

### ISLAMIC ENTREPRENEURSHIP IDENTITY IN THE INDONESIAN HIJRAH COMMUNITY

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#### Abstract

This research aims to describe how Islamic entrepreneurship is implemented in the Hijrah community as a model that represents the identity of each community. The research was conducted using qualitative methods with a case study strategy. Data collection was carried out using observation, interviews, and documentation techniques. The research subjects were the Indonesian Muslim Entrepreneurs Community (KPMI), the Muslim Entrepreneurs Alliance (Assalim), and the Indonesian Business Islamic Boarding School (PBI). Data was collected from field observations and participant observations. There were 22 informants interviewed in-depth, three of whom were experts. Informants came from several regions, including Java, Sumatra, Bali, NTB, Sulawesi, and Kalimantan. The resulting documentation is in the form of brochures, photos of community activities, and digital information on websites, Facebook, Instagram, and WhatsApp groups. Data analysis was carried out by deducing theoretical propositions regarding the implementation of Islamic entrepreneurship in the hijrah community and developing them inductively to describe new findings and propositions. Based on the research results, it was found that the hijrah community implemented Islamic entrepreneurship in various identities, namely salaf-preneurship in the KPMI community, ideo-preneurship in the Assalim community, and spiritual-preneurship in the PBI community. The implication of this research is the development of Islamic entrepreneurship theory, which can be implemented widely by society.

**Keywords:** Islamic economics, Islamic entrepreneurship, hijrah community

#### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bagaimana penerapan Islamic entrepreneurship pada komunitas hijrah sebagai sebuah model yang merupakan identitas masing-masing komunitas. Penelitian dilakukan menggunakan metode kualitatif dengan strategi studi kasus. Pengumpulan data dilakukan dengan teknik observasi, wawancara, dan dokumentasi. Subjek penelitian adalah Komunitas Pengusaha Muslim Indonesia (KPMI), Aliansi Pengusaha Muslim (Assalim), dan Pesantren Bisnis Indonesia (PBI). Data dikumpulkan dari hasil observasi lapangan dan observasi partisipan. Informan yang diwawancara secara mendalam sebanyak 22 orang, tiga diantaranya adalah informan ahli. Informan berasal dari beberapa wilayah antara lain: Jawa, Sumatera, Bali, NTB, Sulawesi, dan Kalimantan. Hasil dokumentasi berupa brosur, foto kegiatan komunitas, dan

*informasi digital di website, facebook, isntagram dan whatsapp group. Analisis data dilakukan dengan deduksi proposisi teoritis terhadap penerapan Islamic entrepreneurship komunitas hijrah dan dikembangkan secara induktif untuk mendeskripsikan temuan dan proposisi baru. Berdasarkan hasil penelitian ditemukan bahwa komunitas hijrah menerapkan Islamic entrepreneurship dalam berbagai identitas yaitu salaf-preneurship pada komunitas KPMI, ideo-preneurship pada komunitas Assalim, dan spiritual-preneurship pada komunitas PBI. Implikasi penelitian ini adalah pengembangan teori Islamic entrepreneurship yang dapat diimplementasikan secara luas oleh masyarakat.*

**Kata kunci:** *Ekonomi Islam, Islamic entrepreneurship, komunitas hijrah*

## **Introduction**

The Islamic economic movement in the banking sector alone is not enough to realize prosperity and economic growth. Economic activities must also touch the real sector, which is the backbone of the economy. Sharia economics and banking have now become a trend among Muslims, with several Sharia businesses and financial institutions being developed by Muslim communities, both based in Islamic boarding schools, community organizations, and certain communities. Despite the spirit of developing the Islamic economic movement, Sharia financial institutions promoted by Islamic boarding schools and Islamic organizations are often deemed ineffective. The rapid development of BMT and Sharia banking does not represent the actual implementation of Islamic economics, as the application of products or contracts in Sharia banking is considered not to be fully by Sharia (Abdurrahman, 2012). Some argue that regulations or the economic system in Indonesia are not yet conducive to implementing Islamic economics (Azis, 2012), and the current implementation has not created prosperity or economic equality (Kunaifi et al., 2021).

