

CHARACTERISTICS OF ENTREPRENEURS IN THE PERSPECTIVE OF ISLAMIC NUSANTARA

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ABSTRACT

Islam Nusantara refers to the relationship between Islam and Indonesian culture. Entrepreneurs are inextricably linked to the roots of local culture and community wisdom. Local culture has a big impact on an Islamic entrepreneur's mindset and level of success. This article demonstrates Islam Nusantara's spirit of entrepreneurship. Islam Nusantara's primary character is Islam, however these figures also stand for friendship, harmony, and peace. Attitudes such as respect, appreciation, optimism, and generosity toward others are reflections of this calm character. Harmony, the second component, calls for a mentality capable of balancing two opposing viewpoints. According to the hadith and Qur'anic teachings of muamalah, the third character, Sillahturrahmi, rewards good social interaction. The three attributes of Islam Nusantara align with the essence of entrepreneurship and have the potential to enhance its essence.

Keywords: Entrepreneur, entrepreneur character, Islam Nusantara character

INTRODUCTION

The entrepreneurial character is shaped from the environment and culture in which the business visionary dwells. Culture gets to be a variable forming people's behavior and sees in financial hones and entrepreneurial exercises as well. Financial exercises carried out by the community at this time are too closely related to the culture of each person (Ibrahim, 2012). Indonesia recognizes that advance within the economy is nothing but the commitment of empowering social values that have been passed down from era to era by their precursors.

Indonesia as a nation with a larger part Muslim populace recognizes the term Islam Nusantara which was raised by Kyai Aqil Siradj, Chairman of PBNU, to be specific Islam that's interestingly Indonesian-style, a combination of philosophical Islamic values with the values of nearby conventions, culture, and traditions within the country.(Moqsith, 2016). Basically, Islam Nusantara is how Islam interacts with Indonesian culture. According to Luthfi (2016), this religion is locally and generally acceptable, which makes sense to all societies and remains compatible with other cultures.

The talk of the concept of Islam Nusantara incorporates the essential development of Nusantara Islam and nearby shrewdness from different viewpoints of nearby intelligence (Asnawi and Prasetiawati. 2018; Rubaidi, 2019; Qomar, 2019). The nearness and portrayal of the social setting related to business has been broadly considered by past analysts such as Morris et al. 1994; samit, 2005; Marques,2017 ;Rahman 2016; Rahman et al. 2019. Based on past inquire about, it appears that business visionaries cannot be isolated from the roots of neighborhood culture or neighborhood intelligence held by the community.

Entrepreneurship is driven by most profound sense of being, which suggests that Islamic lessons have a part in entrepreneurial victory (Jaelani. 2019). Religiosity in Islam has potential benefits to cultivate entrepreneurial inspiration, progress execution and commitment to social obligation (Adamu et al., 2013) Based on the comes about of investigate on business enterprise and religion found designs that reflect convictions and values that influence business (Dana, 2010). Discernments of the Islamic religion and its

effect on entrepreneurial behavior, from the viewpoint of those who are straightforwardly included with their particular devout convictions and entrepreneurial behavior (Davis, 2013). Characters shaped from neighborhood culture have a noteworthy part within the inspiration and victory of an Islamic business visionary (Machmud and Hidayat 2020). Concurring to Janwari (2014) the devout understanding of Muslim business visionaries in Tasikmalaya tends to be conventional, but they have an awfully tall business mindset.

Based on past inquire about, it was found that nearby culture contains a part within the victory of business visionaries, on the other hand, past investigate too found that religion plays a part in forming the character of business people. For Indonesia, which has the concept of Islam Nusantara as a shape of religious and social acculturation, it is anticipated to have a part within the formation of entrepreneurial character in Indonesia. Hence, this paper points to describe about the character of business people within the see of Islam Nusantara.

