

The Spiritual Entrepreneur of the Santri based on Falsafah Local Wisdom Gusjigang in Kudus

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Abstract

The Kudus Regency society is known as the santri's merchant are so persistent, skilled, and hardworking. The personage of Sunan Kudus is characterized as waliyul Ilmy and this Guardian teaches a philosophy gusjigang with a good typology core moral, intelligent of religion and good at trading. The teachings of Gusjigang for the trader's life were able to raise a distinctive characteristic that formed the spiritual value of their daily life. So this research will illustrate the spiritual value of the merchant santri's who are based on the philosophy of local wisdom of Gusjigang in Kudus Regency. The data analysis method used is qualitative with a phenomenology approach and data collection using interviews, observation and documentation techniques. The purpose of the study of this article is to reveal the spiritual value of the merchant santri's based on the philosophy of local wisdom Gusjigang. From the study gave a result of spiritual practice of merchant santri's in the form of Dalail Khairat fasting, fasting sunnah, Tahajud Praying and Dhuha praying, and Dzikrullah, as well as the relevance of Gusjigang philosophy to apply to the self the santri's merchant produce a characteristic that is futurist, altruism, Ihsan and philanthropic.

Keywords: *Spiritual Entrepreneur, Spiritual Practice, Gusjigang Philosophy*

A. INTRODUCTION

In the times, *entrepreneur* is now a topic that is being debated in Indonesia because of the negative psychological factors in society towards the entrepreneurial profession such as selfishness, dishonesty, stinginess, unstable income sources, and less respect. However, the current conditions encourage people to choose entrepreneurship (Herdiana, 2013). As quoted from the website of the Central Statistics Agency (BPS), now the number of people who choose to become entrepreneurs have reached 8.06 million and the entrepreneurial ratio is around 3.1% of the total population. <https://www.bps.go.id/>. Airlangga Hartanto as Minister of Industry also said that the ratio of entrepreneurs in Indonesia had reached the international standard, which was 2% and needed to try to catch up with Singapore, which had already earned 7% and Malaysia at 5%. <https://kemenperin.go.id/>. From these data, it can be seen that the current industrial development is starting to increase along with the emergence of new entrepreneurs.

Entrepreneur now starting to be attracted and seeing the business profession as something that is very promising for their future, because by entrepreneurship they are able to create opportunities to show their full potential and can make a change, and have the freedom to achieve the desired goals without depending on people others (Suharyadi, 2007). As the meaning of entrepreneur itself, namely people who have the courage to take a risk to open a business on various occasions without being overwhelmed by fear or anxiety even though they are in uncertain conditions (Kasmir, 2013).

The involvement of santri in the world of entrepreneurship began to appear since the development of modern education in the 1970s to 2000s which resulted in the Islamic boarding school now starting to transform into an educational institution that produces students who are imtak and able to master science and technology (Sahala Panggabean, 2019). Moreover, in the current Indonesian economy the Ministry of Industry has supported the santripreneur program which has the aim of creating entrepreneurs in the boarding school environment, as well as being a form of application of the Making Indonesia 4.0 Roadmap which seeks to empower Small and Medium Industries <https://m.wartaekonomi.co.id> .

The santripreneur program is actually inseparable from a concept that is often used by most santri, especially those who are in Kudus. Santripreneur, which is defined as students who have their own business and have a business spirit, is a reflection of the Gusjigang philosophy. The Kudus community considers that Sunan Kudus is a figure who spreads the religion of Islam who is very faqih and wasis in trade (Abdul Jalil, 2013). The gusjigang teaching becomes a way of life for the Kudus community in living their religious life and is related to trading activities to earn a living. Some people of Kudus think that gusjigang is a character possessed by santri merchants who are in the area around the Menara Kudus Mosque or called "Wong ngisor Menara". The people around the Menara Kudus Mosque are also known as merchant santri. Trader santri is a nickname for someone who runs a business in Islamic trading. The trading businesses that are carried out are varied, ranging from textiles, clothing and food (Sumintarish, 2016).

Kudus Regency itself also has many Islamic boarding schools with thousands of students who support economic growth. As BPS data states that in 2018 there were 106 Islamic boarding schools which were cared for by kyai and ustadz with a total of 28,814 students. The Islamic boarding schools are scattered all over the city of Kudus with the largest number being in Kota District with 30 Islamic boarding schools with 14,600 students and then in Jekulo District with 23 Islamic boarding schools with 3,774 students. <https://kuduskab.bps.go.id>.