These issues and other reasons have motivated the emergence of Islamic economic movements within the hijrah community. This community development begins with educational activities about the prohibition of ribawi practices applied by conventional banking. The hijrah community also assists individuals committed to carrying out economic activities without usury or bank interest (Fauzia & Riyadi, 2020). Hijrah, a term in Islam meaning to move or leave a place full of disbelief to a place of faith (Mardan, 2020), has evolved with digital media into a form of expression of piety or repentance. This transformation has been popularized by artists and movements like #IndonesiaTanpaPacaran and gerakan pemuda hijrah #shift (Ananda, 2021), making hijrah a trend among millennials and Gen Z. Events like Hijrah Fest, the first hijrah activist community in Indonesia, have further popularized this movement (Royanullah et al., 2022).

The hijrah community movement focuses on inviting and committing people to Islamic law, utilizing contemporary media in their preaching. One segment of this movement is entrepreneurship, emerging as Islamic business practices or Muslimpreneurship. Islamic business, modeled by the Prophet Muhammad, is a term more familiar to the general public (Adnan, 2023). However, some argue that Muslimpreneur more accurately represents Islamic entrepreneurship, as it emphasizes business practices conducted correctly by Sharia (Nanang, 2023). The diversity of terms highlights the need to understand the various implementations of Islamic entrepreneurship and describe their characteristics for practical application (Kunaifi & Syam, 2021).

The public's enthusiasm for Islamic entrepreneurship has become evident, with members of the hijrah community expressing benefits such as a better understanding of muamalah fiqh and larger networks (Widodo, 2023). Some, like Harits Amin and Arif Abu Syamil, find that the hijrah community helps them balance business and spirituality, reducing anxiety and improving their

business practices (Amin, 2023; Syamil, 2023). These examples underscore the importance of exploring the hijrah community's role in promoting Islamic entrepreneurship in Indonesia.

Research on ethnic migrant-based economic movements shows that entrepreneurial activities are influenced by the host country's environment and the cultural resources of migrant entrepreneurs' country of origin (Hamid & Senik, 2020). While hijrah-based Islamic entrepreneurship is conducted by natives, it is conceptually influenced by new understandings post-hijrah. Islamic entrepreneurship can also be measured through the implementation of *maqashid al-shariah*, as seen in Shehu et al.'s research, which presents a critical review of Islamic entrepreneurship goals within this framework (Shehu & Ahmad, 2015).

Research by Agnia Addini highlights the hijrah movement's vision to bring the younger generation closer to God, actively using social media for contemporary *da'wah* strategies (Addini, 2019). Ika Yunia Fauzia and Abdul Kadir document the rise of anti-usury movements within the hijrah community, which include large-scale networks like Indonesia Without Usury and the Riba Crisis Center (Fauzia & Riyadi, 2020). These movements show the hijrah community's diverse concepts and dedication to promoting Islamic teachings, particularly in *muamalah*. Research in Islamic boarding school communities, like that of Muhamad Ahsan et al., reveals the development of an entrepreneurial spirit inspired by local philosophies, producing models for future Islamic entrepreneurs (Ahsan et al., 2016). This exploration serves as a foundation for analyzing the identity and application of Islamic entrepreneurship within the hijrah community.

## **Research Method**

This research uses a qualitative methodology with a case study strategy. This research aims to intensively study members of the hijra community in Indonesia (Rianse & Abdi, 2012). A qualitative approach to research emphasizes in-depth investigation of deductive inference processes. The case of implementing Islamic entrepreneurship by a social unit, namely the hijrah community, is analyzed to obtain an inductive paradigm. Patterns of similarities and differences between communities in implementing Islamic entrepreneurship are analyzed to obtain general conclusions.

The research stage begins with an investigation into certain programs, activities, and processes among a group of individual members of the hijrah community (Creswell, 2016). Investigation of sources of evidence about how members of the hijra community implement Islamic entrepreneurship. The research subjects were the Assalim community, Bisjarah. Id, the Indonesian Business Islamic Boarding School, the Hijabee community, the Indonesian Salafi Entrepreneur Community, and the Indonesian Muslim Entrepreneur Community. As research progresses in the field, research objects experience subject development, including the Sobat Hidup Berkah (SOHIB) community, the United Muslim community, the Indonesian Muslim Biker community (MBI), Sharia Property Developers (DPS), and the Syahadat-Q community.

