

Principles of Islamic Spirituality Towards Producing Successful Entrepreneurs: Perspective of *Tariqah* Entrepreneur

Prinsip Kerohanian Islam Ke Arah Melahirkan Usahawan Berjaya: Perspektif Usahawan Tarekat

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ABSTRACT

Islamic entrepreneurs are important to inculcate the principles of Islamic spirituality into themselves as well as their business. The life of a Muslim entrepreneur actually requires halal income, blessed profits, security in livelihood, and contribution to the poor. This article focuses on the principles of Islamic spirituality that can be practiced by an entrepreneur to succeed in their business. This article aims to discuss the key requirements in Islamic spirituality and practice for an entrepreneur. It will also discuss the basic relationship of Islamic spirituality with the 3 branches of knowledge (Fiqh, Tawhid, Sufism) for an entrepreneur. This study is a qualitative study that uses content analysis and interview methods for the findings of the study. The results of the study found that the basic principles of spirituality have existed in an entrepreneur whether Tariqah or not, entrepreneurial spiritual practices such as charity, prayer, and remembrance can actually build self-confidence and form a noble character. In addition, it suggests the need for future studies to find the differences between failed and successful entrepreneurs.

Keywords: Islamic spirituality; tariqah entrepreneur; spiritual relationship

ABSTRAK

Usahawan Islam adalah penting untuk menerapkan prinsip kerohanian Islam ke dalam diri mereka dan juga perniagaan mereka. Kehidupan usahawan Muslim sebenarnya memerlukan pendapatan yang halal, keuntungan yang diberkati, keselamatan dalam penghidupan, dan memberi sumbangan kepada fakir miskin. Artikel ini memfokuskan kepada prinsip kerohanian Islam yang boleh diamalkan oleh seseorang usahawan untuk berjaya dalam perniagaan mereka. Artikel ini bertujuan untuk membincangkan syarat-syarat utama dalam kerohanian Islam dan amalan bagi seorang usahawan. Ia juga akan membincangkan hubungan asas kerohanian Islam dengan 3 cabang ilmu (Fekah, Tauhid, Tasawuf) untuk diri seorang usahawan. Kajian ini merupakan kajian kualitatif yang menggunakan kaedah analisis kandungan dan temu bual untuk dapatan kajian. Hasil kajian mendapati bahawa prinsip asas kerohanian telah wujud dalam diri seseorang usahawan yang memiliki tarekat atau

tidak, amalan kerohanian usahawan seperti sedekah, solat, dan zikir sebenarnya dapat membina keyakinan diri dan membentuk akhlak yang mulia. Di samping itu, cadangan perlunya kajian masa depan untuk mencari perbezaan antara usahawan yang gagal dan berjaya.

Kata kunci: Kerohanian Islam; usahawan bertarekat; hubungan rohani

INTRODUCTION

The development of Islamic entrepreneurship must fulfill the demand for continuity of *fardhu kifayah* (collective responsibility), namely, an entrepreneur is obliged to supply necessities that are not sufficient in today's society. However, every group of entrepreneurs is actually obliged to first satisfy the demands of their own inner affairs. This is the development of basic principles of Islamic spirituality that will shape the entrepreneur into a useful human being to society by Qardawi (2001).

Nowadays, a minority of society views negatively on spirituality when there is a process of modernity that takes place in the life of an entrepreneur. In addition, there are a few entrepreneurs who reject the application of sufism in their lives. This is due to the weakness of an entrepreneur and the lack of practices to worship Allah. The motivational figure, Dr. Fadzilah Khamsah (2008), stated that 80% of Muslims in Malaysia still do not complete prayers 5 times a day. This will have a direct impact on the collapse of the pillars of religion in an entrepreneur's life. When the foundation of religion has collapsed, it will cause destruction of the basic principles of Islamic spirituality in an entrepreneur's life.

Every entrepreneur should understand how important spirituality is in their lives. Zain, Rafi & Asyraf (2014) stated that spirituality which closely related to the internal elements based on faith towards Allah creates positive attitudes and acts upon their actions in the practice of entrepreneurship. Spirituality in Islam will create a complete Muslim, praying to Allah and becoming a useful human to the society with the good deeds of his own (Hawwa 2004). They will suffer losses in this world and the hereafter if they do not bring spirituality in their lives.

The real challenge that entrepreneurs face today is to *iṣtiqamah* (remain steadfast) and be organized and orderly in the struggle to revive true entrepreneurship based on the principles of Islamic spirituality. The life of an entrepreneur has been exposed to various distortions such as usury (*riba*) in conventional

banking, gambling and speculation, fraud and misrepresentation in sale and purchase, not paying zakat, not paying debts, cheating on measures and scales and making excessive profits. Therefore, the basic role of Islamic spirituality is to purify the inner self, by removing, especially the trait of excessive desire or greed, which is the main cause for the spiritual collapse of an entrepreneur.

This is the time for all entrepreneurs to be open and honest about the deficiencies that are plaguing their hearts Adibah, Ezad & Nurliyana (2016). The effects of deficiencies will cause entrepreneurial mind become weakness to develop business strategies, prepare marketing plans, study new product innovations and efficient management methods. This deficiency occurs when the essence of Islamic spirituality has long been separated and lost in an entrepreneur. Hilmi and Yusof (2017) stated that the identity of Muslims is more honest and candid when compared to the identity of westerners who prefer status and feel proud of themselves.

