

Exploring Perceptions and Elements of Entrepreneurial Behavior in Pesantren: Understanding Fundamental Concepts of Entrepreneurial Behavior

Ilfi Nurdiana^{1*}, Segaf²

¹Management Department, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, East Java, Indonesia

²Islamic Banking Department, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, East Java, Indonesia

Email : ilfi.nurdiana@uin-malang.ac.id¹, segaf@pbs.uin-malang.ac.id²

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Abstract:

This study aims to analyze the perceptions of understanding, elements, and categories of entrepreneurial behavior important for understanding the basic concepts of Islamic boarding schools' entrepreneurial behavior. This study uses a qualitative approach. The setting of this research is the Riyadlul Jannah Islamic Boarding School because of its uniqueness in developing entrepreneurial behavior. The research design used is a single case study with one unit of analysis, namely members of the pesantren. Key informants were determined purposively, starting from the Board of Trustees of the Islamic Boarding School (Kyai), followed by a snowball method until it reached 30 informants. The research findings show that understanding the meaning of entrepreneurial behavior includes attitudes, lifestyle, and self-confidence to produce economic values that encourage independence. Entrepreneurial behavior includes a series of good deeds (*al-amal al-shalih*) and noble standards (*al-akhlaq al-karimah*). The entrepreneurial behavior category consists of personal entrepreneurial behavior, social entrepreneurial behavior, and spiritual entrepreneurial behavior. The basic understanding of Islamic boarding schools' entrepreneurial behavior should be comprehensive, covering all three, namely understanding the meaning, elements, and categories of entrepreneurial behavior.

Keywords: *Perception of Understanding, Entrepreneurial Behavior, Pesantren*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang persepsi pemahaman, unsur-unsur dan kategori perilaku kewirausahaan penting untuk memahami konsep dasar perilaku kewirausahaan Pesantren. Penelitian ini menggunakan pendekatan kualitatif. Setting penelitian ini di Pesantren Riyadlul Jannah karena keunikan yang dimiliki dalam mengembangkannya perilaku kewirausahaan. Desain penelitian yang digunakan adalah studi kasus tunggal dengan satu unit analisis yaitu anggota pesantren. Informan kunci ditentukan secara purposive dimulai dari Pengasuh Pesantren (Kyai) yang dilanjutkan secara snow ball hingga mencapai 30 informan. Temuan penelitian menunjukkan bahwa pemahaman makna perilaku kewirausahaan meliputi sikap, gaya hidup dan kepercayaan diri untuk memproduksi nilai ekonomi yang mendorong kemandirian. Unsur perilaku kewirausahaan terdiri dari serangkaian perbuatan baik (*al-amal al-shalih*) dan standar mulia (*al-akhlaq al-karimah*). Kategori perilaku kewirausahaan terdiri dari perilaku kewirausahaan personal, perilaku kewirausahaan sosial dan perilaku kewirausahaan spiritual. Pemahaman dasar perilaku kewirausahaan pesantren

seharusnya komprehensif meliputi ketiganya yaitu pemahaman makna, unsur dan kategori perilaku kewirausahaan.

Kata Kunci: *Persepsi Pemahaman, Perilaku Kewirausahaan, Pesantren*

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INTRODUCTION

There is a strong statement about the role of Islamic boarding schools in shaping behavior through religious education, namely the mental fortress of defense from century to century (Natsir, 2008). As an Islamic educational institution that is sourced from the Qur'an, Hadith, and Ijma' Ulama, this is in line with the mission of the Prophet Muhammad SAW, who stated in his hadith: *innama buitstu liutammima makarimal akhlaq* which is stated in Musnad Al Bazzar from the companion Abu Hurairah number 8949 and As Sunan Al Kubro, Al Baihaqi from the companion Abu Hurairah Number 20782 (Al-Bazzar, 2009). This shows that in Islam, behavior formation is a noble mission.