The development of the research subject above has relevance to the formulation of the problem that will be described based on the recommendations of key informants. Technically, the community is also engaged in Islamic entrepreneurship activities as a whole or by some of its members. Data analysis and case study evidence in this research used strategies based on theoretical propositions and developing case descriptions (Mudzakir, 2022). Data reduction is the process of processing data in the form of editing, selecting, sorting, simplifying, and classifying data obtained from interviews, observation notes, and collected documents that can be used in the analysis. At this stage, categorization and thematization are carried out, which refers to the answer to the problem formulation, namely the application of Islamic entrepreneurship and the elaboration of its application in the regulations and economic system implemented in Indonesia

(Widiastuti et al., 2021). A description of the data analysis carried out using theoretical proposition strategies and data development can be depicted in Table 1 below.

**Table.** Theoretical Proposition Strategy and Case Development for the Application of Islamic Entrepreneurship in the Hijra Community

<i>Case</i>	<i>Propositions</i>		<i>Development</i>
<i>Islamic Entrepreneurship Implementation in the Indonesian Hijra Community</i>	Islamic Entrepreneurship	Initiate	Islamic Entrepreneurship Model 1
		Carry out	Islamic Entrepreneurship Model 2
		Expand	Islamic Entrepreneurship Model 3
	Islamic Economy Movement	Socio-Politics	Islamic Entrepreneurship Type 1
		Practice	Islamic Entrepreneurship Type 2
		Philosophy	Islamic Entrepreneurship Type 3
	Hijra Community	Conservative	Compromise type 1
		Salafism	Compromise type 2
		Islamism	Compromise type 3

Source: *Theory and Method Case Study Research (Robert K. Yin)*

Researchers create categories, interpretations, and explanations to answer research problems and problem formulations, which are then transformed into research objectives that will be proven based on the information collected. This information is categorized based on the type of data and information related to the research problem. This will facilitate visualization and inference. The next stage in this research method is to develop conclusions after all data analysis procedures have been completed. Before verification is carried out, the researcher's results cannot be considered final. Data reduction (selection of data based on themes), data presentation, and data analysis are three activity streams that form interactive model analysis, which is used because this research approach is qualitative.

The analysis focuses on the implementation of Islamic entrepreneurship in the hijrah community, namely by describing the behavior of community members in starting an Islamic business, including the source of capital and the selection of the type of business (product). Second, analysis of business management principles in the areas of human resources, finance, and transactions. Third, analyze the form of business development from the perspective of social responsibility and development models. The application of Islamic entrepreneurship in the hijrah community is analyzed deductively based on a theoretical framework, namely: Rasulullah Business School (Monif & Laode, 2015), Islamic Entrepreneurship Based on Empowerment (Fauzia, 2019), Jalan Langit Business (Zacharias, 2020), Shariapreneurship, and Islamic Business Concepts by the Master Trainer Team of the National Committee for Sharia Economics and Finance (KNEKS).

## **Result and Discussion**

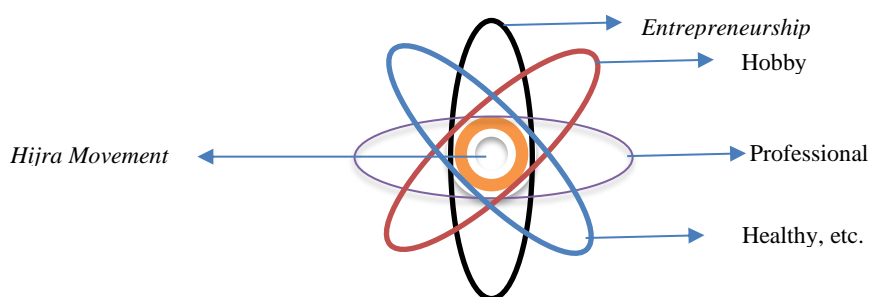
### **Hijrah Movement in Indonesia**

The hijra community in Indonesia is part (either in whole or in part) of a transnational Islamic movement affiliated with the Ikhwanul Muslimin (Tarbiyah), Hizbut Tahrir, and Salafi movements. Carter Banker stated, “*The biggest hijrah movements found on campuses in Indonesia are Hizbut Tahrir Indonesia (HTI), Tarbiyah, and Salafism*” (Banker, 2019). At least these three movements are openly active and massive in carrying out da'wah activities. The da'wah activities carried out by this movement are carried out in all fields, including economics and entrepreneurship or business. The movement's activities are none other than to invite people to change attitudes, behaviors, and habits that are not yet Islamic to become Islamic, or, in other words, hijrah. The use of the term hijrah, which is often campaigned for, makes the label refer to their movement as the hijra movement or hijrah community.

