

Nationalism and Entrepreneurial Behavior, a *Pesantren*'s perspective and implementation in Indonesia.

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Abstrak

The research background is based on the uniqueness of research site and the importance of nationalism and entrepreneurial behavior in *pesantren* perspectives. The research background then directing to the aims of research which are to reveal the *Pesantren* in Indonesia perspectives of nationalism and entrepreneurial behavior.

Research site is chosen in *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 informant decided purposively which is the head of *pesantren* (so called *Kyai*), continued by snowball method for others informants.

The findings of this study indicate the importance of nationalism as the basis for entrepreneurial behavior. Entrepreneurship is believed to be the backbone of the country's economy but entrepreneurs who base their behavior for the benefit of others, the public, and society of the country are the most needed. PRJ has implementing four principles of nationalism in entrepreneurial behavior, namely first is unity in diversity, second is love for the motherland, third is environmental protection, fourth is helping others.

Keywords: Nationalism, Entrepreneurial Behavior, *Pesantren*

1. Introduction

جینتا تانه ایر _ هاروس مغمباغن
ککایان الام _ دی برباکی بیداغ
*Loving mother land, should be develop
The wealth of nature, in various area*
بردیری سندیری _ دان ممفرتاهانکن
دولت کباغسان _ دان کنکارآن
*Stand by your own, and defending
Nationalism and citizenship sovereignty*
لوتان کیتا لوسا نیداء ترباتاس
ایو دیجاکا بیار تیداک دی رامفاس
*Our oceans is rich and infinite
Let's take care of it so not get taken by others*
سو بور تاناها ما _ جم ماجم ایسیا
ایو دیکلولا _ جاغان سیا سیا
*The land is prosperous in various contents
Let's manage, do not waste it*

The stanzas above is apart of *Syair Kebangsaan* (nationalism poetry) created by the Leader of *Pesantren* (Islamic Boarding School) *Riyadlul Jannah*, Mojokerto, East Java, Indonesia which is *Kyai Mahfudz Syaubari*. *Syair kebangsaan* written in *pegon* script which similar with *Jawi* Script that well known in Malaysia and Southern of Thailand. *Syair kebangsaan* created as a deep love expression to his country, Indonesia. Hence, *syair kebangsaan* always read in every moment available in learning, reciting classical Islamic books and when accepting visitors.

The Islamic Boarding School (so called *Pesantren*) *Riyadlul Jannah Pacet* Mojokerto East Java Indonesia (PRJ) has several unique characteristics compared to other Islamic boarding schools, first is the integration between *pesantren* and entrepreneurship, second is the concept of transparency, third is operational

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independence (economic self-sufficiency), and fourth is the role of *pesantren* nationally. The integration between religious (Islamic) education (*pesantren*) and entrepreneurship is shown by their building layout and design, their integration activity by opening 14 types of business units, and also the establishment of the Islamic Higher Education of Economics in this *pesantren*. The *Pesantren* transparency is shown by location visibility and openness cooperation to various organizations consists of entrepreneurial figures from various regions in Indonesia with different religious, ethnic, and community organizations backgrounds to collaborate in developing the nation's economic revival. 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*. The role of PRJ is importance for the surrounding community through recitation of Islamic classical book activities and other community service also in term of environmental hygiene. The role of PRJ nationally also by providing full scholarships for all students which includes scholarships for tuition fees and living expenses (dormitory fees and meal costs) from all over Indonesia regions.

The role of the PRJ 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 *Pesantren*, but also cross-ethnic, cross-country and even cross-religious through the *Forum Peduli Bangsa* (Nation Care Forum) network. One of recognition 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 national spirit is closely related and needed in entrepreneurial behavior. Entrepreneurial behavior in the context of nationalism is very important for the economic growth and welfare of the nation. Entrepreneurship is believed to be the backbone of the economy but the country really needs an effective entrepreneur, focused on welfare and not only thinking about himself (Chowdhury, 2008). Other research shows that there is a social orientation other than profit orientation in entrepreneurship (Sakari Soininen et al., 2013).

The concept of entrepreneurship that PRJ chose is somewhat close (slightly moderate) to social entrepreneurship. Profits from business units are managed after giving rights to investors (profit is divided), the rest is managed for business development and *pesantren* operations. The operation of the *pesantren*, which includes the daily needs of students and managers, development of infrastructure, operational funds for *pesantren* education, and the provision of scholarships for all students in higher education at this *pesantren* is a form of PRJ's social orientation.

