

Entrepreneurial Motivation in Pondok Pesantren

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Abstract

The purpose of this study is to explore the meaning of management experience to encourage the cultivation of the first Indonesian's entrepreneurial pondok pesantren. A phenomenological qualitative approach was used to understand the meaning of management actions in because motives perspectives. The results showed that the external and internal environment encourages entrepreneurial development in pondok pesantren. External environment that encourages the development of entrepreneurship were miserabled because of the practice of userer. Meanwhile, the internal environment includes fulfill the needs of santri, the need for the consumption from halal sources, and maintaining the educational system as believed. The concept of social care based on the faith in God's call has an important role in encourage action in the form of the development of entrepreneurial in the pondok pesantren in order to improve the social environment.

Keywords: Entrepreneurial motivation, Pondok pesantren, Phenomenology

I. Introduction

Entrepreneurship becomes an interesting study recently, because of the impact of the entrepreneurship program for the organization and management. Some researchers indicate consensus that entrepreneurship is an important element to attain organizational, social dan individual success (Antoncic and Hisrich, 2003; Davidson, 2005). Parker (2005: 27) states that entrepreneurship undertaken by small and medium enterprises can encourage job creation and economic growth. Entrepreneurship able to push structural change and regional development (Morris, Kuratko, Schindehutte, 2001), encourages job creation, innovation, win the competition, and economic prosperity (Chiles et al., 2007). In addition, the invention and entrepreneurship generate diversity (Daft, 2000), useful for the social environment by generating new products and services (Low, 2006). Hence, entrepreneurship has a vital role in economic growth and prosperity of society (Parker, 2005).

Entrepreneurship was able to encourage innovation within the organization. Small and early firms and have dramatically higher levels of innovation than older and large firms (Acs & Audretsch, 1988). Innovation is an important element in entrepreneurship, however, the entrepreneur is not only to innovate but also exploit innovations that already exist (Parker, 2005: 29). The role of entrepreneurship that is useful in the development of human and intellectual capital (Zahra & Dess, 2001). Humans have an important role in the entrepreneurial process. Human behavior is the result of motivational factors and cognitive factors that include the ability, skill and intelligence. Although external factors determine the level of success in the entrepreneurial process, but human motivation has an important

role in the development of the entrepreneurial process. Human Motivation determines the success of entrepreneurial process. Strong motivation to succeed has different weak motivations on entrepreneurial process. Research that explores the motivation to undertake entrepreneurial process is still limited (Shane et al., 2003).

The theory is often applied in research on entrepreneurial motivation is the theory of McClelland, the theory of the need for achievement and the theory of Rotter's locus of control (Littunen, 2000). According to McClelland theory, someone who has a strong desire to achieve what is expected to be trying hard to solve the problems at hand, designing a target, and trying to reach targets that are designed with their own efforts. Furthermore, the theory explains that people have a high need for achievement will be a successful entrepreneur. Muslim entrepreneurial motivation is different from western perspective because they not only have universal characteristics that crosses boundaries of race, culture or geography, but also the need to integrate the characteristics of the elements of spiritual and religious values. Muslim entrepreneur's personality should be based on religious values that serve as the basic interpretations of human behavior to ensure that the changes will not deviate from the religion of Islam (Hamid & Sa'ari, 2011). This study focuses on the views and opinions as well as an understanding meaning of the business unit and entrepreneurial management experience of Pondok Pesantren Sidogiri (PPS) Pasuruan, East Java, Indonesia. The meaning is to understand because motives that promotes PPS as the first Indonesian's entrepreneurial *pondok pesantren*. In more detail the main focus is the exploration of because motives that drive business and entrepreneurial activity in PPS.

