart character, especially his heart. The first verse of the Qor'an to come down is the command to read. That means we must be smart, knowledgeable. So, one of the IASS program activities is to educate the community through this entrepreneurship training ..."

What was conveyed indicated that moral intelligence for an entrepreneur is very important, not just Quotion intelligency (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) as the main factors in improving performance and success in business ( Lennick & Kiel, 2010). The definition of entrepreneur as people who take advantage of opportunities (Kirzner, 1993) and dare to take risks from conditions of uncertainty (Knight, 2014; Schumpeter et al., 1983) shows people who have intelligence because they try to make each condition high value. Even economic and business growth generated by entrepreneurs in the future is based on knowledge and intelligence with "smart" products created in the form of digital information technology.

##### c) Serious

Seriousness in entrepreneurship has an important role. Business opportunities can only be achieved with sincerity and hard work, and this trait is part of the characteristics of an entrepreneur. Seriousness is essentially a power that comes from within to realize the ideals through hard work, sacrifice and not afraid to face threats. In business, the principle of sincerity will give birth to a fighting spirit and a high work ethic, unyielding and being firm and brave in making decisions. Even in Islam earnestness and hard work are interpreted as worship and servitude to Allah (Syed, 2008). This statement is in line with the statement of the Treasurer IASS which states:

"... the students and alumni of the ponpes, all were given the provision of hard work and sincerity. Basically man jadda wajada. Whoever is serious will get what he wants. This includes being an entrepreneur. That's an absolute quality that must be possessed ..."

The IASS treasurer statement showed the seriousness that must be possessed by entrepreneurs. The nature of sincerity can be like sincerity in creating value by making new combinations (Bull & Willard, 1993), risk taking, competitive, proactive, and product innovation (Covin & Slevin, 1991). However, seriousness is not only meant to be serious in working (hard working), but also meant seriousness in getting closer to Allah after work so that there is a balance between work and prayer. Allah said, "Verily Allah does not change the situation of a people so that they change the situation that exists in themselves" (Qur'an, 13:11). The verse shows the necessity to be sincere in everything done starting from the heart, feelings and thoughts as well as physically, socially and economically as a form of devotion to Allah. In business practice, sincerity is done by loving the profession and living it well

accompanied by positive actions and strong will (Bennis, 2009).

#### d) Spirituality

The business world which is complex and tends to want to achieve high profits and put aside values that have a negative impact on business, allows the application of spiritual values and as an important part of the company. An entrepreneur must have the values of spirituality because it can improve the ability and self-control in business. The results showed that the students and alumni of Islamic boarding schools were provided with knowledge about spirituality through compulsory worship commitments, pilgrimage to the tombs of the teachers, religious studies and other rituals. The Chairperson's statement on economics and business very clearly states:

"An entrepreneur must be smart in heart. It means having good spirituality. Here there are the principles of hard work, thorough work and sincere work. Sincere work requires good spirituality. The students through five daily prayers, chanting, grave pilgrimage and fasting have been trained to have good spirituality. And that is very positive if students implement entrepreneurship ... "

The statement shows that an entrepreneur is not enough to just rely on hard work but also must have the intelligence of the heart through spirituality. Many research results show the positive influence of applying spirituality values in business, such as to increase creativity in business (Zsolnai & Illes, 2017), increase employee commitment and interpersonal relationships (Dehaghi, Goodarzi, & Arazi, 2012) and generally have an impact positive for spiritual health (Ahmad & Khan, 2016). The application of spirituality values in business actually wants to make business more concerned with ethics than just pursuing material (Stillman, Fincham, Vohs, Lambert, & Phillips, 2012). Even businesses in the era of postmodernism and the building of modern civilization experience disappointment as the impact of excessive love for the material then leads to spirituality (Lee, 2003).