Social entrepreneurship is one of the three categories of entrepreneurs according to the type of perpetrator, namely if the perpetrator is private / independent (private entrepreneurs), the perpetrator is in the company (corporate entrepreneurs) or the perpetrator is in the public sector (public sector / social entrepreneurs). (Hisrich et al., 2017). Scarborough *et al.* (2016) categorizes entrepreneurs into opportunity entrepreneurs, necessity entrepreneurs, serial entrepreneurs and social entrepreneurs. If an opportunity entrepreneur is defined as an entrepreneur who is able to find a point of opportunity in the market, a necessity entrepreneur is defined as an entrepreneur who runs entrepreneurship because there is no other job, a serial entrepreneur is defined as an entrepreneur who always opens a new business after his old business is developed and some or all of it is sold to open a new business. new business again, while social entrepreneur is defined as an entrepreneur who uses all of his skills not only for business benefits but also to improve economic, social and environmental levels for the good (benefit).

Entrepreneurship for the good (maslahat), is also a business concept (entrepreneurship) that is taught in Islam. Al-Qur'an Surah Al Baqarah: 1-3 Allah SWT states that humans are commanded to seek lawful sustenance, in a good way so that they can spend it or give it back to others, as His word:

الْمَ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

1. Alif, Lam, Meem.
2. This is the Book about which there is no doubt, a guidance for those conscious of Allah -
3. Who believe in the unseen, establish prayer, and spend out of what We have provided for them,

Entrepreneurial behavior in the context of national or social also gets opposition. Arribas *et al.* (2012) who studied 60 students of the University of Valencia Spain stated that a person's entrepreneurial behavior will reduce his social behavior. So as nationalism context is still argued between authors. The principle of nationalism is used as the basis for entrepreneurial behavior towards economic autonomy in PRJ. The big challenge is whether this principle of nationalism is still logically used as the basis for living in the midst of the development of economic globalization (Ohmae, 1996). The increasingly thin borders between countries are driven by a wave of technological progress that flows all aspects of life without boundaries of territory and time. International entrepreneurship which combines international business and entrepreneurship has been considered capable of encouraging the contribution of world welfare (Zucchella, 2021). Internationalization of entrepreneurship on the other hand causes difficulties for MSMEs which are the backbone of the national economy due to limited access, resources and expertise to compete in the international business world. (Ng and Kee, 2017). Internationalization will stop at some point due to several reasons, such as the possibility of

differences in priorities between countries which will ultimately choose their own priorities, incompatibility of policies of each country due to the development of the times, and differences in perceived benefits between countries. (Panić, 1997). Economic policies based on the principle of nationality are still believed to be able in directing a country towards autonomy and economic sovereignty through import exchange policies and trade partners (Malle, 2016). The study aims to reveal pesantren perspectives and implementation regarding nationalism and their entrepreneurial behavior.

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 *kuttab* use it in Egypt, *medresse* in Turki (Zakaria, 2010) and *madrrasah* 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 and 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 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 and 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 behavior

Entrepreneurial behavior consider at individual behavior not organization behavior, hence it is a study of human behavior eventually results in the creation of innovations, new competition, new jobs, and new revenue streams (Bird and Schjoedt, 2009). Eventhough also an interesting research shows at organizational level (Morris et al., 2000; Sciascia et al., 2009).

Several studies have focused on the study area of individual entrepreneurial behavior, such as Altinay (2008) which examines Entrepreneurial Behavior spiritually 227 Turkish Entrepreneurs, Sakari Soininen et al. (2013) which examines innovative behavior, creativity and courage in taking entrepreneurial risks of(owner-manager), Awais Ahmad Tipu & Manzoor Arain (2011) examines the behavior of 3 entrepreneurs in preparing

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their business plans, cognitive abilities of start-up planning, to self-confidence excessive in dealing with risk, Arribas et al. (2012) who studied 60 students of the University of Valencia Spain stated that a person's entrepreneurial behavior will reduce his social behavior and Bagheri (2017) who studied 310 employees in 39 Information Technology SMEs in Iran and stated that Entrepreneurial leaders can improve employee innovation behavior and job opportunities, especially in companies in the field of information technology.

