

**FREE-WILL AND *TAWAKKAL* ACCORDING TO  
ENTREPRENEURS GRADUATED FROM FACULTY OF  
*USHULUDDIN* AND HUMANITIES OF UIN WALISONGO**



**THESIS**

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The Requirements For The Degree of S-1 of Islamic Theology on *Tasawuf* and  
Phsycoteraphy Department

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**2016**

## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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*Assalamu'alaikum Wr. Wb.*

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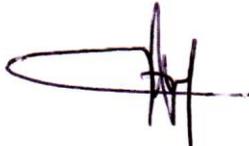
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## MOTTO

وَأَبْتَغِ فِي مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ  
الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ

إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

Means: “But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.”

QS. Al-Qasas (28) : 77

## GUIDELINES TRANSLITERATION

### I. Single Consonant

Arabi c	Roma n	Arabi c	Roma n	Arabi c	Rom an	Arabi c	Rom an
ا	A	ذ	Dz	ظ	Dh	ن	N
ب	B	ر	R	ع	'...	و	W
ت	T	ز	Z	غ	Gh	ه	H
ث	Ts	س	S	ف	F	ء	'...
ج	J	ش	Sy	ق	Q	ي	Y
ح	H	ص	Sh	ك	K		
خ	Kh	ض	Dl	ل	L		
د	D	ط	Th	م	M		

### II. Consonant Cluster

Consonant cluster caused by *syaddah* written double.

Example: ربنا ditulis *rabbanaa*.

Consonant cluster caused by *syaddah* written copies.

Example: ربنا written *rabbanaa*.

### III. *Ta' marbutah* at the end of the word

1. When written off being *h*, except for the Arabic words that have been absorbed into Indonesian, like prayer, charity, and so on.

Example: القارة written *al-qaari'ah*

2. When turned on because it is coupled with another word, it will be written *t*.

Example: زكاة المال written *zakat al-maal*

#### IV. Short Vocal

*Fathah* written *a*, *kasrah* written *i*, and *zhammah* written *u*.

#### V. Long Vocal

Sound of *a* will be long vocal written by *aa*, sound of *i* written by *ii*, and sound of *u* written by *uu*.

#### VI. Article *Alif + Lam*

1. If follow by letter of *qamariyyah* written *al-*

Example: الكافرون written *al-kaafiruun*.

2. If follow by letter *syamsiyyah*, letter *l* replace with letter of *syamsiyyah* concerned.

Example: الرجال written *ar-rijaal*.

#### VII. Writing words in the phrase or sentence:

In this case there are two kinds of ways:

1. Based on the writing word by word.
2. Based on the sound or pronunciation of each word in the set.

Example: وهو خير الرازقين written *wahuwa khair ar-raaziqin*, or *wahuwa khairur raaziqin*.

In this transliteration use the latter.

#### VIII. Double live sound (diphthong) Arab transliterated by combining two letters “v” and “au” as *layyinah*, *lawwamah*. For words ending in *ta ‘marbutah* and function as nature (modifier) or *mudaf ilayh* transliterated with “ah”, while the other serves as *mudaf* transliterated with “at”.

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Honestly, the researcher recognize that this work is still simple and for the future is still need improvement, therefore the criticism and suggestions from readers are very expecting from the researcher.

Hopefully this thesis have benefit to all of us. Amen.

Semarang, June 30, 2016.

The Researcher,

Arina Rohmah

## TABLE OF CONTENT

TITLE OF PAGE .....	i
DECLARATION PAGE.....	ii
ADVISOR APPROVAL PAGE.....	iii
LEGALIZATION PAGE.....	iv
MOTTO PAGE.....	v
GUIDELINES TRANSLITERATION PAGE.....	vi
ACKNOWLEDGMENTS PAGE.....	viii
TABLE OF CONTENT.....	x
ABSTRACT .....	xiv
CHAPTER I : INTRODUCTION	
A. Background.....	1
B. Problem Identification.....	9
C. Research Question.....	10
D. Aim of Research.....	10
E. Significance of Research.....	10
F. Prior Research.....	11
G. Methodology of The Research.....	13
H. Writing Systematic.....	15
CHAPTER II : THE CONCEPT FREE-WILL, <i>TAWAKKAL</i> AND ENTREPRENEURSHIP	
A. The Concept of Free-Will in Islam	
1. The Definition of Free-Will.....	17
2. The Normative Basis of Free-Will.....	20

