



THE ROLE OF THE ISLAMIC WORK ETHOS THROUGH THE MOTIVATION OF ENTREPRENEURSHIP AND THE BARRIERS OF ENTREPRENEURSHIP TO ENTREPRENEURIAL INTENTION SANTRI IN PONDOK PESANTREN INDONESIA

Zainal Abidin¹, Fendy Suhariadi², Fajrianthi³, Cholicul Hadi⁴

¹Student of Doctoral Programe Faculty of Psychology Universitas Airlangga,

^{2,3,4}Lecture at the Faculty of Psychology, Universitas Airlangga, Surabaya, Eats Java, Indonesia

Email: 1zainal.abidin@trunojoyo.ac.id zainal.abidin-2014@psikologi.unair.ac.id

Abstract. The purpose of this study is to examine the empirical model of Islamic work ethic through entrepreneurial motivation and entrepreneurial barriers to the entrepreneurial intention of students. at the Indonesian East Java Islamic boarding school. The research method uses a quantitative exploratory approach. The sample of this research is students of class XII who serve in the Pesantren business unit as many as 309 students. The data collection technique of this research is Islamic work Ethic (IWE) questionnaire, entrepreneurial intention scale, entrepreneurial motivation questionnaire and entrepreneurial barrier questionnaire. Data analysis used confirmatory factor analysis (CFA) for testing measurement models, and structural equation modeling to test structural models. Research result showed that the model fit.

Keywords: Entrepreneurial Intentions, Islamic Work Ethics, Entrepreneurial Motivation, Entrepreneurial Barriers, Santri.

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INTRODUCTION

Entrepreneurs have a significant role in creating growth and providing progress for a country's economy, such as Baron & Shane (2008), which are referred to as "engines of economic growth". Entrepreneurs are actually made and not born (Boulton and P. Turner, 2005). meaning that entrepreneurs can be trained. Therefore, it is important to look at the factors that make a person entrepreneurial and issues related to entrepreneurial development (Kadir, et al. 2005). Many empirical studies that show the results of entrepreneurial activities are intentional. Entrepreneurs start out with entrepreneurial intentions to some degree before they turn into entrepreneurs. People will not become entrepreneurs without certain triggers, or have intentions (Krueger et al. 2000).

Many studies have also identified relationships between the values underlying entrepreneurial intentions ("EI"). Individual values will determine entrepreneurial intentions (Jaen & Linan, 2013). A lot of evidence supports the view that prospective entrepreneurs have certain values and interests related to entrepreneurship. Lee & Wong (2004), and Bird (1988) argue that the personal needs, values, and beliefs of entrepreneurs are the basis of a deliberate process towards entrepreneurial activity.

For students as Muslims who deepen their religious knowledge at the Pesantren, of course, the values of Islamic work ethics are a necessity. Islamic work ethic values in Pesantren are developed through the Pesantren culture which is instilled with a learning system, exemplary and discipline in everyday life, as has been explained from the results of research by Zuhri (2009); Rokhlinasari and Jaelani (2014); Fahham, (2013); Kamal, (2017).

In some literature, IWE has received theoretical support for generation of entrepreneurial intentions either directly or through a mediator, but relevant research is rarely found. It is very important to understand how IWE can generate entrepreneurial intentions, especially for santri or students who are future entrepreneurs. This is the aim of this research.

HYPOTHESIS DEVELOPMENT

Entrepreneurial Intention Theory

Intention is defined as an individual's subjective probability dimension in the relation between self and behavior. The intention is a person's estimate of how likely it is to take a certain action. Ajzen (1991) defines intention as a component in an individual that refers to the desire to perform certain behaviors. Intention as a cognitive and conative representation of an individual's readiness to display behavior. Fishben and Ajzen (2005) define intention as to how strong an individual's desire is to realize a certain behavior and how much effort the individual makes to realize his desire for entrepreneurship. Intention is the best predictor to see the dynamics of behavior.

Linan & Cheng, (2009) which states that intention is an indication of how strong a person's belief is to try a behavior, and how much effort will be used to carry out business behavior.

