

Behind entrepreneurial intention in *Pesantren* perspectives,

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Abstract

The research background is based on the uniqueness of research site and the importance of entrepreneurial intention in *pesantren* perspectives. The research background then directing to the aims of research which are to reveal the meaning and to explore the determinant factors of entrepreneurial intention in the perspective of *Pesantren*.

Research site in Islamic Boarding School (so called *Pesantren*) Riyadlul Jannah Indonesia for their uniqueness in implementation of entrepreneurship. Hence the research design is employ single case study and the data collected by participant observation during two years period of research between 2018 and 2020. The key informants decided purposively which is the head of *pesantren* (so called *Kyai*), continued by snowball method.

The finding shows that entrepreneurial intention in this study is understood as a person's heart (*qalbun*) statement that directing to entrepreneurial pious action (*amal shaleh*) in order to seek the pleasure (*Ridha*) of Allah. There are four ways to seek the pleasure of Allah which are fulfill the right of Allah, close to Allah, come to Allah and return to Allah. There are inside and outside of human determinant factors. The outside determinant factors of entrepreneurial intention in *pesantren* perspective are the past environment, the historical factor understood by the informant and another alternative income in the informant environment. The inside determinant factors are mind, heart and spirit. Heart as the place of intention, influenced by *an-nafs* (lust) and *hidayah* (guidance from Allah).

Keywords: Entrepreneurial intention, Islamic perspective, *pesantren*

1. Introduction

The Riyadlul Jannah Islamic Boarding School Pacet Mojokerto East Java Indonesia (*Pesantren* Riyadlul Jannah) has several unique characteristics compared to other Islamic boarding schools, first is the integration between *pesantren* and entrepreneurship, second is the concept of openness, third is operational independence (economic self-sufficiency), and fourth is the role of *pesantren* for the community. These characteristics make this *pesantren* even though geographically located on the slopes of Mount Penanggungan, Mojokerto Regency, East Java, it is still able to make a real entrepreneurial contribution to the surrounding community in particular and the Indonesian nation in general.

The integration between religious (Islamic) education (*pesantren*) and entrepreneurship can be seen in the presence of 3 (three) buildings when entering this *pesantren*, namely the mosque (reflecting Islam), ndalem (the residence of the boarding school caregiver which also functions as the main office, reflecting management) and the Guest House (reflecting entrepreneurship). This Islamic boarding school runs entrepreneurship in the form of business units that are managed as the main operational source. The integration between *pesantren* and entrepreneurship is formally reflected in the establishment of the Islamic Higher Education of Economics to accommodate the development of entrepreneurial knowledge of students at the higher education level with religious knowledge so that they become physically and mentally ready when they graduate.

The concept of openness is very visible when entering this *pesantren*. The location which is located on the edge of the main road, shows that everyone is allowed to come, see, observe and even join in the activities of this *pesantren*. Most of the *pesantren* are located in a location slightly away from the main road. The Riyadlul Jannah Islamic Boarding School also initiated the birth of a national forum called *Forum Peduli Bangsa* (the Nation Care Forum) which consists of national entrepreneurial figures from various regions in Indonesia with different religious, ethnic, and community organizations backgrounds to collaborate in developing the nation's economic revival. This forum also consists of National Education Leaders, Historians, Cultural figures, Retired Indonesian National Armed Forces, and also Religious Figures who have concerns in order to raise the dignity of the nation. This forum has good relations with the government, other parties nationally and from other countries. So that the openness of the *pesantren* becomes an aspect of necessity in the operation of this *pesantren* through intensive relationships with various external parties from all over Indonesia.

The independence (economic self-sufficiency) of the *Pesantren* Riyadlul Jannah can be seen in its ability to meet daily operational needs and infrastructure needs through business units managed by the *pesantren*. This *pesantren* is under Bina Insani Foundation as their legal entity. This foundation then formed a company that was managed systematically to support the financial needs of the *pesantren*, namely PT. Riyadlul Jannah Dinamis Selaras (PT. RDS). There are 14 types of business operate by PT. RDS, one of the culinary business type is Restaurant M2M. Restaurant M2M is a fast food restaurant covering area almost in all big islands in Indonesia, mostly in Java island.