3. Free-Will in Islamic Teology.....	23
a. Qadariyah.....	23
b. Jabbariyah.....	25
c. Asy'ariyah.....	28
d. Ideology Reflection of <i>Qadariyah</i> and <i>Jabbariyah</i> about the obligation to work.....	30
B. The Concept of <i>Tawakkal</i> in Islam.....	33
1. The Definition of <i>Tawakkal</i> .....	33
2. The Normative Basis of <i>Tawakkal</i> .....	35
3. <i>Tawakkal</i> by in Seize of Sustenance.....	39
C. The Concept of Entrepreneurship in Islam	
1. The Definition of Entrepreneurship.....	41
2. The Values of Entrepreneurship in Islam.....	43
3. Prophet Muhammad as an Entrepreneur.....	46

### Chapter III : FREE-WILL AND *TAWAKKAL* ACCORDING TO

#### ENTREPRENEURS GRADUATED FROM FACULTY OF *USHULUDDIN* AND HUMANITIES OF UIN WALISONGO

A. History of Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	48
1. Pioneer Period.....	48
a. Sunan Kalijaga Period.....	50
b. IAIN Walisongo Period.....	51
2. UIN Walisongo Period.....	54

B. Role of Entrepreneur Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	58
1. The Spread of Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo .....	58
2. The Empowerment of Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	60
3. The Guidance of Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	61
C. Free-Will and <i>Tawakkal</i> According to Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	79
1. Free-Will According to Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	79
2. <i>Tawakkal</i> According to Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	87
3. The Uniqueness of Free-Will and <i>Tawakkal</i> According to Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	94

**BAB IV : ANALYSIS THE UNIQUENESS OF FREE-WILL AND TAWAKKAL ACCORDING TO ENTREPRENEURS GRADUATED FROM FACULTY OF *USHULUDDIN* AND HUMANITIES OF UIN WALISONGO**

A. Analysis of Free-Will According to Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	107
B. Analysis of <i>Tawakkal</i> According to Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	104
C. Analysis The Uniqueness of Free-Will and <i>Tawakkal</i> According to Entrepreneurs Graduated from Faculty of <i>Ushuluddin</i> and Humanities of UIN Walisongo.....	120

#### BAB V : CONCLUSION, SUGGESTION, AND CLOSING

A. Conclusion.....	130
B. Suggestion.....	135
C. Closing.....	136

#### BIBLIOGRAPHY

#### CURRICULUM VITAE

## ABSTRACT

The word free-will is closely related to the subject that is the subject of freedom itself, while the concept of *tawakkal* (resignation) is strongly associated with a person's faith, mental maturity and views on wealth and jobs. The concept of free will is strongly associated with the freedom of the individual as a free human will in order to motivate the spirit of entrepreneurship and the process as an entrepreneur.

While the word of *tawakkal* (resignation) is strongly associated with a person's faith, mental maturity and views on wealth and jobs. That is, the *tawakkal* is determined by a person's faith that believes in Allah and all his provisions of *qadla'* and *qadr*. *Tawakkal* is also associated with the maturity of one's soul and outlook on wealth.

This thesis research aims to determine the free will according to entrepreneurs graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo Semarang, to know the *tawakkal* according to entrepreneurs graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo Semarang and to determine the uniqueness of free will and *tawakkal* according to entrepreneurs graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo Semarang.

This study used qualitative research methods because it is based of observation, interviews and documentation. The primary data sources of this study makes the entrepreneurs graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo Semarang who pursue entrepreneurship / self-employment as a resource. The analysis of this research using descriptive analysis.

The results of this study indicate that Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo is to balance understanding of free will and *tawakkal* based on religion than those who are not religious education. From the results of this research note that the uniqueness of the concept of free will and *tawakkal* balance entrepreneurs graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo are graduates become entrepreneurs who have prophetic mental in entrepreneurship.

Namely who has a genuine harmony between mental functions and have the ability to face the common problems in entrepreneurship and and feel positively happiness and the ability of being able to balance between free will and *tawakkal* in daily life. In the perspective of theology patterns of thought like this in the category of *ahlussunnah wal Jama'ah*.