Factors Affecting Intention (Intention) Entrepreneurship

There are several research models in explaining the factors that influence the entrepreneurial intention process. These models include entrepreneurial event theory or EET (Shapero and Sokol, 1982) and theory of planned behavior (Ajzen, 1991). Theory of planned behavior (TPB) perfected Ajzen's previous theory of reasoned action (TRA) by adding one antecedent variable on intention, namely perceived behavior control. Priyanto (2008) explains that basically the formation of an entrepreneurial spirit is influenced by internal and external factors. Internal factors that come from within the entrepreneur can be the form of personal traits, attitudes, willingness and individual abilities that can give individuals strength to entrepreneurship. Meanwhile, external factors come from outside the individual actor, which can be in the form of elements from the surrounding environment such as the family environment, the business world environment, the physical environment, the socio-economic environment, and others.

The study model of a person's entrepreneurial intention can also involve contextual factors in addition to sociodemographic factors and a person's attitude factors because the three groups of factors form an integral unit in the study model of one's entrepreneurial intention. Some contextual factors that get enough attention from researchers are the role of entrepreneurship education and entrepreneurial experience. In theory, it is believed that providing a person with education and entrepreneurial experience from an early age can increase a person's potential to become an entrepreneur. Several studies have shown results that support this statement (Gerry et al., 2008, Giancomin, et al., 2011; and Pruett et al., 2007). Apart from education and entrepreneurial experience, Rehan et al. (2019), Kalid, et al, (2019), Widana & Nurwati, (2020) also found that values such as Islamic work ethic values have an influence on entrepreneurial intentions. Likewise, cultural factors are thought to also influence entrepreneurial intentions. (Giancomin, et al., 2011; and Pruett et al., 2007; Lina'n and Chen, 2009).

Based on the description above, the researchers used the theoretical construct model developed by Sesen & Pruett, (2014). Researchers refer to the theoretical model of Sesen & Pruett, (2014) which underlies this research, because according to researchers this theoretical model is more appropriate in the context of the life of students in Islamic boarding schools to assess students' entrepreneurial intentions, which include Islamic work ethic, entrepreneurial motivation, and entrepreneurial barriers. The three constructs are reflected in the entrepreneurial intention of the santri, as well as the development of this model as an alternative solution in order to understand the intention of entrepreneurship of the santri.

Islamic Work Ethic and Entrepreneurial Intention

The Islamic Work Ethic considers dedication (mujahadatu fil'amal) to work as a virtue. Adequate effort must be given to one's work, which is considered an obligation of a capable person. The Islamic work ethic emphasizes cooperation in workers and consultation is seen as a means of overcoming obstacles and avoiding mistakes. Social relations in the workplace are encouraged to meet one's needs and achieve a balance in one's individual and social life. Work is seen as a source of independence and as a means of fostering personal growth, self-respect, fulfillment, and self-fulfillment. The Islamic Work Ethic emphasizes creative work as a source of happiness and achievement. Hard work is considered a virtue and people who work hard are more likely to have progressed in life, otherwise not working hard is considered to cause failure. The value of work in the Islamic work ethic results from accompanying desires, not from the results of work. Ali (1988) states that justice and kindness in the workplace are conditions needed for the prosperity of society.

Some research on an Islamic work ethic that is correlated with entrepreneurship, among others, Musfialdy & Shoim's research (2016) from the results of this study shows that there are significant and positive influence of Islamic values on entrepreneurship (entrepreneurship). Islamic values can increase entrepreneurial skills (entrepreneurship. Research conducted by Widana & Nurwati (2020) on undergraduate students from universities in Jakarta, Indonesia, also shows that there is a positive and significant correlation between Islamic work ethic and entrepreneurial intention. Rehan et al. (2019) did about the intention of entrepreneurship in the Muslim community in Pakistan also shows that there is an influence of religion on entrepreneurial intentions mainly due to Islamic values and religious practices.

Research conducted by Geertz (1983) explains that Muslims are divided into three groups, namely santri, abangan, and priyayi. The results showed that implementing Islamic teachings in a puritanical manner (pious), practicing Islamic values had high trade and industrial activities. The other two groups are the abangan and priyayi, which indicate a generally lackluster and less dynamic level of economic activity. This is because these two groups have a low spiritual motivation

Therefore, departing from some of the research results above, the researchers assumes that the Islamic work ethic is based on four main pillars (Ali, 1998), namely Mujahadatu fil'amal (effort or hard work), fastabiqul khairot (competition), as-sidqu wal-amanah (transparency), and al-itqonu fil'amal (responsible behavior) morally, it can be concluded that Islamic work ethics can have a positive and direct effect on the entrepreneurial intentions of the santri.