With the statistical data of Kudus Regency, it is fitting that we start to realize the importance of entrepreneurship to create a renewal of the existing industrial economy by starting a business that starts from the scope of the household sector to the large industrial sector without leaving the Gusjigang philosophy which becomes an identity for entrepreneurs in Kudus, and no exception for those of the younger generation with a background as santri could also become pioneers of new entrepreneurs. Based on this background explanation, the author is compelled to conduct a study on entrepreneurial students in the city of Kudus. As a limitation of the problem in this study, three core formulations have been prepared, namely: (1) The essence of the business that encourages the santri entrepreneur movement to reflect the philosophy of gusjigang,

In line with the formulation of the problem, this study aims to map the spiritual values that encourage students to carry out entrepreneurial movements and their application in real action as

reflecting the gusjigang philosophy. This is based on the research of DO Moberg which states that spirituality is too mortal, mystical, sacred and is considered very speculative and difficult to apply in calculations, resulting in spirituality being difficult to study with worldly scientific methods (David O. Moberg, 2010). However, this opinion is now refuted by research conducted by Makhbul which concludes that spirituality can be assessed and seen through honesty that comes from the spirituality / religiosity of business actors to lead to business success.(Makbul, Zafir Mohd, 2011).

In addition, in the Islamic context, a Muslim's business activity should be focused on worshipping Allah by running a business consistent with Islamic moral and ethical standards, fulfilling religious obligations, and contributing to the overall goal of benefiting society. So from this perspective, the framework of religious and economic activities cannot be separated, and as a result, a series of economic behavior is guided not only by secular, legal and ethical guidelines, but by religious guidelines (Jaelani, 2019). As the relationship of these frameworks is in accordance with the core philosophy of gusjigang typology

Research on the relationship between spirituality and entrepreneurial activities can be seen from the research conducted by Jackson and Konz who analyzed it with entrepreneurship (Jackson and Konz, 2006). In Islam, Muslim religiosity or spirituality describes reliance on Allah alone as the purpose for which humans were created to worship Him. The implication is that aspects of human life are always integrated between the material and spiritual sides as part of belief in Allah. Research from Mubarak et.all also provides an explanation of spirituality in which they actually explore spirituality as a vital aspect in the context of Islamic entrepreneurship (Mohd Zain Mubarak et.all, 2014). In addition, Gursoy et.all also analyzed the impact of entrepreneurial religiosity on values, and the relationship between these values and entrepreneurial behavior by examining the differences between Muslim entrepreneurs who practice and do not. The relationship between values and religiosity is analyzed in an integrative framework with Schwartz's theory of value. The research confirms that Muslim entrepreneurs who practice these values have a greater respect, commitment and acceptance of traditional customs and religious ideas than Muslim entrepreneurs who do not practice them. On the other hand, Muslim entrepreneurs who do not practice it have more independent thoughts and actions in terms of choosing, creating and exploring, and are more likely to seek worldly pleasures (Dogan Gursoy et.all, 2017).

Whereas when these spiritual values are linked to the discussion of the philosophy of gusjigang, it can be seen from the research conducted by Pujiyanto et.all which provides an understanding that the crystallization of entrepreneurial values reflected in the behavior and actions of people in the Kudus community is a form of the teachings of the Sunan Kudus gusjigang (Pujiyanto, 2018). Pujiyanto's research was refined by Maharromiyati and Suyahmo who explained that the crystallization of entrepreneurial values in the philosophy of gusjigang contained character values such as honesty, tolerance, discipline, social care, responsibility, religion, curiosity, fond of reading, hard work, creativity. , and also independently Gusjigang who is (Muharromiyati, 2016).

There are still some results from previous studies that are contradictory to one another, so it is necessary to have further research to find out which research results can be supported. Researchers try to examine the spiritual entrepreneurship of the santri. It is interesting that this research is to be carried out, because there has never been any research that links spirituality with business among santri in Kudus combined with the local philosophy of gusjigang.