#### e) Leadership

An entrepreneur is a leader, because he is able to seize opportunities and create situations that provide valuable values. At least, he was able to lead himself because of his nature as a leader. Prophet Muhammad SAW mentioned the problem of leadership in his saying, "every one of you is a leader and will be held accountable for his leadership ..." (M. Nashiruddin Al-Albani & Elly Lathifah, 2005). The IASS treasurer in his statement explained about leadership in entrepreneurship, are;

"The nature of leadership is mandatory. Everyone is basically a leader. Especially as an entrepreneur. He must be able to solved himself, especially when dealing with other people, he must be able to. With employees, suppliers, business partners and others must be able to communicate. He who pioneers, likens perception, moves also becomes a role model. Anyway, it must be complete ... "

The statement indicates that an entrepreneur must have good leadership qualities. The results also show that in addition to

the function of the organizational structure and the importance of strategy making, the personality factor of the leader (leadership spirit) is a factor that determines the success of entrepreneurship (Miller, 1983). This leadership trait contains four functions, namely as a path finding, aligning, empowerment and modeling (Covey, 2005). In the perspective of Islam, these leadership functions are in the person of the prophet Muhammad who is a reference for Muslims (Antonio, 2008)

#### f) Oriented to Halal-Thayib Rizki

An entrepreneur in his activities intersects with others through his business transactions which are framed in Muamalah as a rule of social interaction that brings logical consequences in the form of other people's rights that must be fulfilled. This social interaction, although related to the material but cannot be released with transcendental values. This principle distinguishes business interactions in general, which only focus on material-financial standards. Entrepreneurs must have an orientation towards achieving halal wealth which is good through their business transactions and worthy of worship (Rice, 1999). The head of education and training and the Head of economics and business IASS explained:

"The purpose of the business is not only to focus on wealth or materials, but also the happiness of Ukhrowi. To achieve that, in business transactions must follow the rules of Fiqh Muamalah properly and correctly. The orientation is lawful and good fortune.

"Muqalah fiqh in business besides paying attention to products whether it is halal or haram, also how the transaction process. this cannot be separated. This lesson has been emphasized for students in the past, and now the application. Because in Muqalah fiqh it contains an element of worship to Allah. So, it should not be careless "

The two statements actually give meaning that in an Islamic perspective, Entrepreneur-ship can be carried out in close interaction between entrepreneurship, socio-economics / ethics and Islamic religion (Anggadwita, Mulyaningsih, Ramadani, & Arwiyah, 2015; Gümüsay, 2015). Muamalah estuary which is ethical in Islam is the achievement of halal and good fortune that is produced by paying attention to material aspects (products) and the process of obtaining the product. That is, business transactions are subject to Islamic law and are free from gambling, usury, and speculation (El-Gamal, 2006; Hassan & Hippler, 2014; Sachedina, 2001; Siddiqi, 1985), not from mutual harm, harm and even have to work with each other the same on the basis of trust (Nasir Omar, 2016). Allah Almighty says in the Qur'an: "O you who believe, do not eat your neighbor's property in a false way, except in the way of trade that applies with equal love among you ..." (Quran; 4:29). Business orientation by respecting ethics and submitting to Islamic law is actually carrying out the commands of Allah and worth worshipping before Him (Rice, 1999). Also, the halal-thayib orientation in the perspective of Muslim entrepreneurs with various socio-cultural, organizational and community backgrounds such as the views of students and alumni of Islamic boarding schools forms the ethical values of entrepreneurship (Vallaster et al., 2019).

**g) Optimistic and never Give Up**

Every practice is not smooth also for the entrepreneur; there are many obstacles and trials that must be faced. An entrepreneur must remain optimistic and not give up or never give up. This attitude is the presence of a strong belief however difficult the trials and trials can certainly be resolved properly as long as there is a concerted effort with Allah and the loss of the attitude of despair in seeking his mercy. This optimism and unyielding attitude was strengthened by the statement of the chairman of the economy and business IASS which is said "

"... there must be a lot of trials faced, but they must not be discouraged, they must be optimistic. Don't be like that hopeless person, you can't. The principle is forward, turn and forward. The entrepreneur must not back down. That must be owned by an entrepreneur ... "

The Qur'an really states: "... and do not despair from the mercy of Allah. Surely there is no despair from the mercy of Allah, but the disbelievers "(Qur'an, 12:87). This basis explains the importance of never giving up, not giving up and full of optimism in entrepreneurial behavior with strong beliefs. Strong beliefs will lead to the ability to perform tasks successfully (Greenberg, 2011) Optimism of an entrepreneur must be placed in a proportional position, meaning optimism that leads to success (Storey, 2011), but optimism that is placed excessively will only lead to failure and can have a negative relationship with performance.