Islamic Work Ethics Against Santri Entrepreneurial Motivation

Several studies have explained that Islamic values have a positive and significant effect on entrepreneurial motivation. This indicates that the better the understanding and implementation of Islamic values, the higher the spirit of entrepreneurship will be (Musfialdy & Shoim, M. 2016).

Hayati and Caniago (2012) conducted a research on the Islamic work ethic (IWE) of love with intrinsic motivation. The results of his research show that there is a positive influence between Islamic work ethic on intrinsic motivation, job satisfaction, organizational commitment and work performance. Fakhar (2013), also conducted research on Islamic work ethic (IWE) with intrinsic motivation and Employee Job Satisfaction. The results of his research indicate that there is a significant influence between Islamic work ethic and intrinsic motivation and employee job satisfaction. Likewise, intrinsic motivation with employee job satisfaction also has a positive and significant relationship.

Al-Jufri (2005) and Sadili (2010) also state that Islamic values are closely related to entrepreneurship because Islamic values embedded in a Muslim encourage being innovative, creative, trustworthy, honest, and earnestly trying to benefit others. Islamic values that reflect in Islamic business are the most appropriate alternative choices in the present era. This is because Islamic values offer benefits not only in the form of material but spiritual wealth that cannot be obtained from capitalistic business (in Musfialdy & Shoim, M. 2016)



Therefore, it can be assumed that Islamic work ethic can increase a person's entrepreneurial motivation.

Islamic Work Ethic and Barriers to Entrepreneurship of Santri

One of the factors that motivate the heart to do something is the factor of values that exists in religion (ideology). Likewise, the work ethic of a person or community group is very much determined by the doctrine that enters their souls. If the content of the doctrine weakens the work ethic, then the work performance it achieves will be low, if the content of the doctrine encourages the growth of work ethic, the work performance it will achieve will be high. Max Weber in "The Protestant Ethic and The Spirit of Capitalism", argues that Protestants (the Calvinist sect) are more successful in their economic life because of the sociological facts found in Germany. In Protestant teachings (the Calvinist sect), it is stated that working hard is not just an effort to meet the necessities of life, but more than that, it is a sacred duty of religion to obtain salvation in the afterlife. Robert N. Bellah also researched on Japanese society and the results showed that the progress achieved by Japanese society was closely related to the religious teachings they followed, namely Shinto, Buddhism, and Taoism, especially in the Tokugawa era.

From this reality, it can be concluded that religion can have a positive influence, not only on economic activity, but also on all aspects of life, such as developments in science, education, politics, law, and so on (Robert, 2000). Based on the description above, it can be concluded that the third hypothesis in this study is that the Islamic work ethic which is loaded with religious values has a negative effect on the entrepreneurial barriers of the santri. That is, the higher the Islamic work ethic felt by the students, the lower the entrepreneurial barriers they feel, because in the concept of the Islamic work ethic it wants someone to work hard, never give up, be honest, and have high responsibility as a form of worship in realizing a successful personality. After life.

Entrepreneurial Motivation and Entrepreneurial Intention

Some of the results of research on entrepreneurial motivation conducted on students have been empirically proven to be able to form students' entrepreneurial mentality. Entrepreneurial motivation affects the emergence of entrepreneurial intentions. Research conducted by Olakit (2014); Wirananda & Warmika (2016) state that entrepreneurial motivation has a significant positive effect on entrepreneurial intentions. The same thing is also explained by research by Farouk and Ikram (2014); Sivarajah and Achchuthan (2013); Fatoki (2010); Raeisi et al. (2012) which states that entrepreneurial motivation has a significant positive effect on entrepreneurial intentions (in Wirananda & Warmika, 2016). Furthermore, Sesen & Pruett's (2014) research also shows that the motives of freedom and creation have a significant positive effect on intention. Extrinsic motives such as seng IWE or EKI profit and social status also have a positive influence on intention.

Based on the description above, it can be concluded that entrepreneurial motivation has a direct and positive effect on the entrepreneurial intention of the santri.