Research on entrepreneurial behavior in educational institutions mostly found in public universities than in religiously oriented educational institutions. As research on entrepreneurial behavior in companies, in the education sector, research is carried out on individuals or institutions. As research conducted by Neneh (2019) which examines the entrepreneurial behavior of 277 university students in South Africa who stated that anticipated regret and proactive personality affect student entrepreneurial behavior. Research conducted by Urbano et al. (2017) who studied 1207 students at two universities in Spain in the 2012-2015 research period who stated that university support greatly influences the success of becoming student employer entrepreneurs. Meanwhile Riviezzo et al. (2019) conducted a study of entrepreneurial behavior on 294 Heads of Higher Education Departments in 4 different European countries, namely Italy, Spain, England and Portugal. While Dalmarco et al. (2018) conducted a study on 14 incubator entrepreneurs and 4 incubator business managers at universities in the southern region of Brazil in the period between 2013-2014.

2.3. Nationalism

The basic principle of nationalism in Indonesia is clearly stated in the Preamble of the 1945 Constitution in the fourth paragraph which reads "...to form an Indonesian state government that protects the entire Indonesian nation and the entire homeland of Indonesia and to promote public welfare, educate people's lives." nation, and participate in carrying out world order and social justice, the independence of the Indonesian nationality is drawn up in an Indonesian Constitution, ...". The basic principle of the nationality of the Republic of Indonesia is placed on the aim of protecting the entire nation, not only in part, advancing the welfare of the general public, educating the nation's own life but also caring and maintaining order in other nations in the world and social justice. This principle will lead to the sovereignty and honor of the state.

Nationalism meaning here is not nationality nor citizenship which lead to identity only. This is in accordance with the understanding of Ir. Soekarno in the draft of the BPUPKI (Investigative Agency for Preparatory Work for Indonesian Independence) Session on June 1, 1945 that Nationalism is Indonesian Nationalism and Internationalism is Humanity (Basyir et al., 2013).

The notion of nationalism is close to patriotism. The Indonesian Dictionary translates nationalism as an awareness of membership in a nation that potentially or actually together achieves, maintains, and perpetuates the identity, integrity, prosperity, and strength of that nation. Patriotism is defined as the attitude of someone who is willing to sacrifice everything for the glory and prosperity of his homeland; the spirit of love for the country. While patriots are "lovers or defenders of the motherland" (*pro patria primus patrialis*). Bung Karno (First president of Indonesia) identified patriots with national warriors whose soul and body contained the *Trisakti*, namely: Sovereign in the political field, Independent in the economic field and Personality in culture (Basseng et al., 2019).

National understanding must be careful and intact. In its development the concept of nationalism was obscured because of the undermining of the ideology of capitalism and secretarianism which often took the name of religion. (Hariyanto, 2013). Islam upholds nationality through love for the motherland (*hubbul wathan*), respect the leader (*athi'u ulil amri*), social justice (*al 'adlu lil ummah*) and good prosperity (*al falah thayyibah, maqashid syariah*).

Indonesia has four pillars of nationality, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI) and *Bhinneka Tunggal Ika*. The first pillar of nationalism is *Pancasila* as the basis of the Indonesian state. The position and function of *Pancasila*, among others, as the basis of the Republic of Indonesia, the national ideology, the way of life of the Indonesian people, and the unifier of the nation. *Pancasila* can be said to be a miniature of nationality because it contains all the noble values of the nation and state. Etymologically it comes from Sanskrit (Brahmin language) which consists of the word *Panca* which means five and *Sila* or *Syila* which means joint or foundation stone. The term *Pancasila* was officially used by Bung Karno since June 1, 1945 in one of the agendas for the BPUPKI session which later underwent several changes and was legally stated in the preamble to the 1945 Constitution. (Hariyanto, 2013).

The second pillar of nationalism is the 1945 Constitution. The 1945 Constitution is the written basic law (constitution) of the State of Indonesia. The sovereignty and honor of the Indonesian nation has a high position because even though it has experienced colonialism, the state constitution is not a gift from the colonialists but is the result of the constitution-making body (constituent), namely PPKI or the Preparatory Committee for Indonesian Independence. (Basseng et al., 2019). Historically, when the Constitution of the Republic of Indonesia was enacted on August 18, 1945, it was at that time that the constitution of this country came into effect.