The role of the *Pesantren* Riyadlul Jannah is importance for the surrounding community. The role of Islamic boarding schools in the surrounding community is carried out through several general recitation of Islamic classical book activities and other community service also in term of environmental hygiene. These recitations not only emphasize the role of *pesantren* in the spiritual aspect but also become a catalyst in establishing good social relations in surroundings community. Usually after the recitation, light communication is established between the teacher and the parents of the students, with the community and even with the students.

The role of Islamic boarding schools in preparing potential youth who have interested in Islamic knowledge as well as entrepreneurial skills is formally realized by the establishment of the Riyadlul Jannah Islamic Higher Education of Economy. *Pesantren* Riyadlul Jannah provides full scholarships for all students at this high school which includes scholarships for tuition fees and living expenses (dormitory fees and meal costs). Students come from all regions of Indonesia from Aceh to Papua who are expected to be able to legally hold a bachelor's degree after graduation and more importantly have Islamic entrepreneurial behavior to be applied to society later.

The role of the *Pesantren* Riyadlul Jannah in the entrepreneurship sector has also reached nationally. The entrepreneurial sector is supported by the ability to create business networks for all parties, not only among entrepreneurs around Islamic Boarding School, but also cross-ethnic, cross-country and even cross-religious through the *Forum Peduli Bangsa* (Nation Care Forum network). One of recognition awarded to Kyai's sons, Agus Yusuf Misbah, received an award as a Young Santri Entrepreneur by the Ministry of Religion in 2015. Recognition of the role of *Pesantren* Riyadlul Jannah Mojokerto East Java was also awarded by the Indonesian Ulama Council namely *Arus Baru Ekonomi Indonesia* or the Indonesian New Economic Stream Award in 2019 (Islamic boarding school profile 2021).

The main role of *pesantren* is to create, forming or modifying behavior in a society. Natsir (2008) in his book *Capita Selekt*a stated that the function of *pesantren* is *the mental fortress of defense from century to century*. Arnold & Arnold (1896) in his book *The Preaching of Islam* stated that The function of forming behavior in an Islamic perspective has been carried out since Islam entered through the ports of trade routes in 674. The process of spreading religion is then carried out through trade, marriage, education, art and other natural interactions of life. War is not the path chosen by Islamic scholars to convey their faith to Indonesia. In the aspect of education, one of them is carried out by the method of Islamic boarding schools.

The study of behavior related to the intention. Krueger & Carsrud (1993) stated that the best predictor of Behavior is Intention. There are several studies and theories that connect these two aspects, including the Theory of Reasoned Action (Fishbein & Ajzen, 1975), Theory of Planned Behaviour (Ajzen, 1985, 1991), and Intention Model Barbara Bird (Bird, 1988). Meanwhile, more than 1400 year earlier Prophet Muhammad pbuh., stated a mission in his hadith: *innama buitstu liutammima makaaremal akhlaq* (god sent me to edify or uphold behavior). Hence the purpose of this study is to reveal entrepreneurial intentions and the factors behind it. The purpose of this study leads to the first research question, namely what is the entrepreneurial intention that should be owned by individuals in *Pesantren* perspectives and the second is what are the factors behind a person's entrepreneurial intention in the perspective of *Pesantren* Riyadlul Jannah?

2. Literature Review

2.1. *Pesantren*

Pesantren is a term used in Indonesia in general to indicate a place for learning Islamic religious knowledge in Indonesia. Some area such as 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 *kuttub* use it in Egypt, *medresse* in Turki (Zakaria, 2010) and *madrasah* in Nigeria (Hashim et al., 2011).