Entrepreneurship barriers and the intention of entrepreneurial students

Every individual certainly feels that there are obstacles in his desire to become entrepreneurs. The results of a study on barriers to entrepreneurship in Sandhu's (2010) study include barriers to stress and hard work (stress), reluctance to take risks (risk), fear of failure, lack of social networks (relations), and lack of resources (resources). Using the R-squared model shows that 31.5 percent of the variation in entrepreneurship levels is explained by the five perceived barriers. The highest ranking barrier to entrepreneurship is a lack of social networks followed by a lack of resources and an unwillingness to take risks.

Furthermore, Sesen & Pruett's research (2014). Shows that entrepreneurial barriers from five barrier indicators which include; lack of support, administrative structure or costs, lack of knowledge and experience, weak entrepreneurial competence, lack of self-confidence and risk aversion, the group of respondents did not differ significantly in their level of importance on the five factors. Respondents agree that the barriers that have the greatest effect on decreasing entrepreneurial intentions are related to the economy or costs and low knowledge.

From some of the research results above, it can be assumed that individuals who have large obstacles as indicated by the five indicators will cause weak entrepreneurial intentions. Conversely, individuals who are able to suppress perceived barriers will have high entrepreneurial intentions.

So this research proposes the following hypothesis:

H1: Islamic work ethic has a positive and direct effect on the entrepreneurial intention of students in Islamic boarding schools.

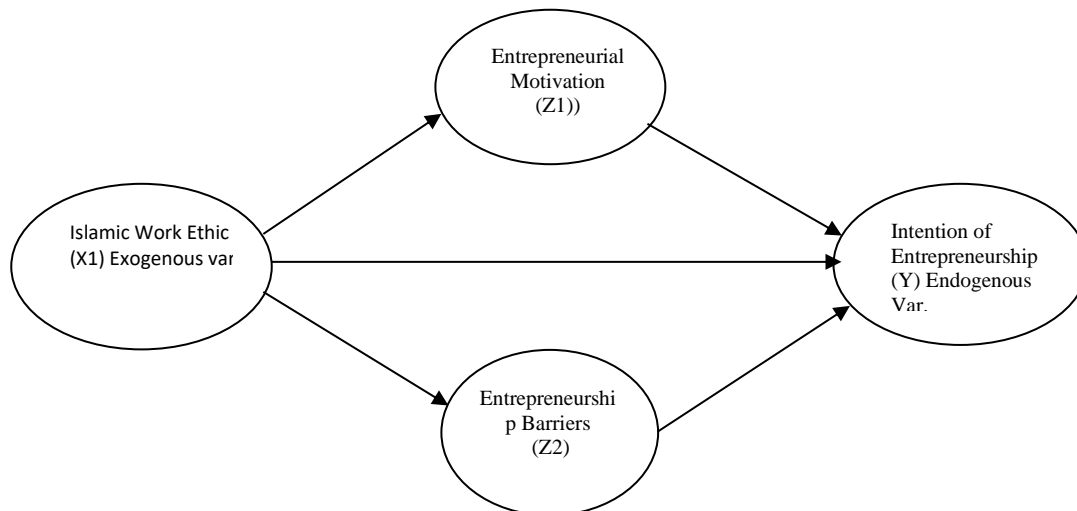
H2: Islamic work ethic has a positive and direct effect on the entrepreneurial motivation of students in Islamic boarding schools.

H3: Islamic work ethic has a negative and direct effect on entrepreneurial barriers to santri in Islamic boarding schools.

H4: Entrepreneurial motivation has a positive and direct effect on the entrepreneurial intention of the santri in Islamic boarding schools.

H5: Entrepreneurship barriers have a negative effect on the entrepreneurial intention of students in Islamic boarding schools.

Thus, the conceptual model of this study is as follows:



Picture. Research Model

RESEARCH METHODOLOGY

Research design and sampling

This study uses a quantitative approach because, among other things, it saves time and is cost-effective. The target population is santri of Islamic boarding schools in East Java, Indonesia. The sampling technique in this study was purposive sampling. The Purposive sampling technique is the selection of a group of subjects based on criteria determined by the researcher (Winarsunu, 2012; Taherdoost, 2016).

The subjects in this study were students (santri) in grade 12 and students who had graduated and were still serving in the Islamic boarding school business units. The data of this study were obtained from a sample of 309 santri aged 18-21 years from 9 Islamic boarding schools in East Java who developed entrepreneurial skills in their students.