The third national pillar is *Bhinneka Tunggal Ika*. The diversity of the nation, which is not only geographically, but also cultural, linguistic, ethnic, and so on requires a slogan that can be used as a unifying tool for the nation. This term was not the first popularized term in the limited discussion of Bung Karno, Muhammad Yamin and I Gusti Bagus Sugriwa on the sidelines of the BPUPKI trial as stated by Kusuma in Basseng *et al.* (2019). Bung Hatta (the first vice president) had thought that the term was made up by Bung Karno. The term is found in the *Kakawin Sutasoma* Book by Mpu Tantular. Mahapatih Gadjah Mada quotes the contents of the *Kakawin Sutasoma* Book in his phenomenal pledge to unite the archipelago by stating:

“*Rwāneka dhātu winuwus wara Buddha Wiśwa*, (It is said that the forms of Buddha and Shiva are different)

bhinnēki rakwa ring apan kēna parwanosēn, (They are indeed different. However, how can we recognize the difference at a glance?)

mangka ng Jinatwa kalawan Śiwatatwa tunggal, (Because the truth taught by Buddha and Shiva is actually one)

bhinnēka tunggal ika tan hana dharma mangrwa” (They are different, but essentially the same. Because there is no ambiguous of the truth)

Source: Setyani in Basseng *et al.* (2019)

The fourth national pillar is the Unitary State of the Republic of Indonesia. NKRI stands for the Unitary State of the Republic of Indonesia which was established since the proclamation of the independence of the Republic of Indonesia on August 17, 1945. The Unitary State of the Republic of Indonesia is a pillar of diversity which is the treasure of the nation's wealth which geographically consists of 17,508 islands, hundreds of tribes and regional languages, religions, natural resources and etc (Basseng *et al.*, 2019).

Monumental events accompanying the history of Indonesia as a unitary state include the birth of the Budi Utomo Organization on May 20, 1908 and the occurrence of the Youth Pledge on October 28, 1928. The Budi Utomo Organization is an organization formed to realize the importance of fighting for independence from colonialists. The scope of his struggle is in social, economic and cultural aspects. The political aspect is not the main scope stated in this organization. The second monumental event was the Youth Pledge which emphasized the unification of the nation, homeland and Indonesian language. This event became an advanced stage in a wider scope, not only in Java, such as the Budi Utomo organization, but more comprehensively in representing the Indonesian nation because it was represented by Jong Java, Jong Ambon, Jong Celebes, Jong Batak, Jong Sumatranen Bond, Jong Islamietan Bond, Sekar Rukun, PPPI, Betawi Youth, and so on (Basseng *et al.*, 2019).

Nationalism in this study will foster a sense of love for the motherland. The sense of nationalism must be planted from the soul of all Indonesian citizens in all aspects of life, including the economy, especially in entrepreneurial behavior.

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 and Woodsong, 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 2020. 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 be a teacher at the PRJ during the research.

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,

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pesantren students (called *santri*) and several managers of pesantren business units who come from outside the environment. boarding school.

4. Finding and Discussion

The background for choosing the concept of integration between pesantren as a religious education institution and entrepreneurship began when the caretaker of this Islamic boarding school, KH. Mahfudz Shaubari, MA., studied with Prof. Dr. Muhammad Alawi Al Maliki in the 1970s in Mecca, Saudi Arabia.

At that time the State of Egypt was in turmoil because of war. Then the state through its Minister of Finance came to Grand Sheikh Al Azhar University and complained about the high cost of war in the context of 'amar ma'ruf nahi munkar (enforcing the truth and fighting evil). Then the amount of the fee was agreed to be 10 times the need that was conveyed by the Minister of Finance of the Egyptian State by Grand Sheikh Al Azhar University. (Kyai, 9 December 2019)

A fact imprinted in his mind that an educational institution is able to support the financing needs of the state. This then fueled the spirit and became the PRJ leader's obsession that educational institutions, especially religious ones, should have a respectable position, firstly so that they always become a reference for consideration by the state and secondly, they have the financial capacity not only to be independent to meet their operational costs but to be able to support the needs of the state and the welfare of the community.