Method

This research uses qualitative research. This qualitative research is a study that explains a phenomenon in the form of words and does not use various measurements (Purnawan and Amirullah, 2016). The research approach chosen is phenomenology. The phenomenological method is a method used in research and with regard to concepts, opinions, attitudes, judgments, and giving meaning to the basic essence of an experience (Saebani, 2017). In phenomenology research will look more closely at the individual interpretation of his experiences. Because, in this phenomenology will look at human behavior, namely about what is said and what a person does as a product of the way that person interprets his own world (Ahmadi, 2014). Thus, phenomenological research seeks to obtain authentic information from the people who actually experienced it (Nusa Putra, 2013). The

sample method uses non-probability sampling while the sampling technique uses purposive sampling. The criteria according to purposive sampling are:

- a. Santri who own a business provided that they have one employee
- b. Business run for at least one year

As a primary data source that will directly provide data to data collectors (Sugiyono, 2017), several subjects have been determined to be interviewed, namely:

Table 3.1 Identity of Research Subjects

Research Subject Identity	Source Code
Triyanto	IRM 1
Zamris Anwar	IRM 2
Muhammad A'lauddin	IRM 3
Asnawi Basyar	IRM 4
Muhammad Syihabbudin	IRM 5

Source: Data processed by researchers

And for secondary data sources obtained through sources of books, research results, and documentation.

As for data collection techniques, the following techniques have been used: (a) semi-structured interviews by conducting a series of interview processes independently, but the topic of conversation must be held during the interview by only seeing the occasional interview guidelines that have been prepared before located at the research location (Sigit Hermawan and Amirullah, 2015), (b) Observations made by observing, noting the symptoms that are being studied, either directly or indirectly (Sutrisno Hadi, 2004), and (c) Documentation as a complement to the observation and interview methods such as photos and pictures (Sugiyono, 2018).

Then, in the data analysis techniques used, namely: (a) Data reduction, is a form of analysis that sharpens, classifies, directs, removes unnecessary, and organizes data in such a way as to produce final conclusions that can be drawn and verified (Wiratna Sujarweni, 2017), (b) Categorization, which is an arrangement of categories by starting to match the number of collected instruments according to needs and then checking the completeness of data filling, clarity of the meaning of answers, and the use of data units (Beni Ahmad Saebani, 2017), (c) Coding, by classifying respondents' answers according to their type and nature by providing codes (Beni Ahmad Saebani, 2017), and (d) concluding conclusions.

Results and Discussion

A. Findings and Discussion

1) The Essence of Business Santri Entrepreneurs

Business in the view of Islam is defined as a series of activities that have various forms, with limitations related to how to obtain and use their assets (there are halal and haram rules) (Hanifiyah Yuliatul Hijriyah, 2016). Business is also a form of worship in order to prosper the earth and its contents as desired by Allah SWT who has appointed man as His Khalifah on earth. As Allah SWT has enlarged the earth and provided many facilities so that humans can try to find some of the sustenance that He has provided for human needs (Nana Herdiana Abdurrahman, 2013).

Business, of course, is not just running a business to fulfill daily needs, but in running a business it must be in accordance with the Islamic religious law which has certain regulatory limits. Especially in times of development like this, many people have experienced moral erosion in themselves, by being reported to entrepreneurs, many of them also have a moral that is considered not very good in running their business as regulated in Islam. Entrepreneurs are more dominant in running a business solely looking for high profits by attracting customers using various ways in order to compete from other competitors, but on the other hand they also have to balance life between the world and the hereafter.

"When we are in the world there is also a need for a balance between provisions for the world and the hereafter, provision in the world we can fulfill it by doing business, we must

understand very well what is the essence of the business, because doing business is to exchange half the time for the work (business) that we run."

According to the results of the interview above, Triyanto runs a business to balance the fulfillment of the needs of life in the world (meeting daily needs and activities) and provisions for the needs of the hereafter.

Apart from Triyanto's narrative above, Asnawi Basyar also explained that it is not much different that in running this business one must hold the Tawazun side.

"In my daily activities to run this business, I hold the teachings from the Koran in Surah Al-Qhasas verse 77, namely .. وَاتَّبِعْ فِيمَا آتَاكَ اللَّهُ الْبَارَ الْأَجْرَةَ وَلَا تَتَّبِعْ نَهْيِيكَ مِنَ الدُّنْيَا ..
whose content is to seek (reward) the affairs of the Hereafter that Allah has bestowed upon us and do not forget the affairs of our part in the world, so that these two concepts must be balanced, because in the teachings of Islam itself has taught the existence of a concept of tawazun ".

From the narrative of the two, it is clear that the essence of this business is not only for the fulfillment of life in the world, but there is a side for the fulfillment of our provisions in the hereafter. Aside from doing business as a recommendation in fulfilling the balance of the world and the hereafter, it also emphasizes the halal aspects of its acquisition and utilization. This utilization is used by entrepreneurs so that they are not arbitrary in running a business, especially in facing competitors. Because Muslim entrepreneurs are prohibited from justifying any means to outperform their competitors. From the rules (religious signs) it will produce an element of peaceful business and also prioritizes the human side.