2. Literature Review

Previous research on entrepreneurial motivation is often associated with the personality trait factors, such as: first, independence (Shane, et al., 2003; Sarri and Trihopoulou, 2005; Kirkwood and Walton, 2009), second, the need for achievement (Shane, et al., 2003; Pillis & Reardon, 2007; Longenecker, et al., 2000: 10; Ahmad, 2010; Pandey, 2011), third-, risk-taking (Longenecker, et al., 2000: 10; Stewart, Cerland, and Carland, 2004), external environment (Gnyawali and Fogel, 1994, Wang et al., 2001; Aldrich, 2000; Taormina, Kin, Lao, 2010) and others. Although there are quite a lot of and depth research of entrepreneurial motivation, but it's still necessary critical research to complete limitations of previous studies (Kawi & Kole, 1991; Carsrud & Brannback, 2011).

Research on entrepreneurship has several categories and different aspects of the study (Kao, 1989). According Katsikis and Kyrgidou (2009) categorize the concept of entrepreneurship based on teleology study into three types, ie; subjects, processes and objects. Teleology is the study of the end, the objectives and outcomes. In the view of teleology study was the final destination attached to the act of all living creatures and especially human (Jakee and Spong, 2003). In the case human actions, teleological approach to explain human behavior associated with impact of the behavior on the individual's ability to achieve their goals (Alvarez and Barney, 2007). Teleological approach behaviors found to facilitate the achievement of a person is more likely to occur than the behavior that is not inclined to support. A teleological theory of human action explained

human behavior in the form of the impact of his behavior on the ability of individuals to achieve their goals. One of which Teleology theory in social science is a theory of motivation. Alvarez and Barney (2007) argued that all teleological theory of human action makes three critical assumptions about the nature of: (1) human goals, (2) individuals, and (3) the decision-making context in which individuals act.

An integrative framework built by Morris et al. (2001) in order to explain the process of entrepreneurial involving the result of the interaction of various variables. The process of entrepreneurship is the result of interaction of a number of variables that capture key variables comprising; the environment, the organizational context, the concept, the resource, and the entrepreneur. According to Morris et al. (2001), the process of entrepreneurial is determined by the role of the environment in which entrepreneurs operate their macro that includes strength, good macro environment support or hinder. Environment that supports are such a good condition of infrastructure, availability of capital, the protection of the government and others. The environment that inhibit were such a monopolistic market conditions, inflation, high taxes peratauran effects, and so forth.

Shane et al., (2003) describes how the entrepreneurial motivations determine the model of entrepreneurial motivation and the entrepreneurial process. Although the role of the environment and opportunities is important, the role of humans and motivation not get much attention. Entrepreneurial motivations are classified into two, namely: general and task-specific. Motivation general consists of; need for achievement, locus of control, vision, desire for independence, passion, drive. Meanwhile, specific task consists of; goal-setting, and self-efficacy. Both types of motivation determine the understanding and development opportunities so as to achieve success in the entrepreneurial process.

Shook, Priem, McGee (2003) stated that motivation has an important role in predicting the desire to be an entrepreneur. Entrepreneurship involves human role. The process of entrepreneurial occurs because people act to pursue opportunities. Shane et al., (2003) states that human motivation determines the decision to become an entrepreneur and the entrepreneurial process. The differences will affect the entrepreneurial motivation. Fereidouni, et al. (2010) conducted a study on the implications of the external environment on motivation entrepreneurial in Iran. Research results show that the external environment which consists of the business environment, socio-cultural factors, and external conflict nations can encourage and motivate entrepreneurs. Vik & McElwee (2011) suggests that social motivation is an important factor for employers in agriculture in Norway.

Pondok pesantren is the oldest educational institution in Indonesia which was growing, evolving from and the community efforts, and driven by the real demand (Yasmani, 2002). *Pondok pesantren* is a place inhabited by students or *santri* (Halim, 2009: 221). This statement has the meaning that the boarding school has an integral system, where the students live and study several disciplines within the guidance of one or several religious scholars "*kyai*", preachers or teachers. *Pondok pesantren* has a unique culture. Due to its uniqueness, the pesantren has been classified as a separate subcultural in Indonesia because it has 21,521 pesantren (EMIS diktis, 2008).