Most of the hijrah communities are engaged in the field of Islamic studies or fiqh studies with contemporary themes. The results of the PPIM UIN Jakarta research stated that there were five communities, namely: Youth Hijrah Shift, Musawarah Studies, Yuk Ngaji, The Strangers Al-Ghuraba, and Terang Jakarta (Center for the Study of Islam and Society, UIN Jakarta, 2021). According to PPIM, each of them has a distinctive typology: Yuk Ngaji has an Islamist typology; Pemuda Hijrah Shift and Musawarah have a non-salaf conservative typology; Terang Jakarta and The Stranger Al-Ghuroba have a Salafi conservative typology. Khaeron Sirin also emphasized that the hijrah communities he studied (Terang Jakarta, Hijrah Institute Surabaya, and The Awwabins Cirebon) tended to strengthen conservatism in society. (Sirin & Afandi, 2022).

The movement of the hijra community in the fields of entrepreneurship and Islamic business is no less interesting. Some of the largest of these are the Indonesian Muslim Entrepreneurs Community (KPMI), the Muslim Entrepreneurs Alliance (Assalim), and the Indonesian Business Boarding School (PBI). KPMI is located in several cities in Indonesia, such as Malang, Surabaya, Kediri, Palembang, and Bogor. Assalim was also attended by business people in Jakarta, Bandung, Medan, Surabaya, Malang, and other big cities. The Indonesian Business Islamic Boarding School, which before 2019 was simply called the Business Islamic Boarding School, is also attended by entrepreneurs in Brebes, Tegal, Surabaya, Malang, and Kalimantan.

The emergence of Islamic economic and entrepreneurial movements is part of or a segment of various hijrah community movements. The segmentation of the hijrah community movement developed from its beginnings as a group or study community that penetrated several other fields, such as entrepreneurship activities, hobbies, professions, Muslims, health, and so on. The Islamic movement, which was later popularized as the hijrah movement, became central to the birth of various kinds of hijrah communities, as the following picture illustrates.



**Figure.** Center and Orbit of Hijrah Community Activities

Figure 1 explains that the Islamic movement (*harakah Islamiyyah*) is illustrated by a green circle at the midpoint of the orbital trajectory of the hijra community, which moves in various fields. The Islamic movement, which according to Carter Banker and several other researchers is called the hijrah movement, has initiated and colored various activity communities in hobbies, professions, Muslims, health, youth, and so on (Banker, 2019). Carter Banker mentioned the three most popular hijrah movements, especially among young people who are active in various student circles, such as Tarbiyah, Hizbut Tahrir, and Salafi. These three movements are massive in developing society, with various models and forms of da'wah.

### **Hijrah Movement and Identity Islamic Entrepreneurship**

Each community has a certain understanding of the contextualization of Islamic teachings (Djamaluddin, 2022). According to Abdurahman Muhammad Khalid, Islamic movements have their characteristics for understanding and responding to religious phenomena in society. The Tablighi

Jama'ah (JT), for example, only focuses on the problems of the people in purifying their faith and worship. This movement refuses to discuss politics in its activities. Meanwhile, the Salafi congregation focuses a lot on individual issues in terms of faith, worship, and morals. Several Islamic movements carry out da'wah activities by carrying out political struggles, such as the Ikhwanul Muslimin (Tarbiyah) and Hizbut Tahrir. Each community has a certain understanding of the contextualization of Islamic teachings (Khalid, 2015).

The different backgrounds and perspectives that each Islamic movement has in carrying out da'wah will give rise to characteristics or typologies of movements that also influence the typology of the hijra community. Recently, there has been an awareness among hijra community activists about ukhuwah Islamiyah, which gave birth to the idea of creating a community that represents all backgrounds of Islamic movements (Hizbut Tahrir, Salafi, Tarbiyah, and Jamaah Tabligh). Several communities that claim their community is a cross-movement forum include Muslim United Yogyakarta and Sobat Hidup Berkah (SOHIB) Surabaya. The multi-movement study activity referred to by the SOHIB Surabaya community and the study organized by Muslim United are general studies without looking at the background of the participants' religious organizations. The multi-movement community in question also has the meaning that the presenters and study participants do not only come from certain movements but all figures or clerics who have capacities by the theme.