Thus the managerial implication of the Business Essence of Entrepreneurs The essence of Santri is to create added value based on Islamic values in a new and differentiated way in order to continue to compete and be sustainable. These Islamic values are to always maintain religious values; provide benefits to others, always be fair in business, creative and innovative and creative and establish cooperation with relationships.

2) Business Factors of Santri Entrepreneurs

Most of the santri entrepreneurs themselves are interested in starting a business because of a certain factor.

The first data obtained from interviews with Triyanto are:

"The beginning of starting a business is because of one's own character that cannot be bound by someone's rules / orders and based on a love for the entrepreneurial world who wants to break through the daily life of the santri who are too fanatical (identical to the image of a santri whose output must later become a kyai or ustadz), and also for the fulfillment of family income. As well as the development of HP technology that can be used to open markets in promoting business products "

In addition, A'la also conveyed information that was not much different about the beginnings of starting a business, namely:

"Starting a business because I want to earn my own income without having to rely on pocket money from my parents, plus the provision of business provisions obtained in college so that it becomes a spirit of encouragement for me to run this drug business"

Zamris also conveyed information that was not much different, namely:

"Starting a distro business because of economic factors (wanting to have my own income) by wanting to work, and starting to be moved by seeing the surrounding environment that allows (opportunities) for me to be able to open a business in the form of a distribution and is supported by current technological developments that make every individual own a cellphone and social media that can be a support when I promote products "

Apart from that, Asnawi Basyir revealed different things in the interview as follows:

"I started a business because I wanted to continue my family income that comes from a business venture, and I started to be actively involved in business because the idea came up with the motivation to continue my previous family business, which had stopped, so with my previous family experience, I am determined to fight for this business. "

Syihabbudin provides a different explanation regarding the factors that motivate him to do business, namely:

"The beginning of building a business in the field of calligraphy and its tools and equipment stems from taking part in extra calligraphy, which I then studied more deeply so that it became a business that was unexpectedly built on the basis of a hobby"

The conclusion of the entire interview series that has been described above, the researcher will summarize in the form of a matrix, as follows:

Table 4.4 Matrix of factors behind the entrepreneurial students running a business

Factor	Interviewees				
	IRM 1	IRM 2	IRM 3	IRM 4	IRM 5
Economy	✓	✓	✓		
Surrounding environment		✓			
Technological development	✓	✓			
Family				✓	
Hobby (Hobby)					✓

Source: Processed research results

Table 4.5 Explanation of the factors behind the santri entrepreneurs running a business

Interviewees	Factor	Explanation
IRM 1	a. Economy	As a fulfillment of family needs, as well as the ease of opening a market place via cellphone
	b. Technological development	
IRM 2	a. Economy	Have their own income and support the surrounding environment and also the development of technology in the form of social media
	b. Surrounding environment	
	c. Technological development	
IRM 3	a. Economy	Get your own income without relying on pocket money from parents
	a. Economy	There are family factors that take part in the business world and to meet the economic needs of the family
IRM 4	b. Family	His penchant for calligraphy started with extra calligraphy activities
	a. Hobby (Hobby)	
IRM 5		

Source: Processed research results

The implications of research results related to business factors for santri entrepreneurs are that several factors such as economy, environment, technology, family and hobbies are considered important for the growth of the entrepreneurial spirit of santri. These factors can increase self-confidence through mastery of entrepreneurship skills and also give students complete freedom to determine their own career choices in the future. Moreover, with examples of successful entrepreneurship in Islamic boarding schools, it can increase the entrepreneurial interest of the students from an early age.

3) The Convergence of Spiritual Practices of Entrepreneurs for Santri

An entrepreneur in running a business certainly cannot be separated from practice (spiritual) matters. Practice (spiritual) for entrepreneurs is a form of shield (protector) on him when running a business. Moreover, the meaning of an entrepreneur is those who dare to take a risk to be able to produce an innovation. From these risks, there is no doubt that an entrepreneur will experience inner turmoil, fear of bankruptcy, fear of loss and even fear of failure. So that the existence of this (spiritual) practice can be a remedy for the problem of inner turmoil, and can become a distinctive feature for entrepreneurial students than entrepreneurs in general.