Key Word

*Free will, Tawakkal, entrepreneurs graduated from Faculty of Ushuluddin and Humanities of UIN Walisongo.*

# CHAPTER I

## INTRODUCTION

### A. BACKGROUND

Allah creates human and gives him intellect and conscience to determine what is the best for him. Human as *khalifatullah fil ardl* (leader in the world) given the task by Allah to keep peace in the world. So, Allah sent him the prophets and holy books to guide them to always be in a straight path. The intellect and conscience that always hold on holy books like *al-Qur'an* and *al-Hadits*, human can maintain the balance of life. About position of intellect, conscience, and holy *Qur'an*, Islamic Intellectual have discussed about life, especially about human actions.

In the study of theology, human actions are interpreted by two paradox sects. *First*, the sect that looks human action as human free-will. Free-will consists of two syllables, the “free” and “will”. The word “free”, which means freedom, comes from the word “free” and the word “will” means the will. This sect in Islamic thought was known as *Qadariyah*.<sup>1</sup> This sect assumes that the action of human beings created by themselves, the man who wills mean what they want, they can do. Otherwise, what they do not want, they could not do. *Two*, the

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<sup>1</sup>*Qadariyah* sect argues that humans have the authority to will. This sect was led by al-Ma'bad al-juhni Bisri and Ja'ad bin dirhams in the year 70 AH / 689 AD at the time of Caliph Abdul Malik bin Marwan of the Umayya dynasty (Nasir, Sahilun A., *Pemikiran Kalam (Teologi Islam) Sejarah, Ajaran, dan Perkembangannya*, Rajawali Pers PT Raja Grafindo Persada, Jakarta, ed. 1, 2010, page 139). The principle of this sect is based on the argument of God's justice. Everything that happens in human beings is based on its self (*af'al al-ibad min al-'ibad*). This concept gave to the concept of responsibility (accountability). The action is the responsibility of Muawiyah Muawiyah himself and God is not involved (Ridwan, *Paradigma Politik NU*, Pustaka Pelajar, Yogyakarta, 2004, page 93-94)

sect that look the human action is not created by man, but Allah SWT. This sect called *Jabariyah*.<sup>2</sup>

For this sect, human cannot do anything. Humans do not have the power to do anything. Humans simply controlled by Allah. Humans can only surrender and *Tawakkal*.<sup>3</sup> But behind the two sects, there is a third sect that is *Asy'ariyah (Ahlussunnah wal Jama'ah)* who is moderate that in human beings have free-will, but at the same time submit the results to Allah (*Tawakkal*).

In the Islam, not only taught that humans have a free-will, but also submit to Allah (*Tawakkal*). After people do effort (free-will) then he must followed with an attitude of *Tawakkal*.

Free-will is free from have an intention and free-will of everyone is various kinds. It is a part of the motivation which consists in self-concept, encouragement, goal, and desire.<sup>4</sup> While the *Tawakkal* is a form of resignation.

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<sup>2</sup>Jabariyah sect was born in Persia Khorasan with Jahm bin Shofwan figures. According to the *Jabbariyah*, humans do not have the authority to will. Humans have no effort and no *Kasab*. All human behavior has forced (majbur) involuntarily (Nasir, Sahilun A., *Pemikiran Kalam (Teologi Islam) Sejarah, Ajaran, dan Perkembangannya*, Cet. 1., Rajawali Press PT Raja Grafindo Persada, Jakarta, 2010, page 143). Therefore, what happened to the mankind is part of taqdir (predistination). Jabariah teach politically exploited by the Umayya regime to maintain power. Said Aqil Siradj had revealed that Muawiyah bin Abi Sufyan utilize Jabariyyah sect to legitimize political behavior and its position as a political leader. Muawiyah ever make remarks fatalistic: “*lau lam yarani rabbi ahl an li hadza al-amr ma tarakani wa iyyaka, wa lau karihallahu ma anhu fih laghayyarahu*”. It turned out to be very effective in reducing the political turmoil when it was where Muslims make sense of all events is qadha of God, “*khairihi wa syarrihi minallah*” (Ridwan, *Paradigma Politik NU*, Pustaka Pelajar, Yogyakarta, 2004, page 93).