Pesantren is an educational institution that not only fulfills the minds of its students with information and knowledge but improves morals, educates the soul, spreads virtue, teaches decency, and prepares students for a life filled with honesty and chastity. (Dhofier, 1982). Raihani (2012) conducted an in-depth study of multiculturalism in *pesantren*, which showed that *pesantren* used classroom learning by developing a curriculum that addresses cultural and religious diversity, tolerance, citizenship and democracy. While learning outside the classroom develops invaluable intensive experience-based practices for students to socialize with different ethnic and cultural backgrounds. (Roslan Mohd Nor & Malim, 2014) conducted research on Islamic boarding school education in Indonesia which found that *pesantren*

education was formed in order to prepare students (santri) to recognize, understand, appreciate and have faith (belief), devotion, and good character in practicing Islam based on the Al-Quran and Hadith. This process is carried out through mentoring, teaching, training and experience. Students (santri) are asked to respect and appreciate followers and other religions that exist in the community (nation).

The basic elements that are required for an institution to be called a boarding school are the first to have a hut or dormitory, the second to have a place for teaching and learning, usually in the form of a mosque and can take other forms, the third is to have students, the fourth is to teach Islamic religious books, the form is books. who speak Arabic and classical or better known as the yellow book and the fifth is Kiai or Ustadz (Dhofier, 1982).

The great role of Islamic boarding schools in civilization, especially the Indonesian people, has also received minor views in several studies. Goffman dalam Nilan (2008) assesses pesantren as institutions that carry out self-torture with full day learning, long hours of worship, memorizing scriptures and religious orders. People in the pesantren wake up early, sleep late, with no private life (privacy) and little time to rest because they are full of tasks. Islamic boarding schools in Indonesia are places of learning that are generally poor and live a hard life with strict rules. Suparto in Nilan (2009) revealed that pesantren leaders actually send their children to public schools to have a better future. Guerin in (Nilan, 2009) states that Islamic school graduates lack expertise in the competitive business. State and public support also influence the role of pesantren, such as research conducted by Mohd Nor et al., (2017) revealed the severity of the struggle for Islamic boarding schools in Singapore which was perceived as a burden of the state because of their ineffectiveness and irrelevant role in economic development. The conservative and traditional Islamic boarding school system is also seen as constraining Singapore's religion and race.

Lukens-Bull (2001) stated a different facts from the opinion of Clifford Geertz when he wrote about pesantren in Java 60 years ago which stated that traditional pesantren led by Kyai who lead religious education institutions in rural areas will be eroded by modernization. The modernization of Islamic boarding schools began in the 1930s, including the general learning carried out by the Tebuireng Jombang Islamic Boarding School in 1929 which was then followed by other Islamic boarding school (Smith & Woodward, 2014). The contradictory views on pesantren and historical phenomena that show the large role of pesantren show the urgency of a deeper understanding of this institution.

2.2. Entrepreneurial intention

The discussion of entrepreneurial behavior is closely related to entrepreneurial action and more deeply related to entrepreneurial intention. Behavioral studies on intention theory models, especially those related to entrepreneurship, show great interest from researchers in this field (Ajzen, 1991; Bird, 1988; Boyd & Vozikis, 1994; Douglas & Fitzsimmons, 2012; Fishbein & Ajzen, 1975; Nabi & Liñán, 2013; Prabhu et al., 2012; Sampedro et al., 2014; Segal et al., 2005; Soomro & Shah, 2015). However, there are only 2 (two) models that have the most influence on subsequent researchers, namely the Barbara Bird Model and the Icek Ajzen Model.

1. Model of Barbara Bird

Intention is a statement of person's mind that directs attention (hence based on experience and action) towards a certain goal or a path to achieve something (Bird, 1988). According to him, action is determined by intention. Then it is explained that intentionality is formed by two dimensions, first dimension namely rationality, analytical and causal thinking and second dimension namely intuition, holistic and contextual thinking. The two dimensions are formed by social factors (external) and personal factors (internal).

2. Model Ajzen

The Ajzen model or better known as the Theory of Planned Behavior (TPB) is the most widely used model to predict behavior from a cognitive perspective. This theory is an extension of the Theory of Reasoned Action (Fishbein dan Ajzen, 1975) which states that Behavioral Intention is a function of information and beliefs about tendencies that can shape certain behaviors and lead to certain results. The "beliefs" consist of Normative Beliefs and Behavioral Beliefs. Normative Beliefs affect Subjective Norms in shaping behavior while Behavioral Beliefs influence a person's attitude in behavior. So that the intention is motivated by attitude and subjective norms.