Entrepreneurial behavior define as concrete action in term of entrepreneurship. The domain is behavioristic, not only in cognitive domain. *Kyai* said:

The history of this country is build by alot of people, javanese, madurese, batak, ambonese, papua, also arab ancestry, *Tionghoa* ancestry etcetera. They were boun here since their grand-grand father. They eat and drink from this mother land,..involving in country development, indeed in country independency and so on. Do not enlarge and seek for discrepancy, need to nurturing unity. (*Kyai, 15 March 2018*)

Do something for your country, .. especially in chaotic situation alike now. Hard situation for economy. We have been starting with *Gema Petani, Ketela* (cassava) for the nation, *Dai Ekonomi di Tepian Negeri* (Islamic Economic Preacher in border of country) , *santri* scholarship, learning method in national Language etcetera. Then working together is essential, a strategic cooperation is build with FPB, YP3I, ACT, Global philanthropy etcetera. (*Kyai, 20 August 2018*)

The first principle is unity in diversity. Indonesia is blessed with a wealth of ethnic groups, races, cultures, languages, religious beliefs and the like, all of whom live in one Indonesian homeland. The principle of nationality through unity in diversity in PRJ is carried out at least in two ways, the first is the national movement with various groups, sects, races, ethnicities, religions and secondly through the classical book teaching method applied in PRJ.

The PRJ national program of entrepreneurship activities involves organizations or associations from various groups such as the Nation Care Forum (FPB), Aksi Cepat Tanggap (ACT), Global Philanthropy, Foundation for the Development and Strengthening of Indonesian Islamic Boarding Schools (YP3I), Indonesian Chamber of Commerce, Association of Indonesian Santri Entrepreneurs (HIPSI).), etc. This movement shows the spirit of nationalism based on the love for the homeland by PP. Riyadlul Jannah by fusing diversity into unity. One of the programs carried out is *Gema Petani*.

PRJ not only provides for its own needs but also encourages other pesantren to develop economically. Such as the *Gema Petani* (Farmer's Community Movement) Program which has been carried out since 2020. PRJ collaborates with 3 main partners, namely scientists, land owners and other Islamic boarding schools. Partners with scientists are involved in improving the quality and quantity of crop yields, especially rice. Generally, the yield of 1 ha of paddy fields yields 5 to 7 tons. But thanks to the formula from this scientific partner, it can produce 12 to 15 tons. In fact, according to *Kyai*, land in Lampung can produce 24 tons in 1 ha which is estimated because the contours of the land match the formula. Actually, this concept in entrepreneurship is not strange and new, because it is a creative and innovative step that is often done by entrepreneurs. However, it is special because the background of the Gema Farmer program is based on the nation's food needs and the involvement of all parties in its implementation.

The background of the Gema Petani Program is concern for the needs of the nation. *Kyai* stated that Indonesia's food needs are 33 million tons per year, while the nation's agricultural capacity is 20 to 23 tons, so there is a deficit of 10 to 13 tons per year. The shortage of needs is met through imports of rice from other countries. So PRJ was called upon to do something to find a solution to this problem through the Gema Petani Program.

This program collaborates with a second partner, namely land owners and other Islamic boarding schools throughout Indonesia who want to join in developing the Gema Petani Program. The land owner, in addition to getting full agricultural products, also gets 50% of the excess of fair agricultural yields, gets assistant staff and formulas for free during the harvest period. The third partner to partner with are Islamic boarding

schools throughout Indonesia who want to join to run the program together. These Islamic boarding schools are accommodated by YP3I (Foundation for Development and Strengthening of Indonesian Islamic Boarding Schools). These Islamic boarding schools can provide students who are educated to become assistants to land owners who are named Santani (Santri Taruna Tani). Pesantren and students get contributions for involvement in this program. For pesantren that own agricultural land, they can also become second partners (land owners). This program is the role of pesantren in disseminating the concept of forming nationalism-based entrepreneurial behavior so that together they have economic independence.

PRJ not only provides for its own needs but also encourages other pesantren to develop economically. Among the programs carried out in the context of national food sovereignty are the *Gema Petani* (Community Movement) Program which has been carried out since 2020. Food sovereignty is essential for a country but it is not easy to do. (Thompson, 2019). PRJ collaborates with 3 main partners, namely scientists, land owners and other Islamic boarding schools. This method is almost similar as the proposal from Laforge et al. (2021) who proposes 3 key partners in implementing food sovereignty, namely together in the government system, building a solidarity network between academics, activists and farmers or land owners and thirdly realizing indigenous food sovereignty.