<sup>3</sup>Etymologically, word *Tawakkal* can be found in many dictionaries with variations as follows: Dictionary Al-Munawwir, called *توكل على الله* (surrender to God). In Arabic Indonesian dictionary works Mahmud Yunus *اتكل - توكل على الله* (surrender, resignation to God). But all shows the same meanings, surrender to Allah. According to the terminology, as stated Hasyim Muhammad, there are various formulas for tawakkal; there are many opinions about tawakkal. Among others the view that sect is cutting ties with the heart but God. Sahl bin Abdullah depicts a tawakkal in the presence of God is like a dead man in front of people who bathe, to reverse it wherever they wants. According to him, twakkal is a break hearts tendency to other than Allah. (Hasyim Muhammad, *Dialog Antara Tasawuf dan Psikologi*, Yogyakarta: Pustaka Pelajar, 2002, page: 45).

<sup>4</sup> Interview with Dr. Muhyar Fanani, M.Ag, at Dekanat Fuhum Faculty, February 05, 2015

So, free-will should be controlled with resignation (*Tawakkal*) for a balance in life, and that is where the *Tawakkal* becomes an important to practice. Therefore, in every human being there is free-will and *Tawakkal*. Both must run balanced.

First time, free-will was proposed by the philosophers and discussed it since more than 2000 years ago. The philosophers discussed it because they always want to know the essence of everything, especially concerning human actions. But philosophers in this era discussing it cause moral responsibility. According to them, if someone is doing something according to his free-will, then he should responsible for their actions.

In the Qur'an, many verses explain about human freedom and responsibilities of human actions. It was around in *surah Fushshilat* (41): 46 :

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

“Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust [in the least] to His Servants”<sup>5</sup>.

In this *ayat*, described the good or bad entirely anchored in the human themself. If the human is not free and do not have accompany to select, certainly it is not resting on themself. As in al-Quran *surah As-Syuura* (42): 30,

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

“Whatever misfortune happens to you, is because on the things your hands have wrought, and for many [of them] He grants forgiveness”<sup>6</sup>

According to the philosophers, free-will is “a certain capacity of rational thought patterns to choose a type of action from various alternatives or options

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<sup>5</sup> The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance. PDF, King Fahd Holy Quran Printing Complex, 1987.

<sup>6</sup> The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance. PDF, King Fahd Holy Quran Printing Complex, 1987.

that exist” or “ability mindset to make a choice or choose one of many options”. In general, philosophers are divided into two groups, namely: (1) the philosophers who believe that human has free-will, but they also recognize there are times when human has no free-will, and (2) the group determinist: philosopher who does not believe in the existence of free-will because human beings are part of this universe.

The psychologist analyzes that the meaning of free-will is a set of internal ability to control individual action. In other words, the human hand (human reason) that serves to make rational choices. It can call that the world of psychology recognize about free-will. In psychology and medicines thought that there are some circumstances where the function of the ability of make a choices (free-will) may be hampered. These situations are called mental disorder. There are many types of mental disorder that makes sense working normally inhibited, so the ability to make decisions based on free-will was inhibited. Some mental disorder has been recognized in the world of the judiciary in many countries as a disease. For example: criminal sexual child abuse that had been diagnosed by psychologists has proven to have a mental disorder, and then the criminals will not be punished, but the treatment or therapy (treatment).

Islamic intellectual’s that support free-will have a great interest in the commands and prohibitions, promises and threats, obediently in Allah and His Messenger, and also told to do good and forbid bad action. However, the sect of *Mu’tazila* even gets lost in the problem of *Qadar*. They have a wrong belief that if they affirm the creative will of God is universal, power and creativity to everything that implies an insult that cannot be approved for justice and discretion. They made a mistake in their belief. According to Ibn Rushd, humans have the freedom to do and be able to also create actions. However, not all his will may be done.<sup>7</sup> In the study syed muzaffaruddin Nadvi in the book “Muslim thought and its source”, stating that there are at least five things that system Ibn

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<sup>7</sup> Yusuf Suyono, *bersama ibn rusyd menengahi filsafat dan ortodoksi*, walisongo press, semarang, 2008, page 24

Rushd in combining between religion and philosophy. One of them relating to human actions. He stated as follows: “man is neither the sole master of his actions nor a puppet in hands of Gods. Human actions are partly free and limited by Divine Decree. Man is free to will and act, but his actions are subject to the general supervision and control of the Deity”.<sup>8</sup>