**h) Trustworthy and Competent**

Trustworthiness or trustworthiness is the nature that underlies an entrepreneur in business transactions. This trait will give birth to satisfaction and trust through good accountability and give birth to loyalty towards business continuity. Its manifestations include positive correlations between actions and words, the appropriateness of the reports and transaction reality and keeping promises given. This trustworthiness is the substance of the Chair of IASS's education and training statement which states:

"... an entrepreneur must have a trustworthy nature. Like the nature of the prophet allamien. This is important, because the business that is sold is trust other than technical ability. "

The informant's statement shows the nature of an entrepreneur that is trustworthy and competent. That nature refers to the success of the Prophet Muhammad in doing business with two principles namely building trust or trustworthiness (al-amin) and competence. In business, money is not the only capital, but trust (Antonio, 2008). In addition, competencies and technical capabilities related to business also have a big influence, such as how to build market-oriented businesses, networking and marketing (Cunha, Santos, Souza, Alssabak, & Macau, 2015). Knowledge of the ins and outs of business, trade and economic activities carried out in a healthy and ethical manner complements the competence of an entrepreneur. The example of the prophet Muhammad SAW with 'al-amen → and competence is increasingly proven by modern economic and management theories. These theories are getting closer to the teachings of the prophet Muhammad

SAW about how the economy should be driven and how business is run (Antonio, 2008). The teachings of the prophet in economics and trade have the aim of alleviating poverty of the people through entrepreneurship in a monotheistic and godly paradigm (Hunter, 2014). Thus Islam rewards entrepreneurs who live with independence, are able to maximize all the resources they have and provide benefits for humanity (Abdullah, 2014)

**i) Learner**

Education in Islam has a high position. Authentic evidence is the first revelation delivered to the Prophet Muhammad. This revelation also contains the command to recognize Allah, understand natural phenomena and recognize oneself who embrace the principles of faith, science and charity. In principle, the learning order applies to all, including an entrepreneur. In this perspective, the head of the IASS education and training sector clearly states:

"Even though we are students who study at the Ponpes, it is not impossible to become entrepreneurs. Because all that can be learned. The key is to want to learn. Then the entrepreneur must be smart, want to learn. For example learning from academics or practitioners, from experience or ability ... "

The statement above, hints at the importance of the nature of the learner for an entrepreneur regardless of his educational background. Curiosity about everything and want to learn as much as possible allows an entrepreneur to be successful in entrepreneurial leadership (Bennis, 2009). Because it is clear that learning has been accepted as an integral element of current entrepreneurship practices and studies (Cope, 2005). Even entrepreneurship is also defined as a learning process, and entrepreneurship theory requires that learning theory (Minniti & Bygrave, 2001). An entrepreneur must be able to calibrate the problems faced and make these problems a learning process by taking lessons from past events (Minniti & Bygrave, 2001), even an entrepreneur who wants to learn from a variety of problems comprehensively is an extraordinary learner or "exceptional learners" (Smilor, 1997). Entrepreneurs who are learners, can start a business process with experience (stock of experience) in the form of historical background (Reuber & Feischer, 1999) or with business skills they have (Harvey & Evans, 1995). Although the learning process of entrepreneurship is an additional variable to become an entrepreneur (Peterman & Kennedy, 2003), but through the nature of this learner, entrepreneurs will be able to develop and grow to become capable business owners (Rae & Carswell, 2000) and market oriented (Cunha et al., 2015).

**j) Visionary**

Islamic entrepreneurial success is also determined by the way of looking forward owned. The substance is the emergence of ideas about what is desired and the ability to survive when a setback or failure occurs. In an Islamic perspective, this way of looking forward is not limited to how to obtain material wealth, but also about how to take responsibility for achieving happiness in the hereafter. Practical implementation in business, manifested by ethical behavior and taking into account applicable rules. This visionary substance is the essence of the statement delivered

by all informants, both the IASS chairperson, students and alumni. One interesting statement as conveyed by the treasurer of IASS is:

"An intelligent entrepreneur is not the rich, his brain is brilliant, his business career is fast. But he is a person thinking about what will happen in the afterlife. Success or not. happy or wretched. That is the essence of the entrepreneur's vision ..."