Thus, this study delves into the basic principles of spirituality from the perspective of 7 *tariqah* entrepreneur which can bring blessings and success in the field of entrepreneurship. A *tariqah* entrepreneur is an entrepreneur who gets a spiritual abundance or overflow through a murshid teacher. The murshid teacher plays the important role in providing the basic principles of spirituality to all his pupils who come from various backgrounds including entrepreneurs.

Basically, the word murshid comes from Arabic word '*irsyad*' which means guidance. While the perpetrator is a murshid it means a person who is an expert in giving guidance in the field of religion. Hussain (2021) stated that murshid knew of various spiritual diseases and physically his students, able to cure these diseases or able to teach techniques physical and spiritual healing. The role of a murshid teacher in the method of spiritual development is very important because they are knowledgeable and experts in carrying out Islamic law perfectly. Rahman (2019) stated that murshid teacher has a role to inspire in increasing piety and obedience to Allah.

SPIRITUAL MEANING

The meaning of the word spirituality is derived from the word spirit. The word spirit is called *latif mass*. Latif's mass means a subtle or supernatural part of the self. A mass that cannot be seen with the naked eye or something that cannot be divided. Spirituality has an element consisting of mind, lust, soul and heart known as Latifah Spirituality. The spiritual element in Islam is the basis of belief and confidence in Allah which is the most important element to create a bridge of relationship between man and his God. According to Al-Ghazali (1998) in developing the theory of humanity, there are four elements of spirituality in human beings, consisting of mind, lust, soul and heart that should be used as elements for the construction of the spiritual model of Malay entrepreneurs.

The main function of spirituality is as an administrator to an individual's inner system. If the spirituality of an entrepreneur governs the inner system with justice, then his body will be healthy and secure. But if his spirituality unjustly governs the inner system, then his whole body becomes unhealthy and insecure. There are 2 types of traits in spirituality, the first is *mahmudah* (praiseworthy) and the second is *mazmumah* (blameworthy). Ibn Qayyim (2005) states that the deeds manifested by the limbs will reflect the spiritual state of someone. If the heart is clean, then the deed will be good. If his heart is dirty, then the deeds will be bad.

Qardhawi (2001) state that spiritual cleanliness would affect the situation an inner being free from the negative values indicated by the behavior. When an entrepreneur brings *mahmudah* traits in himself and business, then the entrepreneur's life will be secure because he has followed the right path in Islamic law. In contrast, if he carries *mazmumah* traits in himself and his business, then his life will be insecure because he has followed the wrong path in Islamic law.

Thus, the spiritual element in Islam is capable to producing good Muslim entrepreneurs, obeying all the commands of Allah and being useful human beings to his society (Ḥawwā 1979). Spirituality creates a harmonious relationship between the world and the hereafter in the context of business (Beekun 1997) that is thoughts, feelings and actions are guided by the divine element that governs their every practice and behavior.

LITERATURE REVIEW

In order to maintain the universal values of human beings, Islam has summarized the principles of humanity based on the Qur'an. M. Syukri (2018) stated that among the principles of humanity based on the Quran are equality of humans in the eyes of Allah, the command to do justice and the prohibition of injustice. The principles of humanity in Islam aim to realize social ideals in creating a just, prosperous, harmonious, and dignified society in the framework of piety.

Sheikh al-Qardhawi (2001) outlined four main values found in Islamic Economics, namely '*rabbaniyyah*', '*akhlaqiyyah*', '*insaniyyah*' and '*wasatiyyah*'. The '*rabbaniyyah*' (godliness) economy refers to the economic orientation that is established only for the sake of Allah either in terms of economic goals, concepts and methods. The '*akhlaqiyyah*' (morality) economy is a solid combination of economic activities and moral values. such as God's prohibition of prostitution to generate income. The '*insaniyyah*' (humanity) economy denotes the importance of improving the standard of human life for the better by providing fair and non-excessive treatment to human beings regardless of social status, gender and demographics of life. Finally, the '*wasatiyyah*' (moderation) economy refers to an economic system that does not oppress the weak and does not violate the rights of individuals. Siti & Saifulamri (2020) stated that in Islam, entrepreneurship is not only aimed at meeting the material needs of individuals, society and the country, even as a form of worship.

Adi Setia (2020) stated that *ihsani* (excellent) economy is an Islamic economic system based on the principles of cooperation, helping each other, mutual compromise and partnership. These principles are based on Islamic values such as mercy, gratitude, generosity, moderation and also includes the concept of vicegerency, namely, mankind as representative of God on earth, are accountable to God for the trust placed on them to act in obedience to God's will.