The pattern of the hijrah movement in creating hijrah communities is divided into two categories: through the creation of the movement members themselves (created) or infiltration by movement activists into existing communities (infiltrated). Several hijrah communities initiated directly by hijrah movement activists include the Assalim Community (Purwanto, 2023), the Indonesian Muslim Entrepreneurs Community (KPMI) (Hamzah, 2023), and the Indonesian Business Boarding School (PBI) (Syamil, 2023). Some are non-hijrah communities but were infiltrated by Islamic movement activists so that these communities became hijrah-based movements, including Friends of a Blessed Life (SOHIB) (Irham, 2023), Hijabee (Rifqoh, 2023), and Sahadat-Qu (Imron, 2023).

The Islamic economics and entrepreneurship movement by the hijra community in Indonesia provides its color. This movement provides a new space for people to gain enlightenment, information, and knowledge in business skills and understanding of muamalah jurisprudence. The entrepreneurial concepts and practices offered by the Hijra community are not just a recruitment medium but also provide benefits that are directly felt by the community. The benefits of participating in the hijrah community include muamalah knowledge, business skills, entrepreneurial mentoring, product partnerships, capital partnerships, marketing networks, endorsements, and the hope of blessings in business. Community members consider their involvement in the hijrah community as a form of economic migration to make their lives calmer and more peaceful.

The atmosphere and kinship approach built by the community aims to provide a business that is reassuring and remains professional. The hijrah community does not recognize the term Islamic entrepreneurship as an equivalent to the word Islamic entrepreneurship. Apart from the term Islamic entrepreneurship, several research results also mention the term sociopreneur; this concept is widely developed among millennials by utilizing social capital and networking on the internet. The sociopreneur concept is considered suitable for the millennial generation, who can promote by utilizing digital media, in line with the start-up partnership concept. (Sari, 2022). There is also the term mumpreneur, which is an entrepreneurial concept applied in the world of education.

Nasrul Syarif, a santri, and motivator, provides entrepreneur ideas for millennial santri, namely a concept to maintain santri values, leadership, and spirituality in entrepreneurship. (Syarif et al.,

2021). Studentpreneur is also a requirement to create students or high school graduates to start engaging in the world of entrepreneurship while they are still students, especially in college. (Widiastuti et al., 2021). Learning about entrepreneurship is needed at the secondary school level to help create independent students. (Mahfuda & Murwanti, 2022). The hijra community is the subject of concrete confirmation and implementation of the existence of Muslim entrepreneurs, or Muslimpreneurs. Muslimpreneur not only has a clear concept and implementation model but has also become a trend in society. Becoming a Muslim entrepreneur is not only about applying Islamic values personally. (Rif'an, 2020), but also measurable guidance in two skills, namely muamalah mastery and business mastery. Muslimpreneur is also synonymous with sharia preneur, as a concept that combines muamalah mastery and business mastery. (Al-Banjary, n.d.).

The term Islamic entrepreneurship can be connoted as Islamic business, as community activist Fauzan al-Banjari, an Islamic business practitioner and consultant, said, called shariapreneur to identify the application of Islamic entrepreneurship. According to him, Islamic business is a business carried out based on the guidance of Islamic law, which in practice is a business that prioritizes honesty, and justice, far from deception, pretense, and injustice. (Ritonga & Nurhayati, 2022). The term Islamic entrepreneurship is less familiar to community activists but has been practiced in the hijrah community with various terms according to the identity of the hijrah community. The following are several models of implementing Islamic entrepreneurship in the hijrah community in Indonesia:

### **1. *Salaf-manhaj entrepreneur (Salaf-preneur)***

The term Salafist entrepreneur was mentioned firmly by KPMI and KPSI community activists. Salaf-oriented entrepreneurs are a way to implement businesses that comply with Sharia. Becoming a *salaf-manhaj* entrepreneur (salaf-preneur) will save business people from wrong business activities, illicit assets, and shirk practices. Based on empirical data in the field, salaf-partnership can be defined as entrepreneurial activities, starting with starting, managing, and developing a business with Salafi ethics. The characteristics of a salaf-partnership are as follows:

- a. Implementation in business motivation and capital of the salaf-preneur concept is the value of devotion and is based on strong monotheism so that service and product business practices must not be in contact with superstition, heresy, and superstition. Examples of businesses that come into contact with superstition include fortune-telling, shamanism, or something similar. Examples of businesses that come into contact with heresy include selling flowers for grave pilgrimages and selling water, which is intended as a medium for healing sick people. Meanwhile, an example of a business that comes into contact with khurafat is selling perfume or incense for shamanic rituals and activities that have no justification in Islam (Adnan, 2023). The salaf-preneur community is very intent on paying attention to the things above as the implementation of the believed salaf manhaj. Some Manhaj Salaf views are sometimes at odds with the mainstream community, especially NU circles, even though they both claim to be followers of the Sunnah of the Prophet Muhammad. The contextualization of bidah and khurafat by the Salafi movement can cause upheaval in society, even though if we trace it to the study of ushul fiqh, the case of bidah or khurafat as intended by the Salafi movement is still within the framework of ikhtilaf. Even misunderstandings of the Salafi movement are considered a form of group fanaticism. (*asabiyyah*).

Lecturers from the Salafi group will certainly discredit NU people's understanding. For them, the correct understanding of religion, which they consider to be most in line with

the understanding of the Prophet Muhammad, is their religious understanding. Therefore, anyone who differs from him will certainly be eliminated in some way. They are a movement with a textual understanding that pivots on a single interpretation. Anyone who is deemed not to be by the understanding of the ulama will certainly be considered heresy or even an infidel. (Syam, 2023).

- b. Non-ribawi capital is an implementation of Islamic community entrepreneurship. Capital solutions without usury, without loans to banks (salafpreneurs explicitly recognize the existence of sharia banking as an alternative), or in the form of loans to family or relatives. The KPMI community as an organization provides sharia crowd funding facilities for salaf entrepreneurs with mudarabah or musahamah agreements.
- c. Management or business management in the salafpreneur concept is not explained in detail but is simply based on the principles of study and learning. Salafpreneurs are encouraged to know muamalah jurisprudence and business skills according to their individual needs. Therefore, to ensure truly Islamic business management, community members are provided with regular fiqh study forums and business consultations. Visually, salafpreneurs can be identified by their hobby of taking part in studies at mosques and community offices.
- d. Business development of the salafpreneur concept in the form of business development based on product linearity. Develop existing products and services by opening new stores or outlets in different and strategic locations. In this way, business development will be optimal and capital-efficient.

## **2. Entrepreneurs Sharia Warriors (*Ideo-preneur*)**

The identity of the application of Islamic entrepreneurship in the Assalim community is that of a fighting entrepreneur or ideological entrepreneur. This term is often expressed by entrepreneurs who are active in the Assalim community. Apart from organizational aspects, the values of Islamic struggle or preaching (which they call ideological entrepreneurs) appear in Assalim's vision and mission documents as follows: First, to become the main reference for Muslim entrepreneurs to recreate Islamic civilization. The return of Islamic civilization is synonymous with the implementation of the Islamic system and ideology. Second, one of its missions is to synergize with various Muslim business communities to build the political and economic power of the Ummah. The political economy of the Ummah is a formal application of Islamic economics in the lives of the nation and state.

Nilai perjuangan dan dakwah Islam dalam komunitas Assalim merupakan tanggungjawab setiap pengusaha Muslim. Setiap Muslim termasuk pengusaha wajib memiliki sikap perduli terhadap umat. Sebagaimana hadis yang berbunyi:

مَنْ لَمْ يَهْتَمَّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ

“Whoever does not pay attention to the affairs of the Muslims, then he is not among them.” On the one hand, there is the obligation of every Muslim to apply Islamic law in a kaffah manner, so fighting for the implementation of Islamic law is a noble activity (Triono, n.d.).

The value of the ideological struggle referred to by the Assalim community is the willingness of entrepreneurs to preach to resume Islamic life. A life based on the values of the Qur'an, sunnah, ijma', and qiyas as sources of Islamic law. Muslim entrepreneurs not only think about their businesses being managed according to Sharia but also must be actively involved in preaching to the community, starting with their families, employees, partners, and business stakeholders, so that they have



awareness of implementing Islamic sharia in its entirety. Ideo-preneurs can be defined as Muslim entrepreneurs who take part in fighting activities, namely the struggle to re-establish Islamic life.