Successful entrepreneurs in themselves not only have the will and mission to fight for a change agenda in a dynamic environment (Thompson, 2004), but there is also a clear vision (Smilor, Sexton, & Center for Entrepreneurial Leadership, 1996). A clear vision in an Islamic perspective is not only the achievement of material well-being but also the spiritual (Chapra, Khan, Al Shaikh-Ali, & International Institute of Islamic thought, 2008). Even more than that, Muslim entrepreneurs must also prioritize the happiness of the hereafter in their vision rather than just the achievement of momentary material (Chapra et al., 2008). The statement delivered by the treasurer of IASS refers to the support of the opinion of Chapra, et al (2008). That is, to support that long vision, implementation in business requires ethical behavior and obeying the rules in accordance with the objectives of sharia (maqashid al-shariah) (Chapra et al., 2008).

## 5. Conclusions

Study of entrepreneurship has developed in various cross-disciplines, not only in economic, social, political and psychological aspects, but also in religious perspectives. This study examines the noble characteristics of entrepreneurs in the perspective of students and alumni of Islamic boarding schools with a strong religious base and is part of culture. Talking entrepreneurship perspectives of santrior Islamic to increase economic growth and the availability of jobs that have a positive impact on people's lives. The main characteristics of entrepreneurs are based on the Qor'an, Hadith, Ijma and Qiyas as the main reference in acting. Then reduce other characteristics such as having intelligence, sincerity, spirituality, leadership, oriented to halal-thayib fortune, optimistic and never give up, trustworthy and competent, learners and visionaries. The main characteristics of the entrepreneur are loaded with ethical values that are increasingly important and taken into account in all aspects of modern life. In this context, entrepreneurship with these noble characteristics has gone beyond activities not just business, creating wealth, generating profits, contributing to the environment with social and economic balance, but has resulted in actions within the framework of maintaining the mandate of Allah with the orientation of worship to Allah.

## References

- [1] Abdullah, S. B. (2014). The Characteristics of Successful Entrepreneurs from Islamic Perspective. Retrieved September 7, 2019, from ResearchGate website: [https://www.researchgate.net/publication/261550900\\_The\\_Characteristics\\_of\\_Successful\\_Entrepreneurs\\_from\\_Islamic\\_Perspective\\_SHUHAIRIMI\\_BIN\\_ABDULL](https://www.researchgate.net/publication/261550900_The_Characteristics_of_Successful_Entrepreneurs_from_Islamic_Perspective_SHUHAIRIMI_BIN_ABDULL)
- [2] Ahmad, M., & Khan, S. (2016). A Model of Spirituality for Ageing Muslims. *Journal of Religion and Health*, 55(3), 830–843. <https://doi.org/10.1007/s10943-015-0039-0>
- [3] Ahsan, M., Thoyib, A., Sudiro, A., & Indrawati, N. K. (2016). Developing Entrepreneurial Spirit Based on Local Wisdom. *International Journal of Social Science Research*, 4(2), 44. <https://doi.org/10.5296/ijssr.v4i2.9421>
- [4] Alvarez, S. A., & Busenitz, L. W. (2001). The entrepreneurship of resource-based theory. *Journal of Management*, 27(6), 755–775. <https://doi.org/10.1177/014920630102700609>
- [5] Anggadwita, G., Mulyaningsih, H. D., Ramadani, V., & Arwiyah, M. Y. (2015). Women entrepreneurship in Islamic perspective: A driver for social change. *International Journal of Business and Globalisation*, 15(3), 389. <https://doi.org/10.1504/IJBG.2015.071914>
- [6] Antonio, M. S. (2008). *Muhammad SAW: The super leader super manager*. Jakarta: ProLM Centre.
- [7] Audretsch, D. B., Bönte, W., & Tamvada, J. P. (2007). Religion and Entrepreneurship. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.1025968>
- [8] Audretsch, D. B., Keilbach, M. C., & Lehmann, E. (2006). *Entrepreneurship and economic growth*. Oxford ; New York: Oxford University Press.
- [9] Baumol, W. J. (1993). *Entrepreneurship, management, and the structure of payoffs*. Cambridge, Mass. u.a.: MIT Press.
- [10] Beekun, R. I. (1997). *Islamic business ethics*. Herndon, Va: International Institute of Islamic Thought.
- [11] Bennis, W. G. (2009). *On becoming a leader* (Revised and updated). New York: Basic Books.
- [12] Bull, I., & Willard, G. E. (1993). Towards a theory of entrepreneurship. *Journal of Business Venturing*, 8(3), 183–195. [https://doi.org/10.1016/0883-9026\(93\)90026](https://doi.org/10.1016/0883-9026(93)90026)
- [13] Carree, M. A., & Thurik, A. R. (2010). The Impact of Entrepreneurship on Economic Growth. In Z. J. Acs & D. B. Audretsch (Eds.), *Handbook of Entrepreneurship Research* (pp. 557–594). [https://doi.org/10.1007/978-1-4419-1191-9\\_20](https://doi.org/10.1007/978-1-4419-1191-9_20)
- [14] Carswell, P., & Rolland, D. (2004). The role of religion in entrepreneurship participation and perception. *International Journal of Entrepreneurship and Small Business*, 1(3/4), 280. <https://doi.org/10.1504/IJESB.2004.005659>
- [15] Chapra, M. U., Khan, S., Al Shaikh-Ali, A., & International Institute of Islamic Thought. (2008). *The Islamic vision of development in the light of Maqāshid al-Sharīah*. London: International Institute of Islamic Thought.
- [16] Cope, J. (2005). Toward a Dynamic Learning Perspective of Entrepreneurship. *Entrepreneurship Theory and Practice*, 29(4), 373–397. <https://doi.org/10.1111/j.1540-6520.2005.00090.x>
- [17] Covey, S. R. (2005). *The 8th habit: From effectiveness to greatness* (1st Free Press trade pbk. ed). New York: Free Press.
- [18] Covin, J. G., & Slevin, D. P. (1991). A Conceptual Model of Entrepreneurship as Firm Behavior.