Imam Ibn Taymiyyah in the book *al-Hisbah* explained that there are five basic principles that should be emphasized in business, namely (i) trust in measures and scales (ii) avoid fraud and tricks in the sale of goods such as hiding defects, lying and false

oaths (iii) avoid from any illegal contract such as buying and selling with *riba* and gambling, *gharar* (uncertainty with risk of deception or exploitation), *mulamasa* (forced to buy something for sale by touching it but not allowed to inspect it first) and *najas* (profane, unclean, impure), (iv) a perfectly competitive market where producers and consumers alike know the price and traders cannot buy goods before reaching the market, with the aim of lowering prices through fair and open competition, (v) there is no monopoly (or duopoly or oligopoly that can collude) and domination of goods (or market) (Sri Nawatmi 2010)

Syed Nawab (1981) explained that Islamic business has four basic principles namely monotheism, balance (justice), freedom and responsibility. Imam Al Shaybani touched on 5 inner qualities that should be possessed by an entrepreneur, namely *zuhd* (detachment of acquisitiveness), *wara'* (fear of being veiled eternally from God), *sabr* (patience/steadfastness), *shukr* (gratitude), and *tawakkal* (trust in Allah /total submission to His will). An entrepreneur of sound mind would know of reasonable limits in earning a livelihood. In addition, entrepreneurs will be spared from prohibited practices in entrepreneurship and feelings of envy towards the successful entrepreneurs.

The results of a study by Elmi & Zainab (2015) found that there are seven domains of spiritual intelligence according to Islamic perspective namely *al-ruh*, *al-qalb*, *al-nafs*, *al-aql*, faith, worship and morality. Another study by Zaharah Hussin et (2017) outlined in the Q-spiritual model four aspects in spiritual development, namely the power of intelligence (*al-quwwah al-aqliyyah*), the power of anger (*al-quwwah al-ghadabiyyah*), the power of desire (*al-quwwah al-shahwiyyah*), and the power of imagination (*al-quwwah al-wahmiyyah*). In addition, Seadah (2012) in a study of Q-spiritual development, brought in 4 spiritual elements, namely, anger (heart, emotion, *qalb*), intellect (mind, intelligence), imagination (soul, spirit, belief) and *nafs* (desire, soul).

Mohd Zain (2015) concluded that the characteristics of a successful Islamic entrepreneur refer to the following criteria: a) Establish faith and piety towards Allah in the form of a belief in His power over all things as the primary basis and motivation in entrepreneurial activity; b) Achieve success and business development without disregarding the

principles of morality and shariah in all activities and transactions, c) Possess the awareness and ability to contribute and help for the welfare and benefit of society, d) Draw on success in business as a *wasilah* (means of closeness) to draw closer to Allah in the context of devotee and vicegerent of God on earth; and e) Develop a positive and excellent attitude in business management as a result of awareness and deep spiritual motivation.

Suwandi, Hakimi & Nasyaruddin (2016) state that business principles in al-Quran and al-Sunnah need to be implemented to Islamic entrepreneurs. The spiritual development of entrepreneurs will be easy to develop and will have a direct impact on business management. They found that the basic principles of Islamic business consist of 8 values, namely the Tawhid doctrine, honesty, social justice, freedom, responsibility, balance, truth and mutual help. The spiritual elements contained in the Quran and Sunnah have been themed according to the basic needs of an Islamic entrepreneur. The principles of business in the Qur'an are firstly mutual respect, harmony, and prohibiting monopolies (al-Nisa 4:29), secondly there is no element of deception and defects in the contract (al-Baqarah 2: 282), third is the prohibition of usury (al-Baqarah 2: 275-279), fourth is the social impact through good contributions through zakat or alms (al-Taubah 9:34), the fifth to reduce the scales is an unethical act (Hud 11: 85) so that in business practices, scales and measures are obligatory trust, (al-A'raf 7:85, al-Baqarah 2: 205), the sixth is the existence of social justice and prohibits damage, seventh, the merchant is forbidden to do injustice to himself or to others (al-A'raf 7:85; al-Baqarah 2: 205).

METHODOLOGY

Data related to the study of the basic principles of Islamic spirituality were taken from a library study. Research on descriptive analysis has focused on the foundations and theories of Islamic spirituality which are then analyzed to draw conclusions.

Next, this study used an interview method to obtain information on spiritual principles from the perspective of tariqah entrepreneur. The selection of targeted entrepreneurs involved in this study was by purposive sampling technique, and in-depth interview was used to collect data from them. The criteria for selecting a tariqah entrepreneur as an informant in this study are that he must be a Muslim male, aged 25 years and above, a member of *tariqah*, and having a registered business more than 2 years old.

In this study, a total of 7 *tariqah* entrepreneurs from Melaka, Negeri Sembilan, Selangor, Perak, Pulau Pinang and Kedah were selected as informants to be interviewed. In addition, their experience in operating business activities was between 2 to 10 years. The difference in the years show the real experience of each informant conducting the principles and practices in spiritual development. The longer the business operates means the more spiritual experience they bring within themselves and in their business.

The selected informants were involved in different businesses so that various principles adapted by entrepreneurs in their life would be obtained.