LITERATURE REVIEW

A. Sociological Entrepreneur Theory

In terms of prevailing theories of entrepreneurship, the sociological perspective holds the third position. Social environments are the focus of sociological endeavours. Stated differently, society has historically been referred to as the level of research in sociological theory (Landström, 1998). Four social contexts are highlighted by Reynolds (1991) as being connected to entrepreneurial work. Social media is where it all begins. Here, building social bonds and connections based on trust is more important than opportunism. Put differently, the maintenance of others' trust is the key to success for entrepreneurs, and they cannot attain it by taking advantage of others. Examining the life circumstances and traits of the person who chooses to become an entrepreneur is the second, or life course stage context. Experiences can shape a person's beliefs and behaviour, motivating them to do amazing things. The third context is ethnic identity. A person's background in society is one of the "drivers" that determines the factors that lead to entrepreneurship.

B. Entrepreneurial Anthropology Theory

The fourth main hypothesis is known as the anthropological theory. The study of Anthropology is an exploration of a society's history, development, habits, and beliefs. In other words, society's culture within itself. According to anthropological theory, in order to create a successful social enterprise, one must investigate or evaluate the cultural context. The cultural entrepreneurship approach is the primary focus here. According to the idea, new ventures are developed as a result of cultural influences. Cultural practices foster entrepreneurial mindsets such as invention, which then leads to business creation behaviour. Ethnicity influences attitudes and behaviour (Baskerville, 2003), while culture reflects the individual's own ethnic, social, economic, ecological, and political intricacies (Mitchell et al., 2002a).

METHODS

Research Design

This paper could be a paper that looks at the character of entrepreneurs within the perspective of Islam Nusantara employing a writing audit by seeking out for theoretical references that are important to the cases or issues found. Agreeing to Creswell, John. W. (2014) states that a writing survey may be a composed rundown of articles from diaries, books, and other records that depict speculations and data both past and show, organizing the writing into points and archives required. The sort of information utilized by the creator in this consider is information gotten from the think about of writing.

RESULTS

Entrepreneur Character

Empirical studies on entrepreneur traits exceed other types of studies in the field (Othman et al., 2006). Numerous studies have been conducted to define entrepreneurs based on traits and characteristics such as creativity (Gibb, 1993), risk-taking (Welsh and White, 1981), visionary (Kao, 1989), opportunity seeking (Shane and Venkataraman, 2001), and so on. The study was undertaken with an emphasis on the trait approach, an attempt to discover a single personality trait or constellation of qualities capable of forecasting entrepreneurial behaviour with successful patterns as well as differentiating entrepreneurs from other groups.

Several studies have shown that entrepreneurship has several qualities. According to Hornaday (1982), characteristics of entrepreneurs include self-confidence and optimism, risk consideration, positive response to challenges, adaptability, market knowledge, independent thinking, energy and perseverance, need for achievement, dynamic leader, answering proposals, taking initiative, patience, vision of the future, and dealing with criticism. Other attributes added by Chell (2008) include the ability to discover opportunities, independence, efficiency, social leadership, intuition, and a vision for the future.

According to Abood and Aboyasin (2014), entrepreneurs can be identified using three (3) criteria: 1) personality, which is defined by indicators of sense of ability and perseverance, self-confidence, personal enthusiasm, confidence and optimism, courage and responsibility; 2) innovation; and 3) managerial and organizational competence, which is defined by indicators of managerial and organizational experience and social competence (building relationships with others). According to Suryana (2013), entrepreneurial characteristics include self-confidence, future orientation, small task orientation, willingness to take risks, leadership spirit, and the ability to generate innovative ideas. Sari et al. (2016) categorize entrepreneurial characteristics into three (3) variables: 1) Personal Characteristics (Individual); 2) Psychological Characteristics, which are measured by indicators of hard work, self-confidence, discipline, willingness to take risks, and tolerance; and 3) Entrepreneurship Competence, which is described by managerial indicators of conceptual, social, decision-making, and time competencies. Yuyus Suryana (2006) defines entrepreneurial character as having motivation, being future-oriented, possessing a great leadership spirit, and having a good and crucial network. Totok (2004) defines entrepreneurs as visionary, positive, confident, goal-oriented, persistent (tested), risk-taking, creative, healthy, competitive, and democratic leaders.