- Entrepreneurship Theory and Practice*, 16(1), 7–26. <https://doi.org/10.1177/104225879101600102>
- [19] Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed). Thousand Oaks: Sage Publications.
- [20] Cunha, J. A. C. da, Santos, M. G. D., Souza, L. J. D., Alssabak, N. A. M., & Macau, F. R. (2015). The history of an Islamic entrepreneurship: Achieving exporting-network leadership through religious legitimacy. *International Journal of Business and Globalisation*, 15(3), 272. <https://doi.org/10.1504/IJBG.2015.071921>
- [21] Dana, L. P. (2009). Religion as an Explanatory Variable for Entrepreneurship. *The International Journal of Entrepreneurship and Innovation*, 10(2), 87–99. <https://doi.org/10.5367/000000009788161280>
- [22] Dana, L. P. (Ed.). (2010). *Entrepreneurship and religion*. Cheltenham, UK ; Northampton, MA: Edward Elgar.
- [23] Davis, M. K. (2013). Entrepreneurship: An Islamic perspective. *International Journal of Entrepreneurship and Small Business*, 20(1), 63. <https://doi.org/10.1504/IJESB.2013.055693>
- [24] Dehaghi, M. R., Goodarzi, M., & Arazi, Z. K. (2012). The Effect of Spiritual Values on Employees' Organizational Commitment and Its Models. *Procedia - Social and Behavioral Sciences*, 62, 159–166. <https://doi.org/10.1016/j.sbspro.2012.09.025>
- [25] Directorate General of Islamic Education Ministry of Religion Republic of Indonesia. (n.d.). Develop Strategic Boarding Schools. Retrieved April 14, 2019, from <http://pendis.kemenag.go.id/index.php?a=detil&id=9405>
- [26] Dodd, S. D., & Seaman, P. T. (1998). Religion and Enterprise: An Introductory Exploration. *Entrepreneurship Theory and Practice*, 23(1), 71–86. <https://doi.org/10.1177/104225879802300104>
- [27] Drucker, P. F. (2006). *Innovation and entrepreneurship: Practice and principles* (Reprint). New York, NY: HarperBusiness.
- [28] Elfakhani, S., & Ahmed, Z. U. (2013). Philosophical Basis of Entrepreneurship Principles Within an Islamic Ethical Framework. *Journal of Transnational Management*, 18(1), 52–78. <https://doi.org/10.1080/15475778.2013.752780>
- [29] El-Gamal, M. A. (2006). *Islamic finance: Law, economics, and practice*. Cambridge [UK] ; New York: Cambridge University Press.
- [30] Fayolle, A. (2007). *Entrepreneurship and new value creation: The dynamic of the entrepreneurial process*. Cambridge, UK ; New York: Cambridge University Press
- [31] Frese, M., & Gielnik, M. M. (2014). The Psychology of Entrepreneurship. *Annual Review of Organizational Psychology and Organizational Behavior*, 1(1), 413–438. <https://doi.org/10.1146/annurev-orgpsych-031413-091326>
- [32] Greenberg, J. (2011). *Behavior in organizations* (10th ed). Upper Saddle River, N.J: Pearson/Prentice Hall.
- [33] Gümüşay, A. A. (2015). Entrepreneurship from an Islamic Perspective. *Journal of Business Ethics*, 130(1), 199–208. <https://doi.org/10.1007/s10551-014-2223-7>
- [34] Gursoy, D., Altinay, L., & Kenebayeva, A. (2017). Religiosity and entrepreneurship behaviours. *International Journal of Hospitality Management*, 67, 87–94. <https://doi.org/10.1016/j.ijhm.2017.08.005>
- [35] Hannafey, F. T. (2003). Entrepreneurship and Ethics: A Literature Review. *Journal of Business Ethics*, 46(2), 99–110. <https://doi.org/10.1023/A:1025054220365>
- [36] Harris, J. D., Sapienza, H. J., & Bowie, N. E. (2009). Ethics and entrepreneurship. *Journal of Business Venturing*, 24(5), 407–418. <https://doi.org/10.1016/j.jbusvent.2009.06.001>
- [37] Harvey, M., & Evans, R. (1995). Strategic windows in the entrepreneurial process. *Journal of Business Venturing*, 10(5), 331–347. <https://doi.org/10.1016/0883-9>
- [38] Hassan, M. K., & Hippler, W. (2014). Entrepreneurship and Islam: An Overview. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.3263110>
- [39] Hébert, R. F., & Link, A. N. (1988). *The entrepreneur: Mainstream views & radical critiques* (2nd ed). New York: Praeger.
- [40] Hjorth, D., & Steyaert, C. (2009). *Politics and Aesthetics of Entrepreneurship: A Fourth Movements in Entrepreneurship Book*. Retrieved from <https://public.ebookcentral.proquest.com/choice/publicfullrecord.aspx?p=420699>
- [41] Hoque, N., Mamun, A., & Mohammad Ahshanul Mamun, A. (2014). Dynamics and traits of entrepreneurship: An Islamic approach. *World Journal of Entrepreneurship, Management and Sustainable Development*, 10(2), 128–142. <https://doi.org/10.1108/WJEMSD-04-2013-0027>
- [42] Hudaefi, F. A., & Heryani, N. (2019). The practice of local economic development and *Maqāsid al-Sharī'ah*: Evidence from a *Pesantren* in West Java, Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, IMEFM-08-2018-0279. <https://doi.org/10.1108/IMEFM-08-2018-0279>
- [43] Hunter, M. (2014). ENTREPRENEURSHIP AS A MEANS TO CREATE ISLAMIC ECONOMY. *Economics, Management, and Financial Markets*, 9(1), 75–100.
- [44] Judge, W. Q., & Douglas, T. J. (2013). Entrepreneurship as a leap of faith. *Journal of Management, Spirituality & Religion*, 10(1), 37–65. <https://doi.org/10.1080/14766086.2012.758047>
- [45] Kayed, R. N., & Hassan, M. K. (2010). ISLAMIC ENTREPRENEURSHIP: A CASE STUDY OF SAUDI ARABIA. *Journal of Developmental Entrepreneurship*, 15(04), 379–413. <https://doi.org/10.1142/S1084946710001634>
- [46] Kirzner, I. M. (1993). *Competition and entrepreneurship* (7. Dr). Chicago: Univ. of Chicago Press.
- [47] Knight, F. H. (2014). *Risk, uncertainty and profit*.
- [48] Lee, R. L. M. (2003). The re-enchantment of the self: Western spirituality, Asian materialism. *Journal of Contemporary Religion*, 18(3), 351–367. <https://doi.org/>
- [49] Lennick, D., & Kiel, F. (2010). *Moral intelligence: Enhancing business performance and leadership success* (8. print). Upper Saddle River, N.J: Wharton School.