The first informant (R1) is from the *Nasyaqbandi Kholidi* stream, the second informant (R2) from the *Shatariah* stream, the third informant (R3) from the *Muhammadiyah* stream, the fourth informant (R4) from the *Chistiyah* stream, the fifth informant (R5) from the *Ahmadiyya* stream, the sixth informant (R6) from the *Shazliyah* sect, and the seventh informant (R7) from the *Nasyaqbandhi Qadariah* stream. The diversity of *tariqah* streams selected is very important for the researcher to see the conditions and practices accepted by the members of the *tariqah*. The demographic information of the informants is as below:

TABLE 1. Informant demographic information

Informan	Type of Tariqah	Type of Business	Location	Age	Years of experience
R1	Nasyaqbandi Kholidi	Sunnah food products	Selangor	48	8
R2	Ahmadiyah	Child care centre	Selangor	52	9
R3	Muhammadiyah	Bakery and pharmacy	Pulau Pinang	45	7
R4	Chistiyah	Contractor	Selangor	31	6
R5	Shatariah	Frozen food	Perak	40	9
R6	Shazliyah	Restaurant	Melaka	34	4
R7	Nasyaqbandhi Qadariah	Travel agency	Kedah	38	5

Data were collected from informants using semi-structured questions. Basic questions based on the objectives of the study were used as a guide in the in-depth interviews. Discussions with informants are open and can be developed at the discretion of the researcher and informants. The data were analyzed through thematic analysis to be themed and categorized in helping the researcher make descriptions and discussions. All interview sessions were conducted for 2 months starting in November 2020.

FINDINGS

The researchers have found that in the construction of the basic principles of spirituality must consist of general conditions and specific conditions. Besides, the researchers found that in the construction of the basic principles of spirituality every entrepreneur must have general practices and specific practices. The combination of general conditions, specific conditions, general practices, and specific practices will produce a precise spiritual foundation in an Islamic entrepreneur.

The interview results showed that it was easier for a *tariqah* entrepreneur to apply all the specific practices and also comply with all the specific conditions that

have been agreed with a murshid teacher. Whereas a non-*tariqah* entrepreneur is already accustomed to maintaining general practices and is also very vigilant with general conditions so that he does not commit any misconduct. The difference between *tariqah* entrepreneurs and non-*tariqah* entrepreneurs can be seen in terms of practices being applied or practices they never applied in their lives.

- (i) Researchers have found that in the construction of basic principles of spirituality must go through specific conditions.

In the basic principles of Islamic spirituality, the main specific condition for a *tariqah* entrepreneur is to have a murshid teacher on the journey to eternal life or the hereafter. The main function of a murshid teacher is to build for his pupil a relationship or connection with Allah. He must belong to a *silsilah* (spiritual lineage) or a *sanad* (spiritual chain) from a stream of *muktabar* (venerable and reputable) *tariqah*. A murshid teacher must be firmly grounded in *fiqh* knowledge and *tawhid* (monotheism) and adhere strongly to shariah. He must have completed his *suluk* (spiritual pathway) and must have had

accompanied and served his sheikh.

In the chest of every murshid teacher, there must be a path of connection which is called '*rabitah*' (the teacher's bond to his teacher). This is the line of *sanad* that connects the chests of every murshid teacher to the Prophet Muhammad SAW as he was a fountain of spiritual qualities and morals such as *ridha*, *tawakkal*, tranquility and gratitude. The murshid teacher leads the *tariqah* members in practices such as *salawat* and *zikr*, in building a spiritual channel for his pupils.

Informant R5 stated that '*we need to find people who received the spiritual inheritance earlier, these murshids are the heirs of the prophets and these prophets did not inherit dinars and dirhams, these murshids inherited the knowledge of prophecy*'. Every entrepreneur needs to get the spiritual heritage from a murshid teacher through the path of a *muktabar tariqah*. The face-to-face experience with a *murshid* teacher, who will reveal all the spiritual secrets, is actually invaluable and cannot be purchased with money. This is the most meaningful experience for a *tariqah* entrepreneur.

In the basic principles of Islamic spirituality, the second specific condition is that every *tariqah* entrepreneur must become a pupil of a murshid teacher. The age, wealth, rank, education, knowledge, and lineage of an entrepreneur will be ignored when he has pledged allegiance to a murshid teacher. A person with the status of pupil really needs to diligently engage in something that has been taught by his teacher. They must also abide by all rules of *adab* (manners) and morals that have been instructed by their teacher. Manners in the life of a *tariqah* member is a very principled teaching, as without *adab* it is not possible for a student to achieve the main goal of a *tariqah* member's life.

Informant R2 stated that '*rich, poor, clever, stupid, old, young, it will all disappear if one becomes a pupil of a murshid teacher who has a line of sanad to the Prophet saw*'. An entrepreneur will be able to control his passions and purify the heart when he is willing to sacrifice time and so on, to become a pupil. This is the most difficult issue in the life of an entrepreneur who lives comfortably at the peak of luxury.

In the basic principles of Islamic spirituality, the third specific condition is that every *tariqah* entrepreneur must understand and know the line of *sanad* of his murshid teacher. The *sanad* of a

tariqah is a chain of previous teacher relationships tracing back the *silsilah* (spiritual lineage) until it reaches the Prophet Muhammad (PBUH). The most unethical thing in the life of an entrepreneur is to have two or three lines of *sanad* that have been taken from murshid teachers in spiritual development. The *adab* (manners) required in the spiritual journey of a *tariqah* entrepreneur is to have only one line of *sanad* from a murshid teacher for the process of building a relationship with Allah.