Table 4.7
Practices (Spiritual) Entrepreneurs of the Santri

Practice (Spiritual)	Interviewees				
	IRM 1	IRM 2	IRM 3	IRM 4	IRM 5
Fasting Dalail Khairat	✓			✓	
Sunnah fasting		✓	✓		
Dhikrullah		✓			✓
Tahajud prayer		✓			
Dhuha prayer	✓				

Source: Processed research results

Table 4.8
Explanation of Practices (Spiritual) Entrepreneur Santri

Interviewees	Practice (Spiritual)	Explanation
IRM 1	a. Fasting Dalail Khairat b. Duha prayer	The Dalail Khairat is still being carried out as in the old days and also the dhuha prayer
IRM 2	a. Sunnah fasting b. Dhikrullah c. Tahajud prayer	The practice that is still done is fasting the sunnah (nyireh) for 20 routine days, dzikir, and performing the midnight prayer.
IRM 3	a. Sunnah fasting	In my daily life, I still learn to keep fasting the Sunnah (Monday-Thursday) on a regular basis
IRM 4	a. Fasting Dalail Khairat	In everyday life, I still study so that I can continue to carry out my diploma like the diploma from the priest of kyai Ahmad Basyir, namely the diploma in khairat
IRM 5	a. Dhikrullah	The practice that continues to be carried out is in the form of a diploma that is obtained when lodged in a boarding school or when being majlis, including dhikr-dzikir and also practicing the An-Nasr letter when after performing prayers and there are still other practices

Source: Processed research results

A practice that is carried out by a *entrepreneur* The santri have their own purpose or purpose, which only they are personally able to know and feel the results they get in the form of the practice of baraka. This practice is also related to the peace of conscience (heart). As Cecep Sumarna explained that if an entrepreneur is without a conscience, he will definitely fail.

Because, philosophically, the heart is a form capable of constructing the harmony and balance of human life, not only with itself, but with nature, with God, and of course with fellow humans. Without a heart approach, harmony will not be possible (Cecep Sumarna, 2017).

An entrepreneur of this santri performs this practice as a form of training in his heart to always be calm, at ease in facing the various tests that come while running a business. Moreover, the heart is the place of God's existence that can move all aspects of human life. The movement is not pushed by the feet and hands. The taste of something is not pushed by the tongue, and the sight of something is not pushed by the eye. Everything is unfysically driven by the heart (Cecep Sumarna, 2017). Therefore, the form of exercise for the heart can be done with the practices carried out by santri entrepreneurs as follows:

a. Dalail Khairat

This Dalail Khairat is one way of taqarrub to Allah through prayer to the Prophet (Widi Muryono, 2014). Currently the practice of dalail khairat when it is still firmly held by santri entrepreneurs in running its business contains a certain purpose. A small thing related to the business of the santri entrepreneur is that one of the reasons for this practice is to ease difficulties and increase fortune.

As the hadrotus dawuh shaykh KH. Ahmad Basyir, namely Sopo wonge duwe hajat, beaten Dala'ile, qabul hajate, as in the opening of the Dalail Khairat book which he tashih, the Shaykh quoted a very famous hadith:

مَنْ عَسِرَتْ عَلَيْهِ حَاجَةٌ فَلْيَكْتَبْ مِنَ الصَّلَاةِ عَلَيَّ فَإِنَّهَا تُخَلِّئُ الْعُسْرَ وَتُكْسِفُ الْهَمَّ وَالْحَزْنَ وَتُكَبِّرُ الْأَرْزَاقَ

"Whoever is experiencing difficulties, then multiply pray on me (the Prophet), actually sholawat ease difficulties and increase fortune"(Widi Muryono, 2014).

By practicing the dalail khairat, it does not directly refer to the entrepreneurs of the santri so that it is easier to run a business and be given a lot of sustenance, but the khairat dalail that it carries out also has its own side for the perpetrator where only he can feel his spiritual side alone. Although it is not to blame that with the argument, they can get this result. So, it is not wrong if the sources Triyanto and Asnawi Basyar during the interview explained that they were still practicing this practice of seclusion like when they were still in their old homes. Triyanto explained that:

"... until now we still continue to carry out the dalail khairat as when we were still in Darul Falah one".

This was also said by Asnawi Basyar who explained that he was still doing the practice of dalail khairat.