Data collection and analysis

This study used a questionnaire that was distributed to 400 respondents in the period November 2019-January 2020. In the end, 309 respondents had completely filled out the questionnaire. The instrument used in this study was adapted from previous research. For IWE adapted from Ali. J. Abbas (2008) Entrepreneurial intentions adapted from Linan & Chen (2009). The HK and MK questionnaires were adapted from Giancomin et al (2011). All original instruments were first developed in English. To improve respondents' understanding, the original instruments were translated into Indonesian, following the procedures established by ITC 2016.

Data analysis used SPSS version 22.0 and AMOS version 22. Descriptive statistics were used to analyze the demographic profile of respondents, a two-stage data analysis was carried out. First, using confirmatory factor analysis (CFA) to assess the measurement model, followed by a simultaneous assessment of the measurement and structural model.

FINDINGS AND DISCUSSION

Assessment of the Measurement Model

The measurement model in the hypothesis model has good validity and reliability. Loading factor in the range 0.503 - 0.933 is good because it is worth more than 0.50. Reliability on each construct is also good, the composite reliability value in the range 0.866-0.938 has exceeded the recommended limit, namely 0.70. Likewise, the construct reliability measured from the AVE value is in the range of 0.576-0.752 which has exceeded the recommended limit of 0.50.

Image of the CFA Model

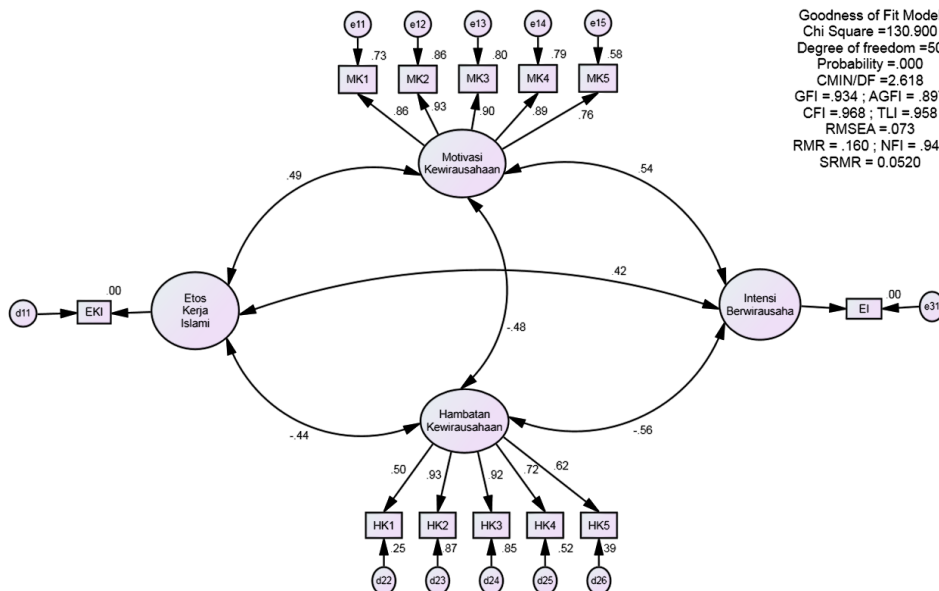


Table of Construct Validity and Reliability



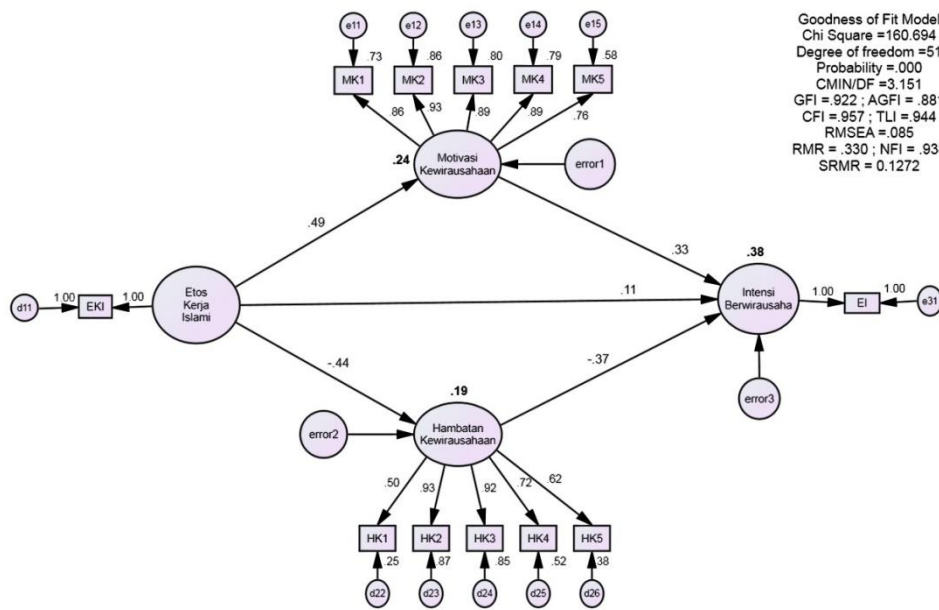
Indicator	Laoding Factor	Composite Reliability	Average Variance Extracted (AVE)
Islamic Work Ethic			
IWE OR EKI	1,000	1,000	1,000
Entrepreneurial Motivation			
MK1	0856	0.938	0.752
MK2	0.928		
MK3	0.896		
MK4	0.887		
MK5	0.760		
Entrepreneurship Barriers			
HK1	0.503	0866	0.576
HK2	0.933		
HK3	0.923		
HK4	0.721		
HK5	0.621		
Entrepreneurial Intentions			
EI	1,000	1,000	1,000

Assessment of the structural model

In the hypothetical model, the position of entrepreneurial motivation and barriers to entrepreneurship are the mediation of the relationship between Islamic work ethics and entrepreneurial intentions. In the results section, the calculation shows the results of the indirect effect test to prove the mediating role of entrepreneurial motivation and entrepreneurial barriers.