Islam is understood as an ideology that has all the rules or systems of life, including the Islamic economic system. The following are the characteristics of Islamic business according to the ideopreneur concept:

- a. Business motivation in the context of Ideo-preneur is a business that is intended and based on the hope of Allah SWT's pleasure, namely business that is carried out with the value of devotion. Firm capital is required to avoid illicit transactions, anti-riba so that banking services are not needed in this case. Banking transactions, both conventional and sharia banking, are only used for payment transactions or receiving payments. The need for capital is met with shirkah options or optimizing business ideas.
- b. Business management is carried out using the principles of muamalah mastery and business mastery. The intensive HR study is expected to be able to upgrade the quality and professionalism of HR, but it requires a long process to make this happen. Therefore, apart from training communication skills with the market, human resources also need to upgrade their intellect through routine studies every week (Arif, 2023).
- c. After establishing HR competency and professionalism, both in muamalah mastery and business mastery, business development can be carried out. Shirkah has become a role model for business development for Assalim community activists. Shirkah expert and founder of Bisjarah. Id explained that even though it is difficult, shirkah is a guide in Islam when someone wants to develop their wealth and business. The difficulty in implementation is caused by two things: low public understanding and no government regulations covering the shirkah contract.

People who wear shirkah but don't know the knowledge stop in the middle of the road because they don't understand. Most shirkah problems arise because of incompetent management, not understanding rights and obligations, not being trustworthy, starting because there is no knowledge. In the end, many problems end up with a bad name for shirkah. Shirkah operator (managers) must have business projections, which can provide fair profit sharing, especially for managers because they have worked hard in managing capital. However, the important thing is whether it is halal or haram—is it legal or not? Not just benefits (Ferdiansyah, 2023).

Furthermore, Firly explained that not all cooperation transactions can be signed by Syrikah when dealing with capital. It is recommended that before entering into shirkah, you get to know each other and that there is mutual trust between the parties to the contract. If you are new, it is recommended to use the murabahah scheme for business investment equipment or machines. Firly has also written concisely and clearly regarding practical guidelines for carrying out shirkah contracts in business (Ferdiansyah, 2021).

### **3. Spiritually Insightful Entrepreneur (*Spiritual-preneur*)**

Spiritual-minded entrepreneurs (spiritual-preneurs) are entrepreneurs who have business skills such as management, marketing, finance, and efficient operational standards. Meanwhile, the spirituality of Muslim business people is also needed to understand that business goals are not only oriented towards worldly or material life but also have a vision of the afterlife or the pleasure of Allah SWT. This orientation will produce a business that is sustainable and beneficial for business people and society. Business success is a supporting factor for business professionalism. Businesses that only generate high turnover but do not provide peace of mind for businesspeople are considered useless.

A material-oriented business alone can cause disharmonious problems in the family, such as husband-wife quarrels, children's disobedience, and so on. It requires a balance and combination of spirituality and business skills.

The Indonesian Business Islamic Boarding School Community initiated the spiritual-preneur concept. Spiritual- entrepreneurship can be interpreted as entrepreneurial activity based on Islamic spiritual values. The value in question is Islamic business ethics in the form of business people's attention to worship, avoiding haram and subhat assets, and avoiding transactions and haram methods in doing business.

Spiritual Preneur Camp (SPC) is a PBI event to equip Muslim entrepreneurs with sharia knowledge. The SPC activity is the latest event of the PBI community to educate members with Islamic business concepts. The target is for spiritual entrepreneurship to be understood by Muslims.

Outside the community, many entrepreneurial schools produce graduates who are looking for work. PBI focuses on basic entrepreneurship education, namely the basics of becoming a Muslim businessman. After understanding the basics of Islamic entrepreneurship, follow-up is needed regarding sharia management, sharia finance, and so on. PBI facilitates training and forums for learning from certain teachers. The teacher in the field of company management is Mr. Armala; the teacher regarding business capital and business development is Coach Fahmi; and the teacher regarding acquisitions is Mr. Heppy Trenggono (Syamil, 2023).