- [50] M. Nashiruddin Al-Albani, & Elly Lathifah. (2005). *Ringkasan Shahih Muslim*. Jakarta: Gema Insani Press.
- [51] Maryam Fozia, Ayesha Rehman, & Ayesha Farooq. (2016). ENTREPRENEURSHIP AND LEADERSHIP: AN ISLAMIC PERSPECTIVE. *International Journal of Economics, Management and Accounting*, 24(1). Retrieved from <https://journals.iium.edu.my/enmjournal/index.php/enm/article/view/392>
- [52] Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (Third edition). Thousand Oaks, California: SAGE Publications, Inc.
- [53] Miller, D. (1983). The Correlates of Entrepreneurship in Three Types of Firms. *Management Science*, 29(7), 770–791. <https://doi.org/10.1287/mnsc.29.7.770>
- [54] Minniti, M., & Bygrave, W. (2001). A Dynamic Model of Entrepreneurial Learning. *Entrepreneurship Theory and Practice*, 25(3), 5–16. <https://doi.org/10.1177/104>
- [55] Mutahhari, A. M. (2015). *Fundamentals of Islamic thought God man and the universe*.
- [56] Naqvi, S. N. H. (1994). *Islam, economics, and society*. London ; New York : New York, NY, USA: Kegan Paul International ; Distributed by Routledge.
- [57] Nasir Omar, M. (2016). Islamic Social Ethics: An Analysis of Miskawayh's Thought. *European Journal of Multidisciplinary Studies*, 1(1), 81. <https://doi.org/10.26417>
- [58] Parker, S. C. (2004). *The Economics of Self-Employment and Entrepreneurship*. <https://doi.org/10.1017/CBO9780511493430>
- [59] Patton, M. Q. (1987). *How to use qualitative methods in evaluation*. Newbury Park, Calif: Sage Publications.
- [60] Peterman, N. E., & Kennedy, J. (2003). Enterprise Education: Influencing Students' Perceptions of Entrepreneurship. *Entrepreneurship Theory and Practice*, 28(2), 129–144. <https://doi.org/10.1046/j.1540-6520.2003.00035.x>
- [61] Pohl, F. (2006). Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409. <https://doi.org/10.1086/503882>
- [62] Rae, D., & Carswell, M. (2000). Using a life-story approach in researching entrepreneurial learning: The development of a conceptual model and its implications in the design of learning experiences. *Education + Training*, 42(4/5), 220–228.
- [63] Ramadan, V., Dana, L.-P., Gërguri-Rashiti, S., & Ratten, V. (2017). An Introduction to Entrepreneurship and Management in an Islamic Context. In V. Ramadan, L.-P. Dana, S. Gërguri-Rashiti, & V. Ratten (Eds.), *Entrepreneurship and Management in an Islamic Context* (pp. 1–5). [https://doi.org/10.1007/978-3-319-39679-8\\_1](https://doi.org/10.1007/978-3-319-39679-8_1)
- [64] Ratten, V., Ramadan, V., Dana, L.-P., & Gërguri-Rashiti, S. (2017). Islamic Entrepreneurship and Management: Culture, Religion and Society. In V. Ramadan, L.-P. Dana, S. Gërguri-Rashiti, & V. Ratten (Eds.), *Entrepreneurship and Management in an Islamic Context* (pp. 7–17). [https://doi.org/10.1007/978-3-319-39679-8\\_2](https://doi.org/10.1007/978-3-319-39679-8_2)
- [65] Ratten, V., Ramadan, V., Dana, L.-P., & Gërguri-Rashiti, S. (2017). Islamic Entrepreneurship and Management: Future Research Directions. In V. Ramadan, L.-P. Dana, S. Gërguri-Rashiti, & V. Ratten (Eds.), *Entrepreneurship and Management in an Islamic Context* (pp. 227–242). [https://doi.org/10.1007/978-3-319-39679-8\\_14](https://doi.org/10.1007/978-3-319-39679-8_14)