Informant R7 stated that '*if you want to go on the path to the presence of Allah swt, you must go through one chain door only, not two or three doors, you will not be able to reach it*'. Many people think that by having many lines of *sanad* taken from many *murshid* teachers, then they will be more advanced in the field of spirituality. In the basic principles of spirituality, everybody is only allowed to have only one line of *sanad* through a murshid teacher at a time.

In the basic principles of Islamic spirituality, the fourth specific condition is that every *tariqah* entrepreneur must pledge allegiance to their murshid teacher. The activity of pledging is a process of faithful promise to attain the elements of knowing, understanding, internalizing and feeling or tasting (*dzawq*) in the process of building a relationship with Allah. The process of pledging (*bay'ah*) is performed in front of the murshid teacher during the first meeting to initiate on the spiritual path. Every entrepreneur needs to acknowledge that life in the world is only temporary and will go to the hereafter forever.

Informant R6 stated that '*Spirituality for me is peace of mind and peace of heart*'. Every entrepreneur needs to purify his heart and keep his mind healthy so that they can live calmly and peacefully on this world without any jealous feelings of envy, hatred, slander, towards others. This is the real goal for everyone who ventures into the field of entrepreneurship, whether they are *tariqah* or non-*tariqah*.

2. Researchers have found that in the construction of basic principles of spirituality must go through general conditions.

In the basic principles of Islamic spirituality, the first general condition is that every group of entrepreneurs must have a strong shariah foundation so that they do not violate any law

that has been set by shariah. Every entrepreneur must abide by the laws or prohibitions that exist in Islam. The basic principle that needs to be understood by every entrepreneur is to observe the 5 *taklifi* (defining) laws, namely *wajib* (obligatory), *haram* (forbidden), *mubah* (permitted), *sunnah* (recommended), and *makruh* (disliked). As a Muslim entrepreneur, they must take seriously the *taklifi* laws. The process of *ibadah* (acts of worship) in every entrepreneurial activity will be easier after the entrepreneur understands the principles of the law of *taklifi*. *Ibadah* is all human endeavors, any action, thought and speech, done with sincerity without disobeying Allah and that does not disconnect one from Allah.

Informant R1 stated that '*spirituality will be strong when we do worship, he will be weak when we commit sins*'. This is the main reason why many entrepreneurs fail in business. They have been involved in various matters of spiritual collapse such as conventional banking based on *riba* activities, non-payment of zakat, cheating on measures scales and hoarding goods.

In the basic principles of Islamic spirituality, the second general condition is that every group of entrepreneurs must have the correct creed, that is, of the *ahli sunnah wal jamaah*. It is very unfortunate if an entrepreneur wants spiritual development in life but still carries a belief outside the creed of *ahli sunnah wal jamaah*. They are actually outside the true spiritual foundation of Islam if they join any deviant group such as Shiahs and Wahhabis. As a result, there will be small or large-scale conflicts between entrepreneurs and partners, employees, siblings, and spouses.

Informant R3 stated that '*Makrifah that is getting to know Allah, it must be through toriq or tariqah. Believe in the correct creed and do good by correct deeds according to the sunnah of the Prophet saw*'. Every group of entrepreneurs must have the correct belief so that they can develop the right spirituality and not develop a false or misguided spirituality in themselves or in their business.

In the basic principles of Islamic spirituality, the third general condition is that every group of entrepreneurs must strive to make friends with really Sufi-minded and pious people and the elderly who have already detached themselves from worldly life and are preparing for the hereafter. Entrepreneurs need to get all the

knowledge related to spirituality from them. If entrepreneurs do not make the effort to befriend them, it is feared that entrepreneurs will make mistakes to gain an understanding of the basics of spirituality. So, this is the simplest general condition for entrepreneurs to learn the basics of Islamic spirituality.

Informant R2 stated that '*...our association with people who have this spirituality, like Rasulullah saw said, mixing with people who make this perfume, we can also smell the perfume ... that's important*'. Although the field of spirituality is looked down upon by some people who reject *tasawuf*, every entrepreneur must take steps to make friends with *tariqah* entrepreneurs so that they can get accurate information and exchange views on the field of spirituality.

In the basic principles of Islamic spirituality, the fourth general condition is that every entrepreneur should seek spiritual knowledge which is divided into 2 parts, first knowledge that focuses on external behavior and second, knowledge that focuses on internal behavior of a *tariqah* member. Knowledge comes through the intellect and can be manifested verbally and through the actions of an entrepreneur. Abundant knowledge will enter through the heart and can be manifested through the *Adabiah* (Public Civility) of *Muhammadiyah* which can then be channeled into all activities of a *tariqah* member with full humaneness.

Informant R4 stated that '*it is all based on knowledge. When we worship with knowledge, it is like a valuable item wrapped up, but if we perform worship without knowledge, so even though the item is valuable, we will live like that for a long time until it gets old and damaged*'. Every group of entrepreneurs must seriously increase their spiritual knowledge to face a heavy or light test.

3. Researchers have found that in the construction of basic principles of spirituality must go through specific practices.