The survival pattern of pesantren shows its flexibility (organizational flexibility) to the times. The first challenge is the pesantren's main focus of attention in terms of its essential role in building *akhlaq* (Izfanna & Hisyam, 2012; Uhbiyati, 2015), but behavior is believed to be a complicated and inconclusive field because it involves unique, complex, and abstract human nature (Kirkley, 2016). The second challenge is the need for studies on the ability of pesantren to shape entrepreneurial behavior in building the economy. On the one hand, many pesantren have developed entrepreneurial behavior to have economic independence and even provide economic benefits and welfare for the surrounding community (Ahsan et al., 2016; Indrawati, 2014; Setiawan & Nimran, 2013). However, some studies state the ineffectiveness and irrelevance of the role of pesantren in the economy (Nor et al., 2017). Even Hanafi et al. (2021) stated that pesantren lack sufficient structure and ability to shape entrepreneurial behavior, especially in times of crisis.

Entrepreneurial behavior is part of organizational behavior (Bird & Schjoedt, 2009). Organizational behavior is a field of science that focuses on human behavior, attitudes, and performance in organizations. Organizational behavior has a historically rich theoretical basis, such as Adam Smith's Division of Labor, Scientific Management by Frederick W. Taylor, Henri Fayol's Theory of Administration, Bureaucracy Theory: Max Weber, Theory of Observation in Organization and Management by Mary Parker Follett, Theory of Executive Function Chester I. Barnard, Theory of Hawthorne Studies, Theory X and Theory Y by Douglas Mc. Gregor and Management Guru by Peter F. Drucker (Champoux, 2011).

Some studies focus on the study area of individual entrepreneurial behavior, such as Altinay (2008), which examines the spiritual entrepreneurial behavior of 227 Turkish entrepreneurs. Sakari Soininen et al. (2013) examine the innovative, creative, and risk-taking behavior of entrepreneurial owner-managers, Awais Ahmad Tipu & Manzoor Arain (2011) examine the behavior of 3

entrepreneurs in preparing their business plan, cognitive start-up planning skills, to excessive confidence in Arribas et al. (2012) who studied 60 students at the University of Valencia Spain stated that a person's entrepreneurial behavior would reduce his social behavior to Bagheri (2017) who studied 310 employees at 39 Information Technology MSMEs in Iran and stated that leader entrepreneurship could increase innovation behavior and employee employment opportunities, especially in companies in the field of information technology.

The lack of research on entrepreneurial behavior at the individual level in Islamic religious education institutions leads to a fundamental need for the importance of entrepreneurial behavior in the perception of Islamic education institutions, especially pesantren. Strengthening pesantren through human entrepreneurial behavior shows the importance of entrepreneurial behavior supported by a spiritual approach that will make pesantren more independent (Anggadwita et al., 2021). Knowledge management through innovation is necessary for pesantren to improve their performance (Rofiaty, 2019). Entrepreneurial attitudes and inspiration are essential for Pesantren students to be able to inspire entrepreneurial motivation after graduating from Pesantren (Wibowo et al., 2022).

At the individual level, it has received much attention from previous studies, both cognitively and behavioristically. Krueger and Carsrud (1993) stated that Entrepreneurial Intention is the best predictor of entrepreneurial behavior.

Several studies and theories connect entrepreneurial intention and entrepreneurial behavior, including the Theory of Reasoned Action (Fishbein and Ajzen: 1985), the Theory of Planned Behavior (Ajzen: 1991), and Barbara Bird's Intention Model (1988). The theory that connects Intention and Behavior was initially conducted by Fishbein and Ajzen (1985), called the Theory of Reasoned Action (TRA). This theory explains the relationship between Intention and Behavior, which is motivated by Attitude toward Behavior and Subjective Norms. Along with the public response related to TRA, which considers that intention and behavior cannot be based on these two determinants alone, Ajzen then developed TRA into the Theory of Planned Behaviour (TPB) in 1991 by adding the Perceived Behavioural Control (PBC). PBC itself is a development of Albert Bandura's Self-Efficacy Theory (1977), which is considered to complement the prediction of Intention to Behavior. Barbara Bird's (1988) behavioral theory model has a different point of view, which states that behavior (action) is motivated by intention (intention) formed based on two factors, namely social, political, and economic factors, and personal background factors, personality, and abilities. The first factor forms rational thinking and cause and effect, while the second factor forms intuitive, holistic, and contextual thinking. This thinking leads to the importance of digging deeply into the perceptions of pesantren understanding in interpreting entrepreneurial behavior and determining the elements and categories of entrepreneurial behavior itself.