But then Ajzen believed that there were other indicators of how hard a person tried, that people's behavior was very strongly influenced by their confidence in carrying out these actions. This indicator is very close to "Self Efficacy"(Bandura, 1977). "Self Efficacy" believes that it can influence the choice of an action, preparation of an action, enthusiasm in the performance process, as well as thinking patterns and emotional reactions. Self Efficacy or Perceived Behavioral Control can be directly related to Behavior or through Intention.

This model was then developed by further researchers amid the pros and cons of the Ajzen's Model. Segal et al. (2005) According to them, SEI is motivated by three elements, namely Perceived Net

Desirability of Self Employment (NDSE), Tolerance for Risk and Perceived Feasibility (Self Efficacy) of Self Employment.

Prabhu et al. (2012) deems it necessary to look at Entrepreneurial Intention (EI) not only in general terms (General Entrepreneurial Intention, GEN-EI) but there are other EI categories namely High Growth Entrepreneurial Intention (HGEL) and Life Style Entrepreneurial Intention (life-EI). If GEN-EI can be defined as a person's intention to start his own business because of freedom and economic expectations. The HGEL category is a person's intention to start or run his business quickly, perhaps directly on an international scope or industry leader or directly Go Public. While the third category, namely Life-EI, is a person's intention to become an entrepreneur for the sake of a certain quality of life, not because of return on investment, high profits or other economic reasons.

Nabi & Liñán (2013) develop the Ajzen model by adding aspects of Risk and Recession. Meanwhile Douglas & Fitzsimmons (2012), broaden the aspect of Attitude in various aspects, Sampedro et al. (2014) adding aspects of the advantages and disadvantages of entrepreneurship in entrepreneurial intentions and Soomro & Shah (2015) develop the Ajzen model by adding an attitude towards entrepreneurship which is determined from the Aspects of Achievement, Self-Esteem, Personal Control and Innovation.

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 & Woodson, 2005). The setting of the research was carried out at the *Pesantren* Riyadlul Jannah, Mojokerto, East Java, Indonesia because of its uniqueness, which implementing the concept of integration between Islam and entrepreneurship, openness, economic self sufficiency and the economic role nationally. So the research design employ a single case study because of their uniqueness (Yin, 2016).

The research data collected by participant observation around two years research period start at the beginning of 2018 until end of 2019. Data collection by participant observation is an important step in this research. Pesantren is a special institution, because it "quarantines" its activities from the wider community. Both students and teachers live in the pesantren. Although business sometimes requires interaction with outsiders, after the business is finished, it is rushed to return to the pesantren. So it is necessary to have a close relationship between the researcher and the research site. The closer the gap between the researcher and the site, the easier it will be to obtain research data. So it is necessary to involve researchers in pesantren activities (turning into participants). In this case, the researcher also start to teach at the *pesantren*.

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* (classical 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* (classical islamic books) to fully understand the perceptions of the members of pesantren who hold it tight to these three sources as their life guidelines.

4. Discussion

4.1. Entrepreneurial intention in *Pesantren* perspectives

Entrepreneurial intention become researcher's focus since its believed as the best predictor of entrepreneurial behavior or entrepreneurial action (Krueger & Carsrud, 1993). Namun niat kewirausahaan yang seperti apa yang diperlukan untuk mencapai kesuksesan khususnya dalam pandangan Islam? Pesantren yang memegang teguh prinsip Islam melalui Al-Qur'an, Hadits dan Ijma' ulama' memiliki pandangan tersendiri tentang entrepreneurial intention.