In the basic principles of Islamic spirituality, the specific practices that must be applied by every *tariqah* entrepreneur are *zikir tariqah*, *suluk* and *suhbah*, serving the teacher and his family members. The role of *zikir tariqah* ensures that an entrepreneur is engaging in the *tariqah* group. The *suluk* and *suhbah* activity is a spiritual and

physical guidance lecture held once a month depending on the conditions set by the *murshid* teacher. Meanwhile, service is a practice that has a very high value in the sight of Allah. All these specific practices mentioned require a high spirit to *istiqamah* (remain steadfast) until every well-meaning entrepreneur can feel the pleasure and sweetness in developing spirituality.

Informant R4 stated that *'not many entrepreneurs want to practise zikr, because their time is limited...so if you can bring the practice of zikr into life or in business, inshaAllah you will succeed'*. Informant R3 stated that *'when we are chronically ill, we go straight to hospital, but (if) our inner spirituality is getting worse, we just let it be. So, this suhba is like getting treatment or cure for our spiritual illness'*. Furthermore, informant R1 stated that *'many members of the tariqah missed the opportunity to fully and earnestly serve our murshid teacher or his family members. With service, we will attain spiritual progress'*.

(iv) Researchers have found that in the construction of basic principles of spirituality must go through general practices.

In the basic principles of Islamic spirituality, the general practices that must be done by every Muslim are fasting, obligatory prayers, *sunat* prayers, *hajat* prayers, *tahjud* prayers, *dhuha* prayers, morning and evening *zikr*; *istikharah*, *istisyarah*, *tawbah*, *istighfar*, *salawat*, reciting Al Quran, other *sunnah* practices and supplication. Apart from that, there are other general practices that are always done by entrepreneurs such as *sadaqah*, *infaq*, *waqf*, *umrah* and *zakat*. All of the general practices mentioned are highly dependent on the current spiritual state of an entrepreneur Elmi & Zainab (2013). He will be able to perform many general practices when his spirituality is stable and at a high level. He will be too weak to do general practice when his spirituality is unstable and low.

Informant R3 stated that *'some (develop high spirituality) because they infaq a lot,...some because they fast a lot, some because they stay up a lot at night (to pray), some because they read the Quran, some because they went on jihad. There are those who (become highly spiritual) merely by being sincere, they don't need to do many practices'*. Next, informant R6 stated that *'the first thing an entrepreneur has to do is to keep his prayers. Keep up the prayers. Then he takes the time to do sunnah practices. Not only*

fardhu, sunnah practices too, especially dhuha prayer, sunnah prayer. Know that in this prayer, there is a doa (supplication)'

Informant R2 stated that *'to me the practice of talking to God is when we feel sad and when we feel happy like this, we talk to Him through our hearts'*. Next, informant R7 stated that *'He needs (to do) a lot of zikr and needs to give a lot of charity. It became my daily practice, among the things we do, to regularly recite verse 17 of surah Ali Imran and verse 18 surah Al-Zariat. The condition to become an entrepreneur is that he must be patient, honest, always do good deeds, then he must infaq, and always istighfar at the time of sahur.'*

DISCUSSION

Qardhawi (2001) state that the basic principles of Islamic spirituality have a direct relationship with the 3 main branches of knowledge, namely the Science of Fiqh, the Science of Tawhid and the Science of Sufism.

1. *From the viewpoint of Fiqh, the spiritual relationship with entrepreneurship involves all the laws, leadership and ecosystem,*

The basic principles of Islamic spirituality have a practical relationship with Fiqh in constructing the laws of sale and purchase in the business being conducted by an Islamic entrepreneur. A transaction that is clearly illegal, all Islamic entrepreneurs are not allowed to do business. The foundations of Islamic Spirituality will shape the characteristics of entrepreneurs through the science of jurisprudence which is seen to have a direct relationship. Every Islamic entrepreneur needs guidance so as not to be tempted to do illegal things such as *riba* (usury), oppression, fraud, and manipulation (scale and measure).

Informant 4 stated that *'building a business is indeed easy, but to control a business from engaging in things that are haram or syubhah is very difficult'*. The concern of informant 4 not to do anything that is forbidden in Islam has given a clear picture that with the basis of Islamic spirituality an entrepreneur can develop business operations to a safe path and blessed by Allah.

An entrepreneur is actually a leader in a company either large or small organization. Fiqh science is an important knowledge for Islamic

entrepreneurs in their daily affairs. The leadership characteristics of Islamic entrepreneurs are related to intelligence, anger, desire and imagination, as found in the Spiritual Q model expressed by Zaharah Hussin et al (2017).

Informant 7 stated that *'successful entrepreneurs are entrepreneurs who can mentor employees, partners, family members and most importantly themselves'*. The failure of many entrepreneurs is due to failure factors in leadership as stated by Zaharah Hussin et al (2017). The basis of Islamic spirituality will be used as a platform to link the knowledge of jurisprudence with the leadership qualities of an Islamic entrepreneur. Zhang & Yang (2020) stated that spiritual leadership was positively related to employee behavior.