RESEARCH METHODS

The research paradigm is constructivism because it views the reality of pesantren entrepreneurial behavior as not value-free, which is influenced by

Islamic values and pesantren traditions. This research approach uses a qualitative approach to answer the research problem (Creswell, 2014; Myers, 2008). This qualitative research approach is used because of its superiority in describing complex texts related to the experiences of pesantren entrepreneurship actors (Mack et al., 2005).

The research setting was conducted at Pesantren Riyadlul Jannah Mojokerto East Java Indonesia because it has a unique concept of integration between Islam and entrepreneurship, openness, operational independence, and the role of pesantren nationally so that the design of this research is a single case study with one unit of analysis, namely individuals in pesantren because of their uniqueness (Yin, 2016).

Key informants were determined purposively. Namely, the caregiver of the pesantren, referred to as *Kyai*, continued with the snowball method until 30 supporting informants were obtained. These supporting informants consisted of *Kyai's* wives, *Kyai's* sons (called *Agus*), *Kyai's* daughters (called *Ning*), teachers, pesantren students (called *santri*), and several pesantren business unit managers who came from outside the pesantren environment.

Data validity testing in this study follows the criteria proposed by (Creswell, 2014; Lincoln & Guba, 2013), consisting of Credibility, Transferability, Dependability, and confirmability. Data was collected through various activities, including documentation, archival recording, interviews, direct observation, researcher participant observation, and physical artifacts (Yin, 2016). The stages of data analysis in qualitative research are generally carried out including five stages of analysis, namely, (1) Compiling, (2) Disassembling, (3) Reassembling, (4) Interpreting, and (5) Concluding (Yin, 2016). Based on the research phenomenon and literature review in the introduction section, three subjects become the research theme to be discussed: interpreting entrepreneurial behavior and determining the elements and categories of entrepreneurial behavior.

RESULTS AND DISCUSSION

The study of human perception is one of the oldest studies in psychology since it was conducted by Helmholtz in 1868, a German psychologist (Champoux, 2011). The study shows an understanding that perception is a basic human process that affects behavior. Perception is a cognitive process that makes a person's sensory stimulus from their environment. Stimuli can come from other people, events, physical objects, or ideas. Perception is how individuals organize and interpret based on their sensory impressions to make meaning of their environment (Robbins & Judge, 2017). Perception can be said to be a unique interpretation of a situation. Perception is a complex cognitive process that leads to a unique world picture. The picture may differ from reality, but that is how perceptions between individuals will not be the same (Luthans, 2011).

The perceptions of *Kyai* and other supporting informants are based on their life experiences and understanding as entrepreneurial actors. The perception of pesantren understanding in this study is divided into three main themes, namely the perception of pesantren understanding: first, the meaning of entrepreneurial behavior. Second, the elements of entrepreneurial behavior and the category of entrepreneurial behavior.

Meaning of Entrepreneurial Behavior

According to this research, entrepreneurial behavior is two words that cannot be separated. *Kyai* expressed the unity of the two words as follows:

Entrepreneurship is not merely trading; entrepreneurship is an attitude, lifestyle, and self-confidence to produce something independently. Self-reliance does not depend on anyone except the almighty *Allah*. (*Kyai* chanted the national poem he created). Behavior or *suluk* or *adab* is a manifestation of charity. In business, the behavior is said to be good if other people feel satisfied and happy with what they do. Meanwhile, if other people feel disappointed, angry, or hate what he does, his behavior is said to be wrong.