Characters in Nusantara Islam

Strong cultural values and cosmopolitanism characterize Indonesia. Until anything is deemed a process, it is not permanent. Religion and culture are intertwined. Islam can be embraced in Indonesia via acculturation rather than force (Zastrouw, 2017). The interpretation of Islam also demonstrates this. This is due to Islam's flexibility, which is universally embraced, rather than the religion's teaching of dogmatism and absolutism. Islam in Indonesia differs from Islam in the Arab world. Arab cultural interpretations of Islamic teachings are not necessarily final, but Islam is global and interpretable in a variety of cultural situations worldwide (Luthfi, 2016).

While Pasopati and Anadza define Islam as a religion of peace, love, and friendship, Islam itself is a fundamental component of Islam Nusantara (2021). Peace is the capacity to act in a way that benefits both individuals and society as a whole. by not causing harm to other people, particularly by abstaining from violence. Conversations between Muslims and adherents of other faiths can also contribute to peace. Harmony is the application of Islamic precepts to daily life. This is not to say that Islam is applied without investigation; Islam Nusantara takes a number of things into account in order to preserve social harmony.

Zastrouw (2017) asserts that Islam Nusantara does not grow by forcing its views on other people. Rather, its lessons enhance those of other people. In the same way, friendship is built on the unity of love. Islam Nusantara is not only able to talk to people from different communities, it is also able to reconcile conflicts. There is no guarantee that this will happen, but Islam Nusantara is aware of conflicts and serves as a bridge between Islam and the various things that surround it. Islam Nusantara is a concept of Islam that can be adapted and adjusted to local needs and culture. This shows that Islam is relevant and contextual to the current needs of local communities (Syauqi, 2015).

As previously noted, Islam Nusantara has distinct local traits that set it apart from other types of Islam. The NU East Java Religious Consultation (Bahtsul Masail) defines Islam Nusantara by five key elements: reform (isliyyah), balance in all domains (tawazuniyyah), voluntary (tathawwuiyyah), ethics (akhlaqiyyah), and tolerance (tasamuh). Amen, (2018). The Minister of Religion of the Republic of Indonesia, Lukman Hakim Saifuddin, portrays Nusantara Islam as moderate (wasathiyyah), inclusive, tolerant, and respectful of differences (Salahudin, 2017). Islam Nusantara avoids asserting truth against one religion or religious knowledge and adheres to the governmental policy of Bhineka Tunggal Ika. Zainul Milal Bizawie, an Islam Nusantara Centre (INC) activist, declared that Islam Nusantara is a friendly, open, and inclusive vision of Islam capable of providing solutions to national and state concerns. Islam Nusantara is dynamic and values cultural and religious diversity (Saifudin, 2016).

According to another NU scholar, Abdullah Ubaid (2015), the concepts of tasamuh, tawasuth, tawazun, i'tidal, and wasathiyah define Nusantara Islam. According to Ubaid, the following principles are the most fundamental in Nusantara Islam: tasamuh (middle attitude), tawazun (balanced), and i'tidal (perpendicular). He goes on to explain that in the Indonesian context, wasathiyah manifests in five aspects of religion: faith (kalam), Islamic law (fiqh), Islamic Sufism (sufism), politics and culture. Regarding wasathiyah in the cultural element, Imdadun Rahmat remarked that Islam Nusantara should incorporate both local culture and elements of progress from other cultures.

C. Entrepreneur Character in the Perspective of Islam Nusantara

Indonesian culture has a reflection of Islam Nusantara. The focus of Islam Nusantara is to gain a better understanding of how Indonesia continues to evolve in the context of Islam. According to Asnawi and Prasetiawati (2018), Nusantara Muslims accept and engage in these rituals in a moderate and tolerant way. The main characters of Nusantara Islam can be applied in real life, such as utilizing cultural approaches for da'wah, as has been done by scholars since the spread of Islam. da'wah events that resulted in new Javanese Islamic traditions such as mauludan, sekaten, and grebeg maulid to commemorate the birthday of the Prophet Muhammad. Balanced da'wah methods illustrate the concepts of tasamuh, tawazun, and i'tidal.