Next, each entrepreneur channels the Spiritual Q element that has a social connection to the souls of the customer, of the employee, the investor and of the partner. It is this relationship that must be grounded in a spiritual element. Otherwise, an entrepreneur will face difficulties in guiding souls close to them. Good spiritual relationships at the social level will make it easier for entrepreneurs to gain trust from all parties. Therefore, an entrepreneur requires the basic principles of spirituality to run his business so that he will achieve success and share the profits to the community through zakat or taxes.

The ecosystem in business needs to be seen through the relationships built between employees, customers and competitors in order to live peacefully in prosperity. The various ways for entrepreneurs to find halal sources of livelihood in compliance with the shariah will have a direct impact on their business ecosystem. Balance and fairness in the business ecosystem means in business entrepreneurs are not allowed to take excessive profits.

Informant R5 stated that *'the entrepreneur's relationship with all groups needs to be improved because liver diseases such as jealousy and ripples easily occur in an entrepreneur'*. Meanwhile, informant R1 stated that *'building a relationship with the creator is the most important so that every entrepreneur can get to know themselves'*. An Islamic entrepreneur is actually very necessary to the ecosystem to build a relationship with human beings and build a relationship with Allah as creator. The foundation of Islamic spirituality is the based for an Islamic entrepreneur to build a business ecosystem.

The business ecosystem is an ibadah matter and must comply with the shariah so that every entrepreneur will be able to open the door of blessing and close all doors of misfortune. Many things in the field of business are encompassed in the general rule that: "everything is allowed except what is forbidden". For example, usury and fraud are prohibited. In this matter the freedom of an entrepreneur is actually not absolute, but has the attached conditions of responsibility and justice. This is because entrepreneurs have wealth in the form of business commodity for which he will held accountable before God. Eventually every entrepreneur will be able to open the door of the greatest blessings in business when they have settled their dues of business zakat or income zakat on their wealth.

2. *From the viewpoint of Tawhid, the spiritual relationship with entrepreneurship involving the understanding and belief of an entrepreneur through faith in divinity.*

The basic principles of Islamic spirituality have a direct relationship with the knowledge of Tawhid because it involves a relationship and belief in Allah. It has been stated by Syed Nawab (1981) that Tauhid awakens human beings as godly or godly beings. Therefore, man remains under surveillance and must still carry out God's commands in business. Shamsul, Mazlan & Faudzi (2020) state that the knowledge of Tawhid is the core of a person's life because it is very important to the human soul to produce godly consciousness.

Informant R6 stated that *'indeed we do not see god, but it is god who has given us the source of happiness and wealth'*. Meanwhile, informant R7 stated that *'terrible loss if an entrepreneur does not know the almighty god'*. Every group of entrepreneurs must believe in Allah, the Messengers, Angels, Al-Quran, the Day of Judgment, and believe in *Qada' & Qadar* (Fate or Divine Destiny). In the life of a Muslim, everything must be guided by basic spiritual principles to show that there is a relationship between man and the Almighty God. Altiney (2008) state that there is a strong relationship between the religion of an entrepreneur and the firm's recruitment, market segmentation and advice-seeking practices.

Every group of entrepreneurs will find the easiest way to do good (reward) and the easiest way to do evil (sin) in every business activity they engage in. Informant R3 stated that *'The most for business is a business that does not involve any sin in the transaction.'* While Informant R6 stated that *'if we can make a profit in business, don't be too happy. We must always check for worries mixed with sinful deeds'*. Every entrepreneur is not escape from making any mistakes in their life. Through the basics of Islamic spirituality an entrepreneur will be able to raise awareness not to make any mistakes. Therefore, they must form the intention to do business for the sake of Allah and follow the way of the Prophet Muhammad saw. Prophet Muhammad saw was an entrepreneur full of spirituality. He had a firm and solid spiritual foundation consisting of moral values such as honesty, social justice, freedom, responsibility, balance, truth and mutual helping as stated by Suwandi (2016).

An entrepreneur's belief in the existence of God is in the chapter of *iman* (faith) and building a deep relationship with God is in Tasawuf. In the aspect of Islamic spirituality, an entrepreneur needs to believe in the existence of Allah first before building a relationship with Allah. Informant R2 stated that *'do not always hope for the creatures in the matter of earning a living, as Islamic entrepreneurs we should really hope to God'*. While Informant R5 stated that *'before we can hope in God, we must first believe that God exists'*. The mind of an entrepreneur needs to the optimum level of intelligence to build a true belief about the existence of God. Elmi and Zainab (2015) stated 7 important domains of spiritual intelligence to be practiced by the Muslims in life as a guide to worship Allah. The principle of Islamic spiritual intelligence states that every group of entrepreneurs will be connected with Allah after they are fully convinced without any doubt whatsoever, in the mind and in the heart. When the entrepreneurs are connected with Allah, there will be a sense of responsibility towards Islam, humanity and nature.

3. *From the viewpoint of Tasawuf, the spiritual relationship with entrepreneurship exclusively involves training and guidance, ethics, manners, and psychology.*

The basic principles of Islamic spirituality are directly related to Tasawuf when a group of entrepreneurs exclusively embark on a spiritual journey towards the presence of Allah. Tasawuf involves the spiritual watering and overflow of the Prophet Muhammad saw to all murshid teachers and even to their pupils. This abundance of knowledge is what is called Tasawuf knowledge directly experienced by Sufis since time immemorial.