*Tawakkal* is the concept of Islamic teaching about the heart activity that contain in Sufism, rather a search for God in the human heart.<sup>9</sup> The Seeker and Sufism known as Sufi or Salik.<sup>10</sup> Hazrat Inayat Khan in his book *The Heart of Sufism* said that there are three ways of seeking God in the human heart. *First*, recognize the divinity in every person and understand each person associated with us, in our thoughts, words and actions. The human personality was very affectionate, then the life of a heart, the more sensitive the heart. But the cause of sensitivity it is an element of love in our hearts and love is God. *Second*, by thinking about someone’s feeling who are not with him. People may feel the people who were present with him, but often ignore the feeling people are not with him. As well as someone who empathizes with the difficulties people who was with him at the time, but it is more valuable to sympathize with people who is far from him. *Third*, know the feeling of God's own feelings, to realize any stimulation of love that arise in one's heart as a direction from God, realize that love is a spark of divinity in one's heart, blowing spark until they could appear flame to light the way of a person's life. Such is the symbol of the Sufi movement, namely heart with wings signifies perfection. The heart is something grounded

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<sup>8</sup> Suyono, Yusuf, *bersama ibn rusyd menengahi filsafat dan ortodoksi*, (semarang: walisongo press: 2008), hlm. 25

<sup>9</sup> Hazrat Inayat Kan, *The Heart of Sufism*, translation,, Andi Haryadi, (Bandung: PT. Remaja Rosdakarya: 2002), page. 21

<sup>10</sup> Sufi is a term used to describe and perpetrators of Sufism. In many ways, the literature of Sufism mentioned that “Sufi” applies to all those who have purify his heart with the remembrance of Allah (recollection of God), the path back to God, and to the knowledge of the essentials (ma’rifat). Facer spiritual path is also referred to as salik, which etymologically means people are looking for. While in the terminology has the meaning that is generally the same as the Sufis. Salik term normally used specifically for the disciples (followers of *Tariqah*) who have the necessary qualifications for the spiritual path of the lower soul, through *maqamat* and early, towards the higher soul. (Muhammad Hashim, *Dialogue between Sufism and Psychology*, (Yogyakarta: Walisongo Press and Library Student: 2002), page.21-22)

and soars. The heart is the recipient of the spirit of the deity, they flew towards the sky; wings depict its rise. The crescent in the heart symbolizes responsiveness because it grows fuller by responding sun as progress. The light that people see on the crescent moon is the sun. As soon as they gets more light with a response that is attractive and it becomes more filled with sunlight. Stars in the heart depict the spark of divinity that is reflected in the human heart as love and which helps the crescent toward its fullness. In essence, the Sufi message it gives a message of love, harmony and beauty that awakens the spirit of brotherhood in the human heart and teach the fullness and consideration. So as to create and maintain harmony in life, they teach their service and benefit is the satisfaction of every soul.<sup>11</sup>

The message of Sufism above is there a heart relationship with daily activities that practice the teachings of Sufism. Someone who can understand Sufism well, he will never upset in their life because doing everything because Allah and for eternal afterlife. In Sufism, there is a doctrine of *Tawakkal* contained in *maqamat*<sup>12</sup> as formulated by the leaders of Sufism. The figure of Sufism has provided many ideas of *Tawakkal*. *Tawakkal* is one of the most important heart of worship and one of the many great characters.<sup>13</sup> As Ghazali said, *Tawakkal* means submission to almighty protector because everything is not out of knowledge and His power, while apart from God that cannot be harmful and can not get benefit. Imam Ghazali added in *Ihya 'Ulum al-Din*, *Tawakkal* actually is a place between religious and a station between the positions of those

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<sup>11</sup>Hazrat Inayat Khan, *the Heart of Sufism*, Translation. Andi Haryadi, Bandung, PT. Remaja Rosdakarya, 2002, page. 21-23.