The result of fit model on the hypothesis model, chi-square = 160.694 p <0.05), GFI = 0.922, AGFI = 0.881, CFI = 0.957, TLI = 0.944, RMSEA = 0.085, RMR = 0.330, SRMR = 0.1272 and NFI = 0.938. Overall model fit from various model fit indices explains the high model fit. The good fit model is GFI (more than 0.90), CFI (more than 0.95) and NFI (more than 0.90). The marginal fit model is in AGFI (0.80-0.90) and TLI (0.90-0.95), RMSEA (0.08-0.10). Meanwhile, poor fit is in the SRMR (more than 0.13).

Figure Hypothesis Model Test Results



The results of testing the hypotheses H1 to H5, which test each relationship, are as follows:
 Table. Path Coefficient Test Results

			Regressi on Weight (Estimate)	SE	CR	P	Standar dized Regressi on Weight	
Motivati on	<---	Ethos	0.308	0.036	8,629	<0.001	0.494	be accepted
Berriers	<---	Ethos	-0.128	0.016	-8.007	<0.001	-0.437	be accepted
Intention	<---	Ethos	0.047	0.025	1,876	0.061	0.109	Not accepted
Intention	<---	MK	0.228	0.039	5,821	<0.001	0.331	be accepted
Intention	<---	HK	-0.548	0.079	-6,959	<0.001	-0.373	be accepted

In the hypothetical model there are three endogenous variables, namely entrepreneurial motivation, entrepreneurial barriers and entrepreneurial intentions. There are two coefficients calculated in this analysis, namely regression weight and standardized regression weight. Regression weight is the result of parameter estimation which explains the influence of one variable on another variable. The regression weight has a standard error (SE) and a critical ratio (CR) which is the result of the regression weight against standard error (SE). So that the significance of the coefficient test results is based on this calculation. If the CR value is more than 2 or the p value is less than 0.05, then the regression weight estimation result is significant. The explanation of the result of the path coefficient test of 0.494 (p <0.001) from the Islamic work ethic to entrepreneurial motivation is significant. The contribution of Islamic work ethic in explaining variations in entrepreneurial motivation data is 24.4%, while the rest is explained by other variables.

The path coefficient of -0.437 (p <0.001) of Islamic work ethic on entrepreneurial barriers is significant. The contribution of Islamic work ethic in explaining variations in entrepreneurial barrier data is 19.1%, while the rest is explained by other variables.