The principle of nationalism through unity in diversity can be found in the classical book teaching method at PRJ. The teaching of classical books in Islamic boarding schools mostly uses Javanese or other regional languages. The teaching of classical books at PRJ uses Indonesian. Santri or people from various ethnic groups can easily understand the teaching of classical books at PRJ because it is delivered in Indonesian. The students, especially the Riyadlul Jannah college students, come from almost all major islands in Indonesia, be it from Java, Bali, Kalimantan, Sulawesi, Sumatra and Papua. This is based on the understanding that diversity in the Indonesian nation is a gift from Allah SWT and a necessity that must be accompanied by unity in order to become a great nation.

Love your country, The prophet Muhammad teach that. Here singing Indonesia Raya is compulsory every day. Our santri trained by program bela negara (defending country). I create syiir kebangsaan to remind our santri the importance to love our country. (*Kyai 2 February 2019*)

The second principle is love for the motherland (*hubb al wathan*). Kyai creates nationalism *syiir* (nationalism poetry) as a *mahabbah* (love) for his motherland. He declare his love in the poetry, "...love of the homeland, obliged to develop natural wealth in various fields, stand alone and maintain national and state sovereignty.". The verse implicitly illustrates that the declaration of love must be declared and shown. Evidence of love for the motherland by developing natural resources according to their respective fields such as agriculture, trade and so on. The development of natural resources is proof of love for the motherland and will lead to independence and sovereignty. Independence and sovereignty are efforts to make oneself valuable and honorable. Stand on an equality with other nations.

Our nation need food sovereignty, but do not harm the nature. Starving people can not be solve by discourse or lecturing. They need food sufficiency, they need occupation provider, a lot of employer. Just do some thing real.

The third principle is environmental protection. Cak Haqul who is the manager of one of the business units of PT. RDS once questioned why Kyai did not use only non-organic (artificial) feed, it was easier, the fish grew bigger. Because consumers like large fish dishes. However, Kyai still use organic food derived from kale and processed leftovers from the restaurants they own. The reason is for the health of consumers and maintaining the ecology of the pond. direct watering of plants without engineered springs. Spring engineering will disturb the natural ecology. In the dry season, Kyai does the technique of planting jugs around the plants. The jug is filled with water every few days due to limited water supply. This method keeps garden products high quality.

Kyai in closed eyes singing a stanza of the poetry of nation *"...jadi manusia jangan bangga diberi, kerja betulan kan bisa menyantuni"* (a man should not be proud to be a recipient, working hard will make as a giver). (*Kyai, 20 April 2020*).

The fourth principle is helping others (*ta'awun*). One of the programs in order to help others is the Food *Waqf* Program (cassava) for victims of natural disasters based on farmer empowerment. This program was carried out on the basis of two important events, namely the East Java cassava harvest, especially around the PRJ area, namely Pacet, Trawas, and Tretes but was priced very low by middlemen in the range of Rp. 200,- per kilogram. The second event was the occurrence of natural disasters such as floods and earthquakes in the same period in several parts of Indonesia, such as areas around Nusa Tenggara, Sulawesi, Kalimantan and several areas in Java that needed food assistance.

PP. Riyadlul Jannah melakukan terobosan dengan membeli langsung ketela pohon dari petani seharga Rp. 1.000,- per kilogram kemudian menyalurkannya kepada korban bencana alam. Langkah ini dilakukan dengan melibatkan pihak-pihak di luar pesantren yang tergabung dalam kelompok berorientasi kebangsaan seperti Forum Peduli Bangsa, Aksi Cepat Tanggap (ACT), Global Philanthropy Indonesia, para pesantren maupun pihak lain yang memiliki itikad sama untuk berkontribusi kepada bangsa.

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This program provides two benefits at once, namely helping victims of natural disasters as well as helping cassava farmers. prices increase in only 2-3 months because farmers do not want to sell to middlemen but sell to PRJ. PRJ also invites other parties to take part in the cassava movement for the victims of this natural disaster. Many parties are interested and join this program because of the noble purpose of this movement and with Rp. 1 million rupiah will contribute in the form of 1 ton of cassava food aid. Even some of the cassava farmers who have started to improve their economy changed from *mustahik* (the party being helped) to *muzakki* (the party helping).

5. Conclusion

The findings of this study indicate the importance of nationalism as the basis for entrepreneurial behavior. Entrepreneurship is believed to be the backbone of the country's economy but entrepreneurs who base their behavior for the benefit of others, the public, and society in this country are the most needed at this time. PRJ has implementing four principles of nationality in entrepreneurial behavior, namely first is unity in diversity, second is love for the homeland, third is environmental protection, fourth is helping others.

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