<sup>12</sup> *Maqamat* is a spiritual path that must be passed Sufis in achieving the goal, ideally, through the process of purification of the soul against the tendency of the material to return to the path of God. (Muhammad Hashim, *Dialogue between Sufism and Psychology*, Yogyakarta: Walisongo Press and Library Student: 2002, page.6)

<sup>13</sup> Yusuf Qardawi, *Tawakkal*, Translation. Moh. Anwari, Jakarta, Pustaka al-Kautsar, 1996, page. 17

who believe. Even *Tawakkal* is a part of people level who closer to Allah (*al-muqarrabin*).<sup>14</sup>

Sahl Al-Tustari said *Tawakkal* provides knowledge about the three levels of spiritual virtues. The first level, *Tawakkal* is no contradiction between the convictions of a man to his Lord with *Tawakkal* accomplishments. Likewise, the underestimation of the job and positive activities and individually in order to find sustenance and knowledge. Sahal trying to characterize those who unite the purity of heart and belief in God with the daily grind of trying as people who fulfill the essence of sincerity even though he was in the middle of the bustle of the market or business transactions. Indeed, the essence of sincerity is the most important element among the elements of resignation. In the views of Sahal, their spiritual is better than stupid ascetics who only spent time in a monastery or mosque. The second level, *Tawakkal* is disconnected for various reasons, feel close to God and diminish everything besides him. The third level, *Tawakkal* is a mystic ascent to God, where in front of people there are many various world and diverse fields opened to him that it is free from feelings, consciousness, and suffering.<sup>15</sup>

The understanding about *Tawakkal* by al-Tustari give an explain about the important of *Tawakkal* (Hereafter), and effort or kasb (Hereafter). Allah says in the Qur'an in Surat al-Qasas (28): verse 77, which reads:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنَ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

It means: “But seek, with the [wealth] which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou

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<sup>14</sup> Imam Al-Ghazali, *Ihya Ulum al-Din*, Translation. juz IV, Surabaya: Salim Nabhan, tth, page. 238.

<sup>15</sup>An-Najar, Amir, *Psikoterapi Sufistik dalam Perspektif Psikologi Modern*, (Jakarta:Penerbit Hikmah:2004). (Translation from *At-Tashawuf An-Nafsi* penerbit Al-Hay'ah Al-Mishriyah Al-'Ammah li Al-Kitab, Kairo, 2002). page.78-80.

good, as Allah has been good to thee, and seek not [occasions for] mischief in the land: for Allah loves not those who do mischief.”<sup>16</sup>

The verses above, describe the importance of creating harmony between world and the hereafter by keeping probity and do good in the world as a preparation to afterlife. Everything that intend into God there is a reward at each step. While everything that intend only to the world, so it will only get one reward in the world and get lose. Like in the Qur'an Surah an-Nisa' (4): 134:

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

It means: “If any one desires a reward in this life, in Allah's [gift] is the reward [both] of this life and of the hereafter: for Allah is He that heareth and seeth [all things].”<sup>17</sup>

Creating a harmony between living in the world and hereafter is reflected in the pattern of Islamic life between worship and tried to sufficient the needs in world by intention purely for Allah.<sup>18</sup> Prophet Muhammad had been practicing all the teachings of Sufism, including *Tawakkal* (it far before this science discovered by Sufism) and all aspects of life in God's guidance directly. He has many privileges compared to prophets and messengers before him. He mastered many things in many aspects of life, including religion, politics, social, and economic (entrepreneurship) very well. In book, Muhammad SAW: the super leader super manager by Muhammad Shafi antonio, he describes the prophet saw reliability spectrum in eight areas, are self-development, business, family, propaganda, social and politics, education, the legal system, and military. Eight of the spectrum

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<sup>16</sup> The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance. PDF, King Fahd Holy Quran Printing Complex, 1987.

<sup>17</sup> The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance. PDF, King Fahd Holy Quran Printing Complex, 1987.

<sup>18</sup> Hamzah Ya'qub, *Etos Kerja Islami*, (Jakarta: Pedomon Ilmu Jaya: 2003). press IV, page. 63

that radiate from the center of religious spirituality which in this case inspired by Islam.<sup>19</sup>

Since childhood, he trained to live independently, become a shepherd, and then drove him as a master of trade in developed countries. He famously smart, honest and trustworthy in carrying out their responsibilities and better in society. In journey of life Muhammad saw, entrepreneurship (in trade) is one important aspect wherein about twenty-five years of adolescence and adulthood were spent in commercial activities which later created the title to him, *al-Amin*, who are very reliable.<sup>20</sup> A few years later, Allah led him straight into a leader in the Arabia that is fair and spread the religion of Allah, as a religion that *rahmatan lil'alamiin (ad-din al-Islam)*. By the provision abilities in economics (entrepreneurship) and social relationships well, morals and good character who always put everything on gods, Prophet Muhammad is able to spread the religion in the middle of Jahiliyyah era, that fight for the religion of Allah. He also did jihad that need a many treasures. From the history of the Prophet Muhammad, the prophet of the end times as well as the model of the entire human race, we understand that he has taught the importance of achieving harmony/balance between this world and the hereafter, between the dimension of free-will and *Tawakkal*.