The goal of man is happiness in this world and the hereafter, so the pray is *Rabbana Aatina fiddunya hasanah wal fil akhirati hasanah, waqina 'adzabannar*. But sometimes the pleasure does not always coincide, along with happiness. Sometimes a person laughs with his friends, feels happy, is he happy? Not necessarily. Because it does not achieve happiness in this world and the hereafter (Kyai, 21 Juli 2019). My wife and I used to have nothing. Have no one. But happy because we have God. Allah is pleased, that is enough. (Kyai, 8 Desember 2019)

Bird (1988) defines intention as "a state of mind directing a person's attention (and therefore experience and action) toward a specific object (goal) or a path in order to achieve something (means)". Informant believed that intention of life as well as entrepreneurial intention in *pesantren* perspectives is seeking Allah pleasure to achieved eternal happiness. Al-Qur'an Surah An Nisaa verse 29 stated Allah

command people to not consume one another's wealth unjustly but only business by mutual consent in Allah blessing. Al-Qur'an Surah Al Bayyinah verse 8 state to all his believer is eternal paradise that when Allah being pleased with them and they with him. Hadith at Tirmidzi no.2,414, Ibnu Hibban No.276 and 277 when Mu'awiyah (son of Abu Sufyan, the caliph of Umayyah dynasty) asking an advice form Ummul Mukmeneen Siti Aisyah radhiyallahu anha, she said that the Prophet Muhammad pbuh., once said that if a person seeks the pleasure of Allah, his needs will be fulfilled from the burden of humans, but on the other hand, if what is sought is the pleasure of humans when Allah is angry, then Allah will leave him alone on humans (As Suyuthi, 2017). Human anxiety because of the heavy burden of life or the crimes of other humans will disappear if what you looking for is the pleasure of Allah. Hence the entrepreneurial intention is seeking the pleasure of Allah.

Bird (1988) state that entrepreneurial intention is a persons state of mind, meanwhile in this research propose that entrepreneurial intention is a person's state of heart. Ibnu Qudamah define intention as "mean or intend in the heart..." (Djazuli, 2010). Ibnu Taimiyah stated that the place of intention inside the heart, if someone stated in his heart than it is lawful eventhough without saying, that's based on Islamic scholar agreemaent or ijma' ulama' (Al-Harrani, 2012). The prophet Muhammad pbuh., said that in every action depends on the intention (Al Bukhari, 2000; An Nawawi, 2003). Entrepreneurship is not merely getting wealth but is a noble mission that is commanded in Islam (As Syaibani, 1986). Then in entrepreneurship the action should be pious which is only seeking the pleasure (*Ridha*) of Allah. Then the further question is how to achieve the pleasure of Allah as an entrepreneurial intention?

If the rights of Allah SWT are not fulfilled, then humans will be restless or nervous, if they are nervous they will be vulnerable and if they are vulnerable they will not withstand problem. On the other hand, if the rights of Allah SWT are fulfilled, then humans will be happy, if they are happy they will be strong and strength makes them resistant to problem (Kyai, 25 August 2019).

The first way to achieved the pleasure of Allah is fulfill the right of Allah. The prophet Muhammad pbuh., as mentioned in a hadith book of *Shahih Al Bukhori* no. 2,644 stating that the right of Allah SWT is to be worshiped and not to be associated and to be the right of his servant if he fulfills that right not to get torment.

Long history proves that true victory is only obtained by people who are close to Allah SWT. If there is a victory for people who are far from Allah SWT then it is only a momentary victory. (Kyai, 15 December 2019)

The second way to achieved entrepreneurial intention which is seeking Allah pleasure is close to Allah. The prophet Muhammad pbuh., in a hadith book of *Musnad Imam Ahmad* no. 10,934 vol. 3 page 21 said that God will be closer to His servants who have tried to be close to Him.

Sometimes even that person is singing, feeling happy, looking happy, is he really happy? Not necessarily. Because of the true happiness, the happiness of this world and the hereafter is obtained when it comes to Allah. Entrepreneurship also aims to achieve the pleasure of Allah SWT, so trading is trading that reaches Allah. Trade with the right intentions, in the right way, with the right behavior. (Kyai, 21 Juli 2019).

The third way to achieved entrepreneurial intention which is seeking Allah pleasure is come to Allah. Al-Qur'an Surah Al Qiyamah verse 22-23 states that when servants have come to their God, they will see with a radiant or happy face. Not getting to Allah means having lost and will never reach happiness because the real goal is not achieved.