In its development, *pondok pesantren* are classified into several categories, one of which is salafiyah or also known as salaf pesantren. Salafiyah are pesantren that retain their original form, and simply teach the science of religion (*diniyah*) in a learning system (Sulaiman, 2010). Along with social change and the dynamics that occur in the community encouraging pesantren salaf to exist by way of answering the demands of society. Some salaf pesantren transform into a modern form to answer the demands of society. There are still sticking with the old system by not doing the transformation that ultimately less interested in the community. Some other hold out with the system *diniyah*, but some others transform the role and function in a variety of social, business and entrepreneurial activities. One of the transforming salaf pesantren was Pondok Pesantren Sidogiri (PPS) Pasuruan, in East Java (Zain, 2009: 299).

There are three main pillars that sustain the existence of *pondok pesantren* i.e. students (*santri*), educational, and religious scholars "*kyai*" (Halim, 2009: 223). The term *santri* is used to indicate a person studying or "*ngaji*" in pesantren, as that term students in general education. Pesantren is essentially a religious educational institutions, as well as social institutions (Nur Syam, 2009: 78). Educations are the main activities were held by the pesantren. Pesantren disseminating, transferring, and internalize the values to the *santri* and the community through an integral education. For this reason, Pondok Pesantren Sidogiri had been developing business and entrepreneurial.

Kyai is the central figure in a pesantren (Marhumah, 2010: 79). His position is not only a leader, but also as a teacher and a model for the behavior of the students and other social elements in the pesantren. *Kyai* establish an emotional bond with *santri* in their daily lives as a means to provide space for the duplication process effectively for the actions, roles and personalities kiai for *santri*. Therefore, the emotional bond that exists between the *kyai-santri* really made an impression on *santri* even though they are no longer living in the pesantren. Strong emotional connection had a potential power to develop bussiness and entrepreneurial which connected in networking.

3. Methodology

The study aims to explore entrepreneurial motivation in Pondok Pesantren Sidogiri. We grasp the actions of management in the business and entrepreneurial units to find the "meanings". In order to achieve the purposes of this study, researcher used qualitative research methods. The approach used phenomenology of Schutz's. One role of qualitative research is to conduct exploratory research that helps to understand the motivation of a person, their reasons, their attitudes, beliefs and actions of their context in depth, qualitative research is best (Myers, 2009:6). Meanwhile, Schutz Phenomenology approach is useful in understanding the meaning of human action, where the action is a "project" (Kuswarno, 2009: 111). The project is a complex meaning or contextual meaning. Therefore, to describe the whole action an actor or informants devided in two phase. Schutz proposed two-phase action i.e. "in order to motives" that refer to the future-and because motives that refer to the past.

The technique in determining the informant were used purposive and snowball. Based on the technique obtained 6 people who have the following criteria; they work more than one year, have a position on the management board, and sought from entrepreneurial founders in bussiness and entrepreneurial networking of Pondok Pesantren Sidogiri. Data was collected by in-depth interviews, observation, documentation, and using audiovisual techniques. The unit of analysis in this study is entrepreneurial motivation in Pondok Sidogiri Pasuruan, East Java, Indonesia. The results evaluation process used validity test procedures. Credibility of results obtained through member checking, triangulation, peer debriefing procedure. Transferability evaluation employed with a detailed description of related research settings (Lincoln and Guba, 1985). Dependability evaluation and confirmability exploited by involving outside auditor that includes scientists in the field of qualitative research and the field of Islamic scientists in order to examine the process of data analysis.

4. Results

Researchers trying to understand the actions and experiences of the actors conveyed through interviews, participant observation, extracting data documentation and audiovisual techniques; hereinafter interpret their entrepreneurial motivation as "homo religious" that has values and morality in acts, practices and behaviors that do. Theory Phenomenology Schutz used to understand and interpret the essence of the experience of the actors as homo religious. Justification meaningfulness that appears in the evaluation in order to achieve a level of trust by holding discussions with peer debriefing and solicit feedback from the external auditor (in this case the experts and scientists who are competent in methodology and Islam)

The meanings of the action from informants based on because motives perspectives are themes that emerged from the implications of the use of Schutz's Phenomenology. Because motives perspectives showed motives that trigger the behavior or activity to achieve certain goals from events or past events. For instance, the founder developed of the business units in the PPS to business in the form of Islamic microfinance institutions because many people entangled the miserable usurers practice. Events and needs which were occurred drive business and entrepreneurial development in PPS. Based on data analysis, those motives lassified into two main groups, namely the external environment, because of the bondage of moneylenders and the internal environment includes the fulfilling the needs of *santri*, halal food consumption, maintain a system of education in PPS. Here are the results of research that shows the meaning of action based on because motives perspectives.