Because Islam Nusantara offers something moderate, its character can help deradicalization. It also offers a perfect understanding of Islam because it looks at Islam textually and harmonizes it with its context. Thus, Islam Nusantara is an Islam that has depth, not an Islam that is only superficial. The five tenets of tasamuh, tawazun, and i'tidal are indicative of how the da'wah imparted maintains balance when employing 'aqli and naqli arguments, cleanses aqidah of extra-Islamic influences, fosters tolerance and humility, upholds the values of mutual respect and decency, and maintains firmness in the face of Islam's adversaries. Abdushomad (2009) asserts that traits of tawadhu' (khusnuzhon) character include kindness toward others, thankfulness, and mutual respect. The traits listed by Suryana (20) and Siswanto (2016) line up. This implies that an entrepreneur ought to be moral, democratic, forward-thinking, and productive.

The second component, harmony, necessitates a mindset capable of balancing two opposing viewpoints in its practical application. The character of harmony, which represents the tawazun principle, complements the preceding character, which is peace,

because peace is achieved when there is harmony. This harmony is characterized by cooperation, tolerance, concern for welfare, knowledge, and care for the society and the environment, all of which are characteristics of Islamic business (Ramadani, 2015). According to Bhuiyan (1996), Muslim entrepreneurs have the following characteristics: overall faith, fear of Allah SWT, seeking guidance from the Qur'an, Sunnah, Ijmaa & Qias, tawakkal, sharia guidelines from sharia, accountability from a sense of responsibility, justice for all, economy in use rather than waste, dignity of labour, division of labour, and forgiveness of minor faults. Based on the Islamic entrepreneurship model developed by Ramadani (2015) and Bhuiyan (1996), we discover the feature of harmony among Islamic entrepreneurs.

The third character is *sillahturrahmi*, who values excellent social interactions in accordance with *muamalah's* teachings in the Qur'an and hadith. Entrepreneurial personalities must also be able to build a large network of contacts. *Sillahturrahmi* is an essential step toward expanding one's professional network (Sudarna, 2011).

Many Islamic entrepreneurship features are similar to those of entrepreneurs in general. Anadza and Pasopati believe (2021) that the main character of Islam Nusantara is Islam itself. The depiction of the ideal Islamic entrepreneurial persona is Islamic principles, which serve as a reference point for Muslim entrepreneurs. Geertz, C. (1975) discovered that Muslim entrepreneurs' commercial success is significantly influenced by Islamic morality. Thus, the characteristics of entrepreneurs from the perspective of Islam Nusantara are identical to those of Muslim entrepreneurs in general.

It is believed that the character of Islam Nusantara that values peace, harmony and *sillahturrahmi* has developed a habit in carrying out daily tasks. Indonesian Muslim businesses are a representation of the moderate nature of Islam Nusantara that is appropriate anywhere. Therefore, Islam is not only considered a religion for Arabs, where it was revealed, but can also be widely understood by people all over the world while remaining true to their culture. Muslim entrepreneurs can increase their business profits and proselytize Islam if the nature of Islam Nusantara allows them to enter various places.

CONCLUSION

Islam Nusantara is a research field that combines Islamic faith with Indonesian cultural traditions. Moreover, it is a strategic representation of the growth of Islam in Indonesia, and has the potential to become a pioneer in the spread of Islam around the world. When viewed in its cultural context, it can serve as a tool to improve character. Not only Javanese people understand Islam, but people who practice the teachings of Islam can do things all over Indonesia. Businesses can gain a better understanding of different perspectives of Islam, especially Islam Nusantara, by gaining this knowledge. In addition, Islam Nusantara allows everyone to improve the quality of peace, harmony and *sillahturrahmi* in their businesses.

Nusantara's perspective on the entrepreneurial character Islam is an entrepreneur who understands Islam, embodies Islamic character as taught by the Prophet Muhammad SAW, and adheres to the principles of *tasamuh*, *tawazun*, and *i'tidal*. Based on the character of Islam Nusantara, entrepreneurs are expected to have the spirit, attitude, behaviour, and ability to manage business or other activities that lead to efforts to find, create, and apply new ways of working, technology, and products to increase efficiency in order to provide better services and earn higher profits.

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