If you return to Allah then you will achieve success. (Kyai, 15 December 2019)

The fourth way to achieved entrepreneurial intention which is seeking Allah pleasure is return to Allah. Al-Qur'an Surah Al Baqarah verse 46 stated that to all his believers should be return to their God. People should put something in its right place that is in the power of Allah. Hence the way to achieve the pleasure of Allah can be done in four ways, namely fulfilling the rights of Allah, being close to Allah, coming to Allah and returning to Allah. The further question is what exactly is behind a person's entrepreneurial intentions? What factors to determine an entrepreneurial intentions in achieving the pleasure of Allah?

4.2. Determinant factor of entrepreneurial intention in *Pesantren* perspectives

Determinant factor of entrepreneurial intention in *Pesantren* can be cathegorize into internal and external determinant factors. The cathegorization more similar with Barbara Bird model than theory of planned behavior, nor theory of reasoned action (Ajzen, 1985; Bird, 1988; Fishbein & Ajzen, 1975). Informants believed that internal determinant factors of entrepreneurial intention comes from the origin of human it self in Islamic perspectives.

The human elements are *abdan* (body), *'aqlun* (mind) and *qalibun* (heart) (Ust. Rofiq, 26 March 2018). Behavior is a manifestation of the three energies contained in every human being. The three energies are *ruh* (spirit), *'aql* (mind) and *qulub* (heart). The spirit is what moves the body, if there is no spirit... it's dead. Mind and heart that distinguish between humans and animals (Kyai 28 March 2018). Animals only have a spirit and a body, humans have a heart and *'aql* (mind). A spiritual value should be included in *mu'amalah* (social life). Every human being has potential, potential can be explored when the spirit, mind and heart are able to encourage the five senses to function optimally. (Kyai 1 December 2019). But don't forget that humans also have lust. "...Is there a major war other than the Battle of Badr, O Messenger of Allah, the Apostle answered, namely the war against lust. How strongly man directs his lust. Lust is a mount, must be controlled (Kyai, 1 December 2019). Omar Ibn Khattab after 2 days of converting to Islam was said by the prophet Muhammad pbuh., that he has *hasanat* (goodness) that is more than *hasanat* of everyone in the world. Because his heart is open. Becoming a human called *Al Anwar* (luminous). Humans who are able to give light and are able to receive the light of goodness (Kyai, 15 December 2019).

The informant's statement above is that in the Islamic perspective, they believe that the determinants of intentions, including entrepreneurial intentions, are inside factors derived from the essence of the human being himself. Humans consist of mind, body and heart. Imam Al Ghazali in the book *Ihya' Ulumuddin*, Chapter. 1 page 85 states that mind is something that is prepared in order to be able to accept the *nadhari* sciences (science obtained by thinking efforts) and regulate the products resulting from the power of thought. (Al Ghazali, 2007). The function of mind can explore true knowledge. Perfect mind will strengthen the intention to do something. And only people who have perfect mind (*ulul al-bab*) can take the lesson as stated by Allah SWT in Surah Ali 'Imran verse 7 which is later clarified by the Hadith narrated by Bukhari no. 4183. The verses of the Qur'an and the hadith convey the verses of *muhkamat* (clear) and *mutasyabihat* (vague). People who are misguided use *mutasyabihat* verses to overthrow religion by creating slander, while intelligent people will believe in *mutasyabihat* verses because only Allah SWT understands the *ta'wil*. In this case the mind cannot function alone but must be accompanied by the strength of the heart (*Qalibun*).

The book of *Ihya' Ulum addin* Chapter 1 page 197 states the heart for humans is like a king and all other body parts are only people who always follow what the king says (Al Ghazali, 2007). A hadith of the Prophet in the Book of *Riyadlus Salihin* hadith no. 587, *Sahih Muslim*, from the companions of the prophet namely An Nukman bin Basyir, number 107 and p. 1219, states that in the human body there is a lump of flesh (*mudghah*) which can determine the goodness or badness of the whole body, and that lump of flesh is the heart. *Ihya' Ulum Ad Din*, the work of Al Imam Ghazali Chapter. 3 Page 3 explains about the heart (*Al Qalibun*) has two meanings: first a lump of flesh on the left side of the chest and in it there is black blood which is the source of *Al Ruh* (physical heart), the second is something divine, spiritual and gentle which is the essence of human (spiritual heart) and has a relationship with the physical heart.