- [66] Rehan, F., Block, J., & Fisch, C. (2019). Entrepreneurship in Islamic communities: How do Islamic values and Islamic practices influence entrepreneurship intentions? *Journal of Enterprising Communities: People and Places in the Global Economy*, ahead-of-print(ahead-of-print). <https://doi.org/10.1108/JEC-05-2019-0041>
- [67] Reuber, A. R., & Feischer, E. (1999). Understanding the Consequences of Founders' Experience. *Journal of Small Business Management*, 37(2), 30–45.
- [68] Rice, G. (1999). Islamic Ethics and the Implications for Business. *Journal of Business Ethics*, 18(4), 345–358.
- [69] Rofiaty, R. (2019). The relational model of entrepreneurship and knowledge management toward innovation, strategy implementation and improving Islamic boarding school performance. *Journal of Modelling in Management, ahead-of-pr*
- [70] Sachedina, A. (2001). The Issue of Riba in Islamic Faith and Law: In *Spiritual Goods Faith Traditions and the Practice of Business* (pp. 325–343). <https://doi.org/10.5840/spiritgds200128>
- [71] Schumpeter, J. A., Opie, R., & Elliott, J. E. (1983). *The theory of economic development: An inquiry into profits, capital, credit, interest, and the business cycle*. Retrieved from <http://site.ebrary.com/id/11222027>
- [72] Shinkafi, A. A., & Ali, N. A. (2018). Entrepreneurship Development in Islamic Economics. In A. A. Rahman (Ed.), *New Developments in Islamic Economics* (pp. 3–18). <https://doi.org/10.1108/978-1-78756-283-720181001>
- [73] Siddiqi, M. N. (1985). *Partnership and profit-sharing in Islamic law*. Leicester: Islamic Foundation.
- [74] Siswanto, S. (2018). The Exploration of Pesantren - Based Entrepreneurship Development Strategy Through Teology Approach. *El Harakah (Terakreditasi)*, 20(2), 191. <https://doi.org/10.18860/el.v20i2.5253>
- [75] Smilor, R. W. (1997). Entrepreneurship: Reflections on a subversive activity. *Journal of Business Venturing*, 12(5), 341–346. [https://doi.org/10.1016/S0883-9026\(97\)00](https://doi.org/10.1016/S0883-9026(97)00)
- [76] Smilor, R. W., Sexton, D. L., & Center for Entrepreneurial Leadership (Eds.). (1996). *Leadership and entrepreneurship: Personal and organizational development in entrepreneurial ventures*. Westport, Conn: Quorum.
- [77] Steyaert, C., & Hjorth, D. (2007). *Entrepreneurship as Social Change: A Third Movements in Entrepreneurship Book*. Retrieved from <http://qut.eblib.com.au/patron/FullRecord.aspx?p=283331>
- [78] Stillman, T. F., Fincham, F. D., Vohs, K. D., Lambert, N. M., & Phillips, C. A. (2012). The material and immaterial in conflict: Spirituality reduces conspicuous consumption. *Journal of Economic Psychology*, 33(1), 1–7. <https://doi.org/10.1016/j.joep.2011.08>
- [79] Storey, D. J. (2011). Optimism and chance: The elephants in the entrepreneurship room. *International Small Business Journal: Researching Entrepreneurship*,