4.1. External Environment

4.1.1. Because of Miserable Moneylenders Practice

In 1994 to 1995, moneylender practices had penetrated to all corners of the area, including the Sidogiri village. This practice had been trapping small businesses and the village community. The practice of moneylenders had triggered *pondok pesantren* to cope with and handle it. Some moneylenders even practices beyond the limits, thus stifling the public and traders. Bondage of moneylenders is also felt by the PPS community. In to handle it, PPS develop bussiness and entrepreneurial units to provide *santri* requirement. Moneylenders

provide easy loan facility, unsecured, and visited. However, high interest rates can be taken up to 10% per month. Moreover, there's a moneylenders take 33% interest per month. This is as told by some informants as follows;

Waf: Intention/initial impetus established financial institutions not only to provide the needs of *santri*, but also to get halal food that is not mixed with illicit capital resources, and help people from the bondage of moneylenders apart.

Dum: The practice of usury has been rampant in the community. They are praying, wearing a surban, and fasting too. For help and rescue them freed from usury practices, it's not enough standing in pesantren and mosques.

Ali: So then, if someone borrowed 100 thousand, failure by 90 thousand. Then for one month 24 days multiple by 5 thousand equal 120 thousand. So, 30-to-90 thousand, so the interest rate reaches 33%. This is indeed a lot to like, because it is easy, and there is nobody to lend, let alone serve good, go. That was then emerging activity that seeks to tackle loan sharks.

Maj: We shared with PPS networking had committed to combat the practice of lenders to the centers of the target market that moneylenders, farmers and fishermen

The condition of such a society triggered and encouraged the development of business and entrepreneurial activity in the PPS. The informants in this study, agreed that the beginning of the business development and entrepreneurial in the PPS was first driven by community concerns to the practice of moneylenders. Therefore, the effort that was developed was to establish a cooperative that provides deposit and lending services with a pattern of results that is friendly to the environment.

4.2. Internal environment

4.2.1. Because They Want to Provide for *Santri* and Society Requirement

The informant stated that basically business activities of Pondok Pesantren Sidogiri (PPS). The first established bussiness unit was *pondok pesantren* cooperative (Kopontren). It provided *santri* requirements. In fact, Kopontren was not only to provide *santri* requirements, but also fulfill communities around the PPS and the wider community requirements. Kopontren has two business units i.e. trading and manufacturing. Manufacturing had been producing bottled drinking water with brand *santri*. Drinking water factory established since 2000, up to now has 16 depots spread across 14 districts in East Java.

Waf: Kopontren established with the aim to provide *santri* requirements. Kopontren initially only oriented to provide internal needs of *santri*. However, since the year 2009, Kopontren expand not only to provide *santri* requirements, but also provide community requirements with competitive price.

Nur: To establish business activities, *santri* are required fee of Rp. 25, -. Thus collected money amounting to Rp. 750, - Money is it used for boarding entrepreneurial activities in order to fulfill *santri* requirments.

Ali: Since first we work to build a variety of businesses. All of it was done for the sake of *santri*. This is because our business motto is "from *santri*, by *santri* and for *santri*"

The existence of *kopontren* not only be felt by *santri*, but also has great benefits for the *pesantren* and the community. For the community, the presence of *Kopontren* helped enliven traditional markets by providing daily requirements with competitiveness prices. The concept developed by *Kopontren* in order to improve community consecration with the concept of "menggandong" and "menggandeng" (RAT *Kopontren* annual fiscal year 2010). *Menggandong* is a term of the Java language, which means lifting by using the back as a footstool. That is, *Kopontren* help small traders through the provision of traditional store or wholesale at competitive prices and compete with other places. Likewise, *menggandeng* was taken from Javanese which means holding hands from one person to another person. That is, *Kopontren* would collaborate with large stores or other wholesale for shopping to regional or national manufacturer or distributor level in order to get competitive prices.