Kyai and other informants stated that the internal driving factors of intention consisted of *Ruhun* (Life), *Qalibun* (Heart) and *Aqlun* (Intellect). These three elements comes from inside of human and determining entrepreneurial intention. Every human being has potential in entrepreneurship. The spirit can detect the existence of these potentials or realize or feel their existence. While the function of the mind and heart is to encourage the five senses to carry out these business activities. Surah Ali Imran verses 190-191 states that there are criteria for people who have the perfection of their spirit, heart and mind called *ulul albab*. *Ulul albab* is a person who is able to remember (*dhikr*) and think about the signs of Allah's power. People knows of Allah by using their heart. While people who think about creation and His power by using their mind. Both complement each other towards humans who have a spirit (life) to carry out actions. But in doing an action there is one element created by Allah, namely *An Nafs* (lust).

An nafs has two meanings: first, something which is the mother of the desire (lust) and the second is the human essence (soul). *An Nafs* here is meant as the mother of desire (*al-hawa*). The book of *Al Iktisab* page 34 states that the believer's lust is his vehicle, so let him do good to him by not preventing him from the required level of sufficiency, this can be fulfilled by working and entrepreneurship (As Syaibani, 1986). Whereas in the Book of *I'tilal Al Qulub*, by Al Kharhathi, from the companions of the prophet, namely Abu Malik Al Asy'ari, number 32, p. 26 it is stated that the most dangerous enemy is your lust which is between your two sides.

Lust is the urge to do something. Something that can be in the form of good or bad, so that the lust that can encourage humans to do good is called *an nafs al mahmumah*, while the lust that encourages humans to do bad is called *an nafs al madmumah*. The correlation with the heart (*qalibun*), according to Al Ghazali (2007) that the heart has two forces, namely the first is lust the second is knowledge..

There are 3 types of an *nafs* (soul), namely *an nafs al lawwamah*, *an nafs al ammarah* and *an nafs al muthmainnah*. (Al Ghazali, 2007). The first is *an nafs al lawwamah* which is lust with animal nature, the gathering of lust, greed and so on. The Qur'an Surah Al Qiyamah verse 2 calls it a regretful soul, meaning regret later on when the day of vengeance. The second is *an nafs al ammarah*, which is a passion that drives a person

to do evil such as incitement, envy, pride, show off (*ujub*), finding the fault of others and so on as explained in the Qur'an Surah Yusuf verse 53. The third lust is *an nafs al muthmainnah* (calm soul) which encourages humans to do good and provide benefits to others as stated in the Qur'an Surah Al Fajr verses 27-28. This is what is believed to be the essence of human beings as a way to the pleasure of Allah.

The next aspect that also determines a person to have the intention to do an act such as entrepreneurship is guidance (*hidayah*). *Hidayah* comes from the word *yahdi* which means showing. The position of guidance is very important. In Surah Al Baqarah verse 142 it is stated that it is Allah who gives guidance only to whom He wills towards the right path. Meanwhile, in Surah Al Maidah verse 16, it is explained that Allah gives guidance by showing the true truth, directing humans to goodness, showing a bright and straight path. *Hidayah* provides a directing function to an action. So the work referred to in this study is a job or business that has been filtered because there is a direction shown by Allah SWT. not work or effort that is not in the way of Allah and does not get His pleasure.

In addition to inside of human determinant factors, there are also outside of human determinant factors that drive entrepreneurial action. This view is in line with the research by Bird (1988) that actions based on intentions are influenced by two main elements, namely the first elements of social, political and economic context and secondly elements of personal history or history, character and current abilities. These two elements affect one's thinking, namely rational thinking and intuitive thinking that will encourage someone to do an action. Kyai and other informants stated that there are four factors from outside the human self that make him do a business or work, namely the first is the past environment (family, friends and environmental lifestyle), the second is the historical factor understood by the informant and the third is another alternative job in the informant environment.