Tasawuf is actually not a matter for conversation but more of the manners and psychology of a *tariqah* member. Usually, only a *tariqah* member will be able to learn and apply the overflow of spiritual knowledge and practices instructed by a murshid teacher. A non-*tariqah* person would not find it easy to understand and master all the spiritual knowledge that requires psychology and guidance from a murshid teacher.

Informant R1 stated that *'many entrepreneurs are willing to learn worldly knowledge, and not many entrepreneurs are willing to learn the knowledge of the hereafter, especially the knowledge of Sufism'*. Meanwhile, Informant R7 stated that *'the advantage of a well-established entrepreneur is to have a murshid teacher who can guide the journey back to the hereafter one day'*. Through the information of R7 it is clear that the great loss of an entrepreneur if he does not have a murshid teacher throughout running the business. Every entrepreneur is very necessary to the purification of the heart and the subjugation of lust through the process of nurturing from a murshid teacher. Guru murshid will teach Islamic entrepreneurs to make a profit on the day of retribution in the hereafter.

The basis of spirituality actually exists in the character of a murshid teacher. Then the character of a murshid teacher will be shown to his pupils. So, pupils will get the spiritual foundation from the character of a murshid teacher. The character is being built in the heart from the moment the journey begins toward the presence of Allah. Inner *adabiah* character traits such as being forgiving, calm, patient, grateful and *ridha* will be emulated by pupils. Spiritual transmission will lead the life of an entrepreneur to follow the character

of a murshid teacher, whether inner or external character.

Informant R4 stated that *'the morality of a successful entrepreneur is a blessing from the obedience and practices of a murshid'*. Meanwhile, Informant R1 stated that *'every entrepreneur needs to be patient and calm when facing any heavy or light test during the business period'*. The process of building good morals has to take a long time and is obligatory through a murshid teacher. Without seeing and imitating the character of a murshid teacher then an entrepreneur will not succeed in building excellent morals.

Tasawuf involves the basis of Islamic spirituality, which is the process of eliminating selfishness in every group of entrepreneurs. It is not for any entrepreneur to surpass the good they have done, instead they will together pave the widest path to pursue the good of the whole world. It is not the intention for any entrepreneur to show he is the only one who is good, but he should feel uncomfortable when he is the only one who can do good. The level of testing will increase as entrepreneurs face difficulty dealing with the feelings of *ujub* (vain; self-conceit), *kibr* (to think one is better than others), *riya'* (boastfulness) and *takabur* (to act as if one is better than others) within themselves. This is what Imam Al-Shaybani meant when he touched on the 5 inner qualities that an entrepreneur should have, namely *zuhd* (detachment from worldliness), *wara'* (fear of being veiled eternally from Allah swt), *sabr* (patience) *shukr* (gratitude) and *trust* (tawakal).

Mohd Zain (2015) concluded that one characteristic of a successful Islamic entrepreneur is to form a positive and excellent attitude in business management as a result of awareness and deep spiritual motivation. If an entrepreneur makes a mistake, he will quickly become restless, and his life will not be tranquil. On the other hand, if an entrepreneur does something right, he will be at peace and his life will be happy. The peace and happiness that results from the good deeds of an entrepreneur will be channeled to their employees or customers. This is what is called the Islamic spirit of business or the perfection of self-quality by some established entrepreneurs.

Qardhawi (2001) stated that an *'insaniyyah'* (humanity) economy has the importance of improving the standard of human life toward

a better direction by providing fair and non-excessive treatment to human beings regardless of social status, gender and demographics of life. In Tasawuf, the main goal of every group of entrepreneurs is to find meaning behind the lives of others. In addition, the goal of an entrepreneur in business is to make a blessed profit. So, the culmination of Tasawuf is to think well of Allah and have good hope until He changes the life of an entrepreneur for the better, in order to achieve success in this world and in the hereafter.

CONCLUSION

In terms of modern-day spirituality, all entrepreneurs must be well-informed about humanity matters because today's situation makes entrepreneurs become easily discouraged, quick to quarrel, slander others, arrogant, wasteful and so on. The role of entrepreneurs today is to be sensitive to all matters concerning the Muslims, the hungry need to be fed, the sad need to be consoled, and the losers need to be helped to overcome his losses. Things like this are seen to have a higher impact when compared to just sitting on the prayer mat or holding a rosary. This is the real success for an entrepreneur who develops spirituality.

If one becomes an entrepreneur without any relationship with Allah and the Prophet Muhammad (PBUH), then the planning and development of the business that we are running is in vain. The overflow of sustenance, blessings, knowledge, grace, love, and security begins when an entrepreneur develops his spirituality. Training in honesty is widely spread in the field of spirituality, before entrepreneurs can be honest with customers or employees, they must first be honest with Allah.

In the agenda to harmonize the life of an entrepreneur with spirituality, if in the beginning, the entrepreneur endeavors (*ikhthiar*) to connect with God, and remembers God, *inshaAllah* success awaits the entrepreneur. But if, from the beginning he has forgotten Allah and has made no endeavor to connect with Allah, failure will definitely become a reality in his life.

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