"For everyday life I learn so that Istiqomah can carry out the diploma that I received from my past kyai priests like the certificate from the priest of kyai Ahmad Basyir, namely the diploma in khairat"

b. Dhikrullah

Dzikir to Allah by remembering Him in the heart or chanting Him verbally is one of the characteristics of a believer as a form of realization of Allah's commandments, which realization is also carried out for entrepreneurs of santri in Kudus. As Allah has commanded in QS. Al-A'raf 205:

Meaning: "And remember your God in your heart with humility and fear, and without raising your voice, in the morning and evening, and do not be among those who are careless" (Nana Herdiana Abdurrahman, 2013).

This dhikr to Allah SWT is very diverse, among the dhikr which is still carried out by the santri entrepreneur is chanting the An-Nasr letter, as carried out by Syihabudin.

"Certificates that have been received when they were lodged in a boarding school or while being journaled, include dhikr-dhikr and also practicing the An-Nasr letter when after praying and there are other practices"

c. Fasting

Fasting has been clearly emphasized in the Qur'an that it is a way of pursuing piety. Fasting is a method as well as therapy to create and increase piety, where fasting will also get a good spiritual side as well. From observing fasting, an entrepreneur is basically

reducing the acceleration of blood flow, which means an entrepreneur is minimizing the evil forces that have the potential to destroy his human balance from within his body.

In addition to the obligation of the santri entrepreneur, the fasting of Ramadan is that they observe the Sunnah fast on Monday and Thursday. This was obtained by researchers during an interview with Zamris and A'laudin.

As the result of an interview with Zamris who said: "Alhamdulillah, I am learning to do nyireh fasting for 20 days which I regularly do, and sometimes I also do other fasts".

A'laudin also expressed the same thing, namely:

"After not being lodged in a boarding school anymore, we are still fasting Monday Thursday."

d. Sunnah Prayers

Among the sunnah prayers carried out by entrepreneurial santri are the Duha prayer and the midnight prayer. From the dhuha prayer it has its own privileges, as Abu Hurairah ra reported that the Prophet SAW ordered three things, namely: fasting three days every month, two cycles of dhuha prayer and witr prayer before going to sleep. Rasulullah SAW also said, "Whoever performs the cycles of the dhuha prayer in an even number, then his sins will be forgiven even though the sins are as much as the foam in the ocean". As for the privileges of the midnight prayer, it is as Rasulullah SAW said, "Never stop praying at night because it is the tradition (habit) of pious people before you. Night worship is an approach to your Lord, smelting all ugliness, and preventing sins ". On another occasion, The Prophet said again in relation to tonight's worship, "The decision of Allah, the Most Holy, the Most sublime, descends every night to the heavens of the world when the last third of the night remains. He then said, "Whoever prays to Me, I will grant it. Whoever asks, the party I will give. Whoever asks forgiveness, then I will forgive. " (HR. Al-Bukhari and Muslim) (Masykuri Abdurrahman and Mokh. Syaiful Bakhri, 2006).

As the results of the interview with Zamris who said:

"Alhamdulillah, I am learning how to perform the midnight prayer every night, and as a form so that I am istiqomah to practice it, I instill that this midnight prayer is obligatory for me to do every night."

This was also said by Triyanto, who explained that he routinely performs the sunnah prayer.

"Everyday in running this business, also every morning to keep doing routine istiqomah prayer dhuha"

4) The Implementation of the Local Wisdom Philosophy of Gusjigang in Forming the Entrepreneurial Character of the Santri

The local wisdom philosophy of gusjigang is a teaching held by the Kudus community. The gusjigang philosophy is a form of personification of Sunan Kudus so that the Holy people have good character (morality and morals), are good at reciting the lessons that have the aim of studying, are diligent in worshiping, and are good at trading.

The entrepreneurs of the santri in carrying out their daily business have their own opinion about the meaning of the gusjigang philosophy. As the interview with Triyanto is as follows:

"The gusjigang philosophy is manifested when having good morals by maintaining parental communication as the key to everything, sometimes we ourselves forget that from their prayers we will get fluency with at least not arguing with orders from parents, then respect our teachers, and also have good character towards ourselves by appreciating what abilities we have. And then the fulfillment of the command to recite the recitation (pinter noran), where the recitation here does not necessarily mean that we have to recite the Koran, the Book, or the recitation, but I put the recitation here through discussion, information exchange can also be said to recite the recitation, because reciting is that from the word aji, something that is evil and of good quality."