I was 8 months old when my father died. At the age of 6, my mother died too. Raised by a strict Grandma. As a child, I loved learning. With two friends. We learned from two Islamic teachers. One is NU and one is Muhammadiyah (Kyai, 25 August 2019). I have been taught to trade since childhood, living with my grandmother because my parents died before (Kyai, 02 December 2019). My little one is happy, yes.. maybe different from today's. The village people saw that I was a goat carpenter, while I was also looking for fish, sometimes eels. As a result, I take it home, sometimes I sell it too (Kyai, 25 Agustus 2019).

The informant's statement above leads to one meaning, namely the informant's childhood environment. This environment includes social such as family, friends, teachers and lifestyle in the informant's environment in the past, specifically the informant's childhood. Independence is a way of life understood by informants since childhood. The necessities of life are met independently by entrepreneurship. (Bird, 1988) believe that the social environment will affect intentionality through one's rational, analytical and cause-effect. However, in this study, the social environment that will affect a person's intentionality is what happened in the past, which is firmly embedded in a person's heart in the principle of independency.

Our colonization is 800 years by the ancient kingdom and 350 years by the Netherlands. Behavior as servants, colonized people, laborers has been in such a way that it has been ingrained for at least 1200 years. A very, very long time. But Allah is Just and All-Powerful over all. Sent a nation similar to ours. To realize that with more or less similar physique, the Japanese, in just a short time, three and a half years were able to expel the Netherlands (to take over Indonesia). This fact fueled the spirit of the fighters, with a strong determination, they could finally repel the invaders and taste independence (Kyai 15 December 2019). Back in the colonial era there was forced cultivation, forced labor. But farmers and workers are now starting from planting seeds to harvesting, paying workers with debt. In debt. How is it different from the colonial era? (Kyai 1 December 2019).

The statements of the informants above lead to one meaning, namely the history understood by the informants. The history of the nation that was understood by the informant is embedded to his heart. Colonization in any form will have a negative impact on life. Dependence will have a fatal impact on life. So the choice of entrepreneurship is a logical choice and provides goodness.

It's look alike working in a big office, cool, but actually to be a labor. The salary may not be enough, definitely below welfare. It's been calculated. This is an education since the colonial era, to create a labor system in this nation (Kyai, 15 December 2019).

The statements of the informants above lead to one meaning, namely alternative income in the informant's environment. Alternative income source other than entrepreneurship is not the best choice in the understanding of informants. Only the income from entrepreneurship a person should feel happiness, honor and independence. So other alternative work, although providing greater income, are not the suitable choice for the informants.

5. Conclusion

This study provides an overview of the determinant factors of entrepreneurial intentions in Islamic perspectives, especially *Pesantren*. Islamic perspectives in this study use *Qur'an*, *Hadith* and the *Kutubus Salaf* (Classical Islamic books) as the analysis tools for its function as life guidelines that are tightly held by *pesantren*. The use of all three will be able to reveal the true understanding of *pesantren* towards entrepreneurial intention.

Entrepreneurial intention in this study is understood as a person's heart (*qalibun*) statement that directing to entrepreneurial pious action (*amal shaleh*) in order to seek the pleasure (*Ridha*) of Allah. There are four ways to seek the pleasure of Allah which are fulfill the right of Allah, close to Allah, come to Allah and return to Allah. Then whats behind entrepreneurial intention? In *pesantren* perspective there are inside and outside of human determinant factors. The outside determinant factors of entrepreneurial intention in *pesantren* perspective are the past environment (family, friends and environmental lifestyle), the historical factor understood by the informant and another alternative income in the informant environment. The inside determinant factors of entrepreneurial intention in *pesantren* perspective are mind, heart and spirit. Heart is the place of intention. There are factors influence the heart which are an-nafs (lust) and hidayah (guidance from Allah). When the influence of lust won, then the result is a unlawful intention. Meanwhile when the heart following the guidance of Allah then the result is lawful intention.

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