Kyai interprets entrepreneurship as not merely trading or selling; entrepreneurship is about attitude, lifestyle, and self-confidence to produce something. Entrepreneurship is independence. According to Robbins & Judge (2017), attitude is an evaluative statement, favorable or unfavorable, towards a particular object, person, or event. The attitude is a reflection of one's feelings. The attitude itself includes three components: cognitive, affective, and behavioral. Why did the *kyai* state that entrepreneurship is a person's attitude? This aligns with the definition of attitude, a person's evaluative statement. Someone believes in something because it has been lived, evaluated, and tested. The attitude reflects one's feelings, so entrepreneurship is a reflection or manifestation of one's feelings, the whole 'sense' is there. When we talk about sense (*adz-dzauq* in Arabic), we talk about one's senses. It can be the senses of sight, hearing, touch, taste, or smell, known as the five senses. So, all of one's five senses are fused with entrepreneurship. There is totality in the meaning perceived by this *Kyai*. Not only are a person's activities physically but also cognitively, affectively, and behaviorally reflected in a person's attitude.

One of the teachers at the pesantren who is also one of the managers at the pesantren canteen stated that "*Adab* can mean literature, or it can mean action. This action is done continuously and reflects on the person. So, there is *hustle adab* (good behavior) and *su'ul adab* (bad behavior). Entrepreneurial behavior means manners in entrepreneurship according to Islamic religious rules".

Entrepreneurship is also interpreted as a pattern of life. A pattern or a person's form or way of living is their choice to live their life. This pattern has been chosen, meaning that previously there could be several choices, and choose what is believed to be the right choice. If entrepreneurship is a pattern of one's life, then entrepreneurship is believed by someone as the most appropriate and most suitable choice for him. Life must be understood, not just a condition that is important not to die. Life is a condition of growing, developing, and even providing benefits to others. This understanding of entrepreneurship fulfills all types of entrepreneurships: necessity, opportunity, serial, and social (Scarborough et al., 2016). The meaning of entrepreneurship as a lifestyle cannot be separated.

Kyai translates entrepreneurship as self-reliance, which in his syiir is chanted, "... being independent does not depend on anyone, except *Allah* Almighty..." Independent refers to free or autonomous (Dictionary, 1989).

Independence can be said to be the forerunner of the meaning of entrepreneurship itself. Richard Cantillon, who is believed to be the first person to invent the term entrepreneur, defines it as a person who works for himself and a person who works for others. People who work for themselves and do not depend on others or are independent are called entrepreneurs (Hisrich & Ramadani, 2017; Scarborough et al., 2016).

The meaning understood by *Kyai* is that an entrepreneur is a life choice that is believed in himself and reflected in his daily attitude to become an independent person. The definition of an entrepreneur who is stated as someone who creates a new business amid risk and uncertainty with the aim of profit and growth by identifying opportunities and combining the necessary resources is included in the meaning of entrepreneurship by *Kyai* (Hisrich et al., 2017; Scarborough et al., 2016). If a person's foundation is self-reliance, he can create a new business amid a situation full of risk and uncertainty. He can also certainly identify opportunities and use existing resources. All of that will be done by an entrepreneur automatically because of the foundation of independence in him as the meaning of entrepreneurship, according to *Kyai*. Entrepreneurship should also include a person's cognitive, affective, and psychomotor aspects.

Elements of Entrepreneurial Behavior

The elements of entrepreneurial behavior are the entities contained in entrepreneurial behavior. Ust. Rofiq, as one of the senior teachers in this pesantren, stated that:

Behavior combines *al a' malush sholihah* (good deeds) and *al akhlaqul karimah* (good character). *Sholeh* managed worship, material, and *muamalah*, including doing business as yes worship. *Akhlaq* is the values set in entrepreneurship.

The behavior element has two parts: *al a' malush sholihah* and *al akhlaqul karimah*. These two elements or entities are a unity that cannot be separated. Entrepreneurial behavior is expressed as a combination of good deeds and entrepreneurial *akhlaqul karimah*.