Entrepreneurial intention is explained by Islamic work ethic, entrepreneurial motivation and entrepreneurial barriers. The path coefficient of 0.109 ($p = 0.061$) from the Islamic work ethic to entrepreneurial intentions is not significant. The path coefficient of 0.331 ($p < 0.001$) from entrepreneurial motivation to entrepreneurial intention is significant. The path coefficient of -0.373 ($p < 0.001$) from entrepreneurial barriers to entrepreneurial intentions is significant. The combined contribution of Islamic work ethic, entrepreneurial motivation and entrepreneurial barriers in explaining variations in entrepreneurial intention data is 38.5%, while the rest is explained by other variables.

DISCUSSION OF RESEARCH RESULTS

This study assumes that IWE or EKI through entrepreneurial motivation and entrepreneurial retention can predict entrepreneurial intentions, consistent with many previous studies. The most significant contribution from this research is to provide evidence regarding the role of IWE or EKI in driving the variables MK and HK, each of which has a significant effect on EI. However, of the five hypotheses, there is one hypothesis that is not supported by the results of this study, namely IWE or EKI against EI. From the research results, the IWE or EKI variable cannot have a direct and significant influence on EI, but it requires other variables that mediate Islamic work ethic on entrepreneurial intentions.

The findings in this study reinforce the emergence of a conceptual novelty with a mediator variable approach that states that Islamic work ethic is very important to be presented as one of the pillars in building the entrepreneurship of students from Islamic boarding schools, but it must go through a fairly long process. This finding is in line with the results of research conducted by Kaukab, et al., (2020) that Islamic values and Islamic work ethics on the intention to develop a business do not have a direct effect, but starting a partial mediator, namely entrepreneurial performance. Entrepreneurial performance have a positive effect on innovation. Develop entrepreneurship. Dana's research, (2009) also shows that religion does not directly influence entrepreneurial activities.

This research has shown that there are profound assumptions underlying intention, in this case, IWE. Geezt, (1983) as well as Waber (2006), underlines that mental prototypes are needed in the formation of IE. Where, IWE or EKI encourages Muslims to see entrepreneurship as a way to carry out their religious teachings (Islam).

Prophet Muhammad (peace be upon him) once said "the best of people are those who benefit others" [al-Mu'jam al-Awsat, Hadith number 5937, class Hasan] and "... He has to work with his hands so that he can benefit for himself and giving by charity." [Sahih Bukhari, Volume 8, Book 73, Number 51]. These two guidelines provide a dimension if the IWE or EKI is the link between individual and community aspirations, between work and prosperity, and between spirituality and ethical behavior. The value of work, however, lies in constantly exploring new ways to discover how to create happiness and prosperity for individuals and society. Those who are engaged in work are motivated by a divine calling to serve the people and to do what is good for other inhabitants to explore and exploit.

The Islamic work ethic (IWE or EKI) is an absurd or impossible concept. Al-Aidaros & Shamsudin (2013) argue that IWE or EKI is a moderate but realistic concept. The IWE or EKI considers human capabilities due to God's fear and human weakness. Not only religious morality in certain actions but including physical, spiritual, intellectual and emotional aspects, individual and collective (Yaken. 2006).

CONCLUSION

Previous research results agree that entrepreneurs are created and based on deliberation. It has a relationship with individual values or culture. As for Muslims, individual culture in the form of Islamic work ethic (IWE or EKI) must support entrepreneurship.

While this study confirms the results of many previous studies that Islamic work ethic (IWE or EKI) can increase entrepreneurial motivation and reduce barriers to entrepreneurship. This study has proven that assumptions are underlying the intention so that IWE or EKI is able to encourage Muslims to see entrepreneurship as a way of carrying out their religious teachings (Islam).

Future of Research

This study also supports Giancoming's recommendation regarding future research opportunities on Entrepreneurial Intention (EI), which, among other things, looks for the role of local cultural variables in the EI configuration. In this case, the cultural variable of pesantren which has its own distinction as a local wisdom culture deserves to be carried out further research, besides this concept it can also be seen that IWE, has proven its role in a strong influence on entrepreneurial motivation and suppresses barriers to entrepreneurship so that it can aim entrepreneurship (IB) students, so the next question is how the process is needed to strengthen the Islamic work ethic (IWE) in the context of the pesantren.

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