4.2.2. Because They Want to Acquire the Halal Consumption Sources

The informant claimed that traders around *pesantren* that sell food to the *santri*. Indeed, the boarding school management of allow it. However, it turns out that traders raise capital from moneylenders. It encourages the development of entrepreneurial in the field of financial institutions based on Islamic values

Waf: The establishment of Islamic microfinance institutions is a necessity, not because they want to get rich. They want to provide *santri* requirement in order to eat from a lawful source. Because traders who sold eat for *santri*, they get capital from *rentenir*.

Dum: it would be sad if some teachers eat money from usury, even they who lend money like *rentenir*.

Ali: Oh, why *santri* were really given food from merchants who borrow money to loan sharks who use the usury system.

The development of business and entrepreneurial activities were triggered with the requirements to get food from a halal source. Some *kyai*, teachers and management PPS upset, because the food consumption of *santri* came from traders whose capital from moneylenders. Sale and purchase transaction is lawful in Islam, but the practices of usury were made haram. Just as the rules of the specified values and behaviors of God contained in Qs. Al-Baqarah (2: 275) who became jargon and mission statement on the cooperative units of Islamic financial services in the PPS. The development motives of Islamic financial institutions is not triggered ambition for profit itself, but from faith, that God is in control all the activities of human life. In fact, it came to "eat", God gave rules for human conduct and consumption of halal and *thayyib* food in order to motivate and not lose its life because it has the physical, mental and spiritual endurance. Perform halal food consumption is the implementation of faith, and provide nutrition (mental and spiritual endurance) on the faith itself. Meanwhile, consumption of foods that *Tayyib* (good or enough nutritious) make the body strong and fit physically.

4.2. 3. Because They Want to Maintain the Character Based Education System

Curriculum in PPS has a specific form that wish to maintain. They desire to maintain a curriculum. They encourage bussiness and entrepreneurial development supposed to support both financial and non-financial aspects of the operations in PPS. Therefore, PPS developed entrepreneurial programs as the match statement filed with the informant.

Waf: Work at BMT excess can be paid, can contribute to social institutions. For instance, in 2012 it amounted to 2 billion donated to pesantren

Haq: Education was the initial motivation that drives the development of entrepreneurial activities in the PPS. That education can continue to run and stand on the principles that are believed without interference from outside parties. Independence through entrepreneurial development is a means of supporting

Nur: Kopontren will provide subsidies so that the quality of facilities and quality of education in PPS will be better. The quality of education provided PPS can be obtained at a low cost because of the subsidies earned from business activities. One example of the benefits of business development for cheap and quality education that is in PPS, ie, the amount of dues education *santri* in 2012 rose to Rp. 300.000, - per year. Facilities such as rooms, water, electricity, and treatment are all free. This can be done because it gets funding from business activities in the PPS.

Dum: The managers of entrepreneurial unit are teachers of Madrasah Miftahul Ulum (Islamic school. They are Sidogiri community. Those communities have great concern for existence *pondok pesantren*, especially in the field of education and da'wah.

Ali: The education system is still sticking with the system salaf

Entrepreneurial activities had made PPS independence and obtained financial freedom. Therefore, they reject any intervention from outsiders who undertook to enter the curriculum that are not in accordance with the believed principles. Principle to maintain an education system stimulate action refused funding for school operational assistance (BOS) amounting to 1.4 billion. It shows that belief (faith) was able to push an action and behavior of self or community. They took an action based on values that they are believed it. The reason for rejection subtly school operational grants one of them was the effort of the funder intervention in the educational model. PPS was asked to adjust the existing educational model and the entire financial PPS will be audited.