Zamris in the interview also explained the following:

"Gusjigang means that he is good in character, good at salary, and good at trading. The Gusjigang that I apply to myself is good in character due to our activities in the Koran (Koran we can get at school, organized either by IPNU IPPNU or others, and when we share knowledge with others who cannot be separated from the contents of what is there that is to have benefits), so that from the Koran, good morals can be obtained by having manners (courtesy), respecting others, and being able to know what is good and bad, and all when running a business can treat customers well, and serve them to the maximum possible and will not disappoint "

A'la also said about the meaning of gusjigang as follows:

"I define Gusjigang as a form of Islamic (business) ethics, by having good morals and not leaving the learning side (reciting) to accompany business activities (getting rizeki), and when linked to a business like this it will manifest with good service to customers. by prioritizing the rules that I have made such as greeting customers, offering products with a face that is not gloomy (smile), and excellent service "

Ahmad Basyar expressed the following gusjigang:

"Gusjigang is one of the noble philosophies of the Holy Sunan which teaches us to have good morals, be clever in reciting the Koran, and good at trading whose philosophy is in accordance with the commandments of Allah SWT which are explained in the Qur'an in Surah Al-Qhasas verse 77".

Syihabuddin in the interview explained gusjigang as follows:

"I apply Gusjigang in running a business by trying to have a good personality in the community (gus), and for those who recite me, I usually take part in studies or seminars related to calligraphy, and I put the recitation in the form of calligraphy writing by making art. who are good at the verses of the Koran, and trade should be sure of your own business without having to worry about competitors "

The conclusions from the interviews with informants will be simplified in tabular form:

Table 4.5
The results of the implementation of the gusjigang philosophy

Informant Code	Gusjigang philosophy	Implementation Results
IRM 1	Gus	<ul style="list-style-type: none"> ➤ Devoted to both parents ➤ Respect for teachers and kyai ➤ Appreciate your own abilities
	Ji	<ul style="list-style-type: none"> ➤ sharing knowledge ➤ Discussions with other entrepreneur colleagues ➤ Always remember Allah SWT
	Gang	<ul style="list-style-type: none"> ➤ Establish good cooperation with other entrepreneurs ➤ Selling quality products (explaining benefits etc.)
IRM 2	Gus	<ul style="list-style-type: none"> ➤ Have good karma ➤ Promote manners
	Ji	<ul style="list-style-type: none"> ➤ Studying ➤ Join the organization ➤ Discussion with friends
	Gang	<ul style="list-style-type: none"> ➤ Providing excellent service to customers ➤ Selling products without keeping prices secret during social media promotions

IRM 3	Gus	<ul style="list-style-type: none"> ➤ Put yourself in the community well ➤ Maintain ethics
	Ji	<ul style="list-style-type: none"> ➤ Get closer to Allah SWT
	Gang	<ul style="list-style-type: none"> ➤ Providing services by promoting ethics in Islam ➤ Prioritizing honesty etc.
IRM 4	Gus	<ul style="list-style-type: none"> ➤ Good behavior ➤ Keep up appearances
	Ji	<ul style="list-style-type: none"> ➤ Practicing wiridan (remembrance) ➤ Koran to balance the affairs of this world and the hereafter ➤ Pray on time
	Gang	<ul style="list-style-type: none"> ➤ Promote honesty ➤ Provide good service
IRM 5	Gus	<ul style="list-style-type: none"> ➤ Have good morals ➤ Establishing friendship
	Ji	<ul style="list-style-type: none"> ➤ Fill out the study ➤ Join calligraphy discussions ➤ Improve calligraphy writing rules
	Gang	<ul style="list-style-type: none"> ➤ Guarantee the quality of calligraphy ➤ Providing good service to those who want to order calligraphy ➤ Spread the wings for other (trading) businesses

Data: processed by researchers

Starting from the results of the research, it implies that the participatory pattern of inheritance of the Gusjigang traditional philosophy is more successful because it involves the santri in totality. This engagement is done both with thoughts and feelings. Instilling good behavior, good at reading the Koran and entrepreneurship is not an easy thing to do. The participatory inheritance pattern through an educational approach is the most influential mechanism in implementing and preserving local culture. Students' behavior and entrepreneurial spirit are developed through programs for developing a culture of thinking, positive attitudes and knowledge development. The development of a thinking culture is a program for the application of creative thinking. This program is socialized so that it is cultured and internalized in the behavior of students. Creative thinking is important to realize new ideas that are the basis for entrepreneurial success

5) The Relevance of Gusjigang for Entrepreneurs of the Santri

Gusjigang's philosophy when connected with the daily lives of santri entrepreneurs is indeed very relevant today, as is the result of interviews with all informants who obtained the following results:

Triyanto in the interview explained that:

"We interpret Gusjigang as the essence of gusjigang itself, namely having good character, not forgetting to recite the Koran, and the business activities we carry out as a balance of affairs in the world and the hereafter. This Gusjigang does not create a problem, because the essence that we have done in our daily life is to run a business which I myself take from the muria area in the form of parijoto. "

Zamris said about gusjigang as follows:

"Gusjigang, when an entrepreneur feels that there is no obstacle, because the gusjigang teaching will have an output related to trading (business)"

A'laudin in the interview said:

"Gusjigang has a teaching that can be said to be Islamic business ethics for me, and for myself he feels he has no obstacles."

Asnwi Basyar said in the interview as follows:

"Gusjigang is a noble philosophy of Sunan Kudus in which it is in accordance with the commandments of Allah SWT which are described in the Al-Qur'an in Surah Al-Qhasas verse 77, so it does not appear to have a deep problem"

Syihabuddin in the interview explained the following:

"There are obstacles in the application of gusjigang, but it is only limited to ourselves responding to these obstacles"

Table 4.9
The relevance of Gusjigang for santri entrepreneurs
Gusjigang philosophy

Informant Code	Gusjigang philosophy				Justification
	Obstacles		Relevant		
	Yes	Not	Yes	Not	
IRM 1	I		✓		The philosophy of gusjigang is not an obstacle, I am in the business of carrying the muria area route and that day it is also in accordance with the essence of gusjigang
		✓			
IRM 2			✓	✓	There are no obstacles, because gusjigang has become a characteristic feature for entrepreneurs in the Kudus area
		✓		✓	
IRM 3			✓	✓	There are no obstacles, gusjigang when applied to business matters can be Islamic ethics
		✓		✓	
IRM 4			✓	✓	There are no obstacles, because the gusjigang which is taught from Sunan Kudus becomes a spirit for humans to balance the affairs of the world and the hereafter and carry out their daily lives according to the
		✓		✓	

			rules (guidance) of the Islamic religion
	✓		
		✓	
IRM 5			There are no obstacles regarding this gusjigang, because the obstacle is only our perception, and as much as possible we should immediately handle it, because the philosophy of gusjigang is in accordance with the daily life of entrepreneurs themselves.

Data: processed by researchers

From the explanation above, we can draw the conclusion that the philosophy of gusjigang local wisdom is very relevant to be applied today, especially in the daily lives of santri entrepreneurs. And when in everyday life there are a few obstacles it can be considered normal, because these constraints are only limited to the perception of how we ourselves respond to these obstacles.

6) Characteristics of Entrepreneurial Students of the Santri

From all the spiritual practices of santri entrepreneurs based on the philosophy of gusjigang and its relevance, it is also evident that there is a distinct characteristic that appears in the spirit of an entrepreneur of the santri. These characteristics make entrepreneurs have more dominant characteristics than entrepreneurs in general.

Table 4.10
The entrepreneurial characteristics of the santri

Characteristics	Interviewees					Character that stands out
	IRM 1	IRM 2	IRM 3	IRM 4	IRM 5	
Futurist	✓	✓				Have a breakthrough idea for business
Altruism	✓	✓	✓			Tolerance towards customers and like to help the community or participate in mutual cooperation with neighbors

Ihsan	✓	✓	✓	✓	✓	Manners, istiqomah with spiritual practice, and diligent in worship
Philanthropic	✓	✓	✓			Alms, donations, zakat and gifts

Data: processed by researchers

Conclusion

Starting from the information obtained from the informants that the santri entrepreneurs are not just to meet the needs of the world's life, but there is a side to meet the needs later in the hereafter. Furthermore, the factors behind the santri running a business consist of economic, environmental, technological developments, family, and hobbies. These factors become the basic determinant in choosing a career in the future.

The santri entrepreneurs have a convergence of their daily spiritual practices in running a business such as: Fasting dalail khairat, dhikr, fasting sunnah, and praying sunnah. The santri entrepreneurs in running their business also use the philosophical foundation of gusjigang local wisdom. This is still very relevant to the current conditions. Gusjigang's relevance is proven by the essence of its teachings which have been reflected through the personality of an entrepreneur in everyday life. Where the personality of a student that we managed to get from observations and interviews in the field shows characteristics that tend to be futurist, alturistic, have a good attitude and have a philanthropic spirit.

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