The following are the characteristics or characteristics of spiritual entrepreneurship initiated by the PBI community:

- a. The concept and practice of non-ribawi capital can be implemented by novice entrepreneurs by entering into product and marketing partnerships. Beginner businesspeople can start a business by partnering with product owners to become resellers or agents. Product or service owners can optimize their marketing and sales by partnering with fellow community members to market and sell their products. This concept can only be implemented if we are active in a community where there is closeness and trust between fellow community members.
- b. Business management is adjusted to the type of product and market segment, so that each entrepreneur and his product have different product characteristics and market segmentation. Business skills in determining product or service prospects can be obtained through intensive consultation and direct meetings (kopdar) between members and mentors. Consultations are provided free of charge by the community as a form of business spirituality. Muslim entrepreneurs should be able to know and master their business while also having Islamic moral character and maintaining their worship of Allah SWT like students. This concept is the philosophical basis for giving the name Pesantren Bisnis Indonesia.
- c. The business development of the spiritual preneur concept is in the form of sharing business skills between fellow community members. Sharing a business in a capitalistic economic system requires large capital costs, so through the concept of sharing, Muslim businesspeople can develop their businesses while also helping to provide business opportunities for other Muslim brothers and sisters. The concept of developing a successful spiritual business is to help each other and provide maximum benefit to other humans.

The implementation of Islamic entrepreneurship by the hijrah community in Indonesia has met the criteria for Islamic entrepreneurship as stated in theory. According to experts, there are at least

nine indicators for measuring businesses that meet the criteria of Islamic entrepreneurship. A business concept based on Islamic principles and sharia law. The following are some of the of the basic principles of Islamic entrepreneurship: First, based on faith or monotheistic values, treat employees, customers, the government, and business partners fairly and ethically. Second, businesses must also comply with sharia law, which includes prohibitions on *riba* (interest), *maysir* (gambling), *gharar* (uncertainty), and *muamalah* (business transactions), which are legal according to Islamic law. Third, entrepreneurship in Islam is recommended to be productive and pay attention to the needs of society. This includes job creation, innovation, and positive contributions to the economy and society as a whole. Fourth, risks and profits must be shared fairly between the parties involved in the transaction. This refers to the principle of fair distribution of profits and losses in business. Fifth, businesspeople and entrepreneurs in Islam are expected to consider the social impact of their operations. They have a responsibility to provide benefits to the community and the surrounding environment. Sixth, emphasizing the importance of a sustainable approach in business, both in environmental, social, and economic terms. This includes considering the long-term impact of business activities and taking responsible action. Seventh, partnerships and collaboration with other parties must be based on the principles of justice, transparency, and mutual benefit. This reflects the importance of mutually beneficial cooperation between business people. Eighth, encourage the development of skills and capacity to produce added value for society. This includes investment in education, training, and skill development to improve the quality of human resources. Ninth, oriented towards spiritual values such as patience, perseverance, and humility. This reflects the importance of practicing moral and spiritual values in every aspect of life, including in the business world (Widiastuti, 2023).

## **Conclusion**

The hijra community in Indonesia is affiliated with various transnational Islamic movements, including Tarbiyah, Hizbut Tahrir, and Salafi. These three movements give color to the typology of the Muslim business segment's hijra community. There are three community groups studied, including the hijra community affiliated with the Salafi movement, namely the Indonesian Muslim Entrepreneurs Community, the Indonesian Salafi Entrepreneurs Community, and the Indonesian Muslim Bikers. Hijrah community groups affiliated with the Hizbut Tahrir movement, namely Assalim, Bisjarah.Id, and Sobat Hidup Berkah, Hijra community groups affiliated with the Tarbiyah movement are Islamic Business Islamic Boarding School, Hijabee, Sahadat-Qu, and IKaDI. The economic movements implemented in Islamic entrepreneurship activities are dominated by economic movements that have socio-political characteristics, namely forms of economic activity aimed at realizing an Islamic economic system. Socio-political economic movements in the Hijra community dominate among other typologies, namely the practical economic movement and the philosophical economic movement. The implementation of Islamic entrepreneurship by members of the hijrah community has its own identity but remains within the criteria of Islamic entrepreneurship. Models for implementing Islamic entrepreneurship in the hijrah community include: Salafpreneurs, namely entrepreneurs with Salaf manhaj. The second identity of Islamic entrepreneurship is that of an ideo-preneur, namely an ideological entrepreneur, a Muslim entrepreneur who is not only pious personally but is also active in Islamic da'wah. The third identity of Islamic entrepreneurship is that of a spiritual entrepreneur, namely a Muslim entrepreneur who has business skills as well as morals and character like a *santri*.

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