5. Discussion

In the context of this study considers that the informants are homo religious which every action is driven by their belief or faith. The informants were managers or administrators in syariah business and entrepreneurial PPS networking. They have the same meanings and togetherness intersubjective entrepreneurial motivation. They have similar background knowledge of education and that are preachers who give insight in the field of religion in the PPS. They perform the transformation in themselves and institutions, from the "teacher of the Koran" to change agents "entrepreneur", from "salaf pesantren" to "entrepreneurial pesantren". The informants were selected by various criteria and considerations. They are involved from the founder and still active today. This is done so that the "meaningfulness"

of the actors experience on entrepreneurial motivation in PPS can be extracted from the crystal clear springs.

The researcher attempt to understand the actions and experiences of the informants conveyed through interviews, participant observation, extracting data documentation and audiovisual techniques. Furthermore, researcher interprets their entrepreneurial motivation as "being religious" that has values and morality in acts, practices and behaviors that do. Schutz's phenomenological theory is used to understand and interpret the essence of the experience of the actors by placing the actor as being religious. Justification meaningfulness that appears was evaluated in order to achieve a level of trust by holding discussions with peer debriefing and solicit feedback from the external auditor (in this case the experts and scientists who are competent in methodology and Islamic studies).

Religion has a strategic role in guiding the process of social change (Martono, 2011: 117). Pesantren as social institutions and religious education can play a function a "agents of change" in society (Nur Syam, 2009: 78). As social institutions, pesantren would still exist and sustainable during the community require it. Meanwhile, as an educational institution, pesantren is a center for the study and dissemination of religious knowledge (Sayono, 2005). Pesantren as agents of social change can continue to exist during able to adapt the requirement community to inject Islamic values ie; a source of values and morality, a controller-filter for the development of morality and spiritual life, a source of deepening values and religious teachings. Islamic teachings broadly divided into three, ie; faith -tauhid-, syariah, and morality -akhlak- (Anotonio, et al, 2010: 83). Tauhid discuss matters of faith and theology. Syariah encompass rules of worship and muamalah. While morality -akhlak- contains tenets on ethics of human relationships.

The concept of faith is a belief in God. Muslim stated that there is no god but Allah, and Muhammad is rasulallah. As a consequence of the faith, people will obey the commandments of God, and go away from His prohibitions, and emulate the behavior and actions of the Prophet Muhammad. Faith is integrated with the knowledge and actions will have a profound effect in shaping the character of the self-social; then that character will affect all actions which affect the community at large (Triyuwono, 2000: 52).

Faith or religion provides a view of the world that tends to affect the human personality, behavior, lifestyle, taste and preferences, attitudes toward others, and can enhance family and social solidarity (Chapra, 2001: 102). Faith had provided a filter that inject moral meanings of human life and purpose, and provide motivation to keep vested interests within the social welfare bounds. One of the key informants, Ustadz Ali, in this study when interpret God's commands in the Quran Surat Al-Mauun (107): 1-3 stated that ignorance of the poor and oppressed conditions was part of the religious deceiver. Actions are driven by faith reflected social concern and sensitivity, because the people who are miserable entangled lender practices. The act was implemented in the form of action-based pesantre entrepreneurial development.

6. Conclusion

The results provide in-depth overview of the experiences the business and entrepreneurial management board of Pondok Pesantren Sidogiri (PPS) Pasuruan. Based on the research focus, results and discussion, it can be concluded that the external and internal environment as "because motives" that encourage the development of business and entrepreneurial activity. External environment such as the conditions of the oppressed due to the practice of misery moneylenders brought social sensitivity. It is one characteristic of homo religius. Therefore, they reacted with taking action in the form of business and entrepreneurship development based on environmentally friendly sharia entrepreneurial. Internal environment encouraged the development of entrepreneurial activity in *pondok pesantren* in order to fulfill *santri* requirements, obtain consumption from halal sources, and guard tauhid character education system.

7. Limitations and Future Research

This research study takes place at pesantren salaf. The further research can develop in the setting of modern pesantren which promotes entrepreneurial activity. The study found that the Sidogiri networking has an important role in the success of business and entrepreneurship development. In the others research, they could exploit the social network of relationships formed between *kyai*, pesantren, and *santri*. The study found that factors related to the motive for entrepreneurial development in boarding school. Therefore, it is necessary to extend the future research on "in order motives" based on sharia institutions others.

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