Al a' mal As shalih (good deeds) can be said to be good deeds. *Kyai* precisely translated that a pious person obeys norms and rules. If in an organization, people who comply with the Standard Operation Procedure (SOP) are included as pious people. People who are pious in the context of entrepreneurship adhere to the rules of entrepreneurship, especially the rules of entrepreneurship according to Islam that Rasulullah SAW has exemplified.

Al akhlaq Al karimah, in the Book of Sirah Nabawi, stated that the Prophet always carried out noble behavior in entrepreneurship (Hisyam et al., 2019). *Al Akhlaq al karimah* is a standard of noble behavior owned by Rasulullah Muhammad SAW, namely the Qur'an. The noble character has been ingrained in Rasulullah Muhammad SAW, reflected in every behavior, including entrepreneurship. His success in trading while being a representative of the merchant Khadijah al Khuwailid (titled Khadijahul Qubra and Ummul Mukminin) before she became the wife of the Prophet Muhammad SAW. A noble character admired by a fellow traveler to the Levant (Syria) who was a fellow representative (agent) of Khadijah,

namely Maisarah, admired by the owner of the goods (*shahibul maal*), *Ummul Mukminin Khadijatul Qubra* and also admired by his customers. It was then told how Khadijah's business had increased dramatically since making Muhammad, who was then dubbed by the people of Makkah as Al Amin (the trustworthy one) so that behavior plays a vital role towards the success of one's life.

Kyai always said that the Prophet Muhammad was an entrepreneur and a perfect example. One's success in entrepreneurship also depends on the attitude of his behavior. How does Rasulullah maintain his behavior towards his business colleagues, customers, and suppliers. The success obtained by an entrepreneur is inseparable from that person's success in maintaining his behavior, including ethical behavior. So important is the position of behavioral ethics that in the hadith, it is expressed that *al-adab qablal ilmu* (behavioral ethics before knowledge) or *al-adab fauqal ilmu* (behavioral ethics is above knowledge).

Categories of Entrepreneurial Behavior

Entrepreneurial behaviors in this study are selected based on the informants' understanding, experience, and beliefs. Pesantren entrepreneurial behavior consists of three groups: personal, social, and spiritual. In the pesantren perspective, if owned by an entrepreneur, these three groups of behaviors will make him or her a successful entrepreneur, namely an entrepreneur who achieves ultimate happiness, namely goodness in this world and goodness in the hereafter.

The first is a group of pesantren entrepreneurial behaviors at the personal level. This group of entrepreneurial behaviors includes 12 entrepreneurial good deeds. It is framed by *al akhlaq al karimah*, which consists of professional, challenging, good prejudice, hard work, innovative work, simple lifestyle, independence, responsiveness, enthusiasm, efficiency, frugal, and willingness to learn continuously.

Social behavior in entrepreneurship consists of six righteous deeds framed by *akhlaqul karimah*: sustainable charity, respect for business colleagues, national spirit, can cooperation, compassion, and fostering life partner support. Social behavior is essential for an entrepreneur because, in addition to the nature of humans as social beings, it is also that the business interacts with other parties, such as customers, suppliers, employees, stakeholders, competitors, and even the entrepreneur's immediate family.

Spiritual behavior in individual-level entrepreneurship consists of three righteous deeds: *zuhud*, *wara'*, and *tawakkal* after *ijtihad*. In addition to individual and social behavior, informants, especially *Kyai*, believe in the importance of spiritual behavior in entrepreneurship. If visualized, the relationship between the meaning, elements, and categories of pesantren entrepreneurial behavior can be seen in Figure 1.