- 29(4), 303–321.  
<https://doi.org/10.1177/0266242611403871>
- [80] Syed, J. (2008). *An Islamic perspective of industrial relations: The case of Pakistan* (No. 13684). Retrieved from University Library of Munich, Germany website: <https://ideas.repec.org/p/pramprapa/13684.html>
- [81] Thompson, J. L. (2004). The facets of the entrepreneur: Identifying entrepreneurial potential. *Management Decision*, 42(2), 243–258. <https://doi.org/10.1108/00251740410515861>
- [82] Ullah, Md. M., Mahmud, T. B., & Yousuf, F. (2015). Women Entrepreneurship: Islamic Perspective. *International Journal of Islamic Management and Business*, 1(1), 116.
- [83] Vallaster, C., Kraus, S., Merigó Lindahl, J. M., & Nielsen, A. (2019). Ethics and entrepreneurship: A bibliometric study and literature review. *Journal of Business Research*, 99, 226–237. <https://doi.org/10.1016/j.jbusres.2019.02.050>
- [84] Wennekers, S., & Thurik, R. (1999). Linking Entrepreneurship and Economic Growth. *Small Business Economics*, 13(1), 27–56. <https://doi.org/10.1023/A:1008063200484>
- [85] Yin, R. K. (2014). *Case study research: Design and methods* (Fifth edition). Los Angeles: SAGE.
- [86] Zsolnai, L., & Illes, K. (2017). Spiritually inspired creativity in business. *International Journal of Social Economics*, 44(2), 195–205. <https://doi.org/10.1108/IJSE-06-2015-0172>