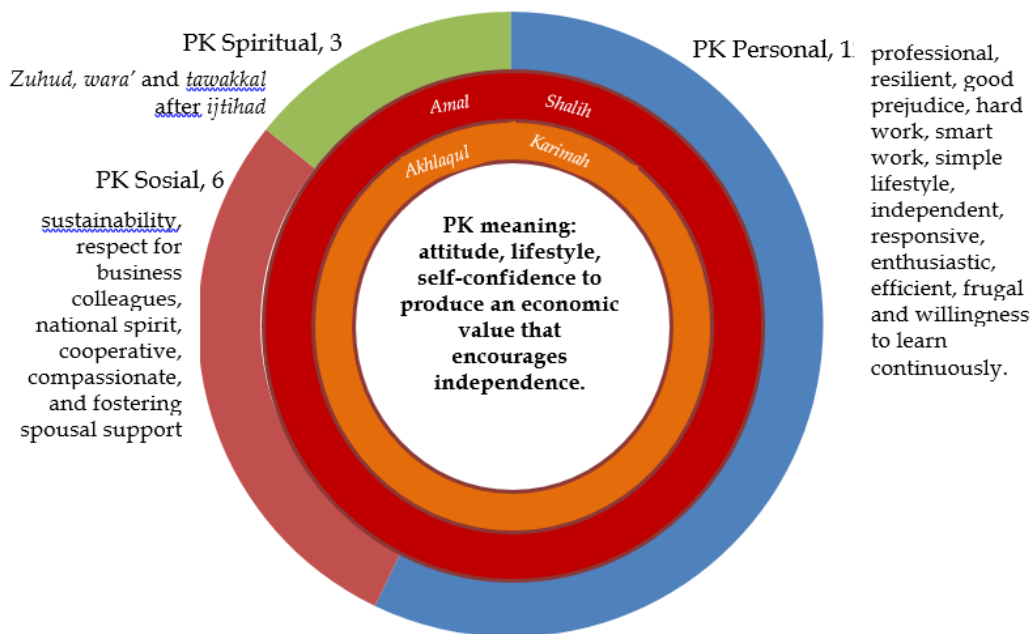


Figure 1. Pesantren Entrepreneurial Behavior (PK) Understanding Model

Figure 1 shows the model of understanding pesantren entrepreneurial behavior in this study. This model supports the need for entrepreneurial behavior in social and spiritual aspects (Alrubaishi et al., 2021; Anggadwita et al., 2021; Rehan et al., 2019). Independence in the meaning of entrepreneurial behavior aligns with conventional theory as an outcome of entrepreneurial behavior (Anggadwita et al., 2021; Hisrich & Ramadani, 2017; Scarborough et al., 2016).

The entrepreneurial behavior applied in this pesantren was chosen based on suitability and efficiency in the pesantren itself with all its characteristics and resources. Implementing this entrepreneurial behavior builds systematics and synergies between pesantren as Islamic Education Institutions and the Economy. The positive implications are felt by pesantren institutionally and the surrounding community regarding the economy. The understanding of entrepreneurial behavior in Indonesian pesantren, according to the findings of this study, includes three complete parts, namely the meaning, elements, and categories of entrepreneurial behavior. This understanding is the foundation of pesantren to implement their respective entrepreneurial behaviors.

CONCLUSION

Implementative behavior is part of entrepreneurship, so entrepreneurial behavior is a whole unit in its implementation. Entrepreneurial behavior in this study means an attitude, lifestyle, and self-confidence to produce an economic value that encourages independence. There are two elements of entrepreneurial behavior: entrepreneurial charity and entrepreneurial akhlaqul karimah. These two elements are not partial but mutually reinforcing. *Akhaqul karimah* entrepreneurship becomes the frame of entrepreneurial good deeds. Pesantren entrepreneurial behavior consists of 21 entrepreneurial behaviors, divided into three groups, namely 12 personal entrepreneurial behaviors, six social

entrepreneurial behaviors, and three spiritual entrepreneurial behaviors. Personal entrepreneurial behavior includes 12 behaviors: professional, challenging, good prejudice, hard work, innovative work, simple lifestyle, independence, responsiveness, enthusiasm, efficiency, frugal, and continuous willingness to learn. Social entrepreneurial behavior consists of six behaviors: sustainable charity, respect for business colleagues, national spirit, can cooperate, compassion, and fostering life partner support. Spiritual entrepreneurial behavior consists of three behaviors: *zuhud*, *wara'*, and *tawakkal* after *ijtihad*.

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