By seeing an example or role models of Prophet Muhammad about economic terms that reach the society, researcher is trying to present an overview of Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo that sign as college graduates on faith based Islam that always taught the teachings of the Prophet Muhammad. The hope, every Muslims that pioneered by UIN Walisongo will continue the struggle of Prophet Muhammad to be an independent person and become respectable people in the association among peoples in this world.

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<sup>19</sup> Kelana, Muslim, *Muhammad saw is Great Entrepreneur*, (Bandung: Dinar Publishing: 2008). Press. I, page 4-5.

<sup>20</sup> Kelana, Muslim, *Muhammad saw is Great Entrepreneur*,( Bandung: Dinar Publishing: 2008). Press. I, page 5.

## **B. IDENTIFY OF PROBLEM**

The identify of problems in this research are:

1. Graduated of *Faculty of Ushuluddin and Humanities* UIN Walisongo during college was obtained many religious knowledge based on the Qur'an and Hadith should ideally be able to understand the meaning of *free-will* and *Tawakkal* are able to apply in real life.
2. Although Graduated of *Faculty of Ushuluddin and Humanities* UIN Walisongo taught more about the scientific studies of religion in class and the entrepreneurship courses is not a compulsory study for students, but in fact many alumni are now successfully become entrepreneurs.

## **C. RESEARCH QUESTION**

Based on the background of the above problems, the research quistion of this study focuses on the following issues:

1. How is the Free-Will According to Entrepreneurs Graduated from *Faculty of Ushuluddin and Humanities* UIN Walisongo?
2. How is the *Tawakkal* According to Entrepreneurs Graduated from *Faculty of Ushuluddin and Humanities* UIN Walisongo?
3. What is the uniqueness of Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo?

## **D. AIM OF RESEARCH**

The aim of this research are:

1. To know The Free-Will According to Entrepreneurs Graduated from *Faculty of Ushuluddin and Humanities* UIN Walisongo.
2. To know the *Tawakkal* According to Entrepreneurs Graduated from *Faculty of Ushuluddin and Humanities* UIN Walisongo.

3. To determine the uniqueness of Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo.

## **E. THE SIGNIFICANCE OF RESEARCH**

Researcher has many expectations for this research. It is expected to provide benefits, both theoretically and practically, there are:

1. The Theoretical Benefits

This research is expected to provide additional knowledge and enrich the understanding of the theories about Free-Will and *Tawakkal* According to Entrepreneurs Graduated from *Faculty of Ushuluddin and Humanities* UIN Walisongo. With this knowledge, it is also expected to improve all things associated with Free-Will and *Tawakkal* According to Entrepreneurs Graduated from *Faculty of Ushuluddin and Humanities* UIN Walisongo.

2. The Practical Benefits

The results of this research may provide deeper insight into the student to be able understanding about Free-Will and *Tawakkal* According to Entrepreneurs Graduated from *Faculty of Ushuluddin and Humanities* UIN Walisongo, truth and apply it in real life. And also, *free-will* in entrepreneurship motivation is essential for the improvement of Human Resources (HR). Thus, the knowledge and application of the concept of *free-will* and *Tawakkal* could be a treatment for young graduates (recently graduated or about to pass the final student) of *Faculty of Ushuluddin and Humanities* UIN Walisongo that has not worked, which still upset and do not have the views of the future. For indeed, an entrepreneur is one application of *free-will* and *Tawakkal* were taught by Prophet Muhammad SAW.

In addition, it is an opportunity to provide benefits to the Muslims and to balance the life of the world and the hereafter as the firman in the Surat *Qasas*

(28): verse 77. It is an expected the graduates of Islamic Theology Faculty in particular and society, generally can think about what steps can be taken to solve many problems that often occurs in the views of student and alumni about the future after study from *Faculty of Ushuluddin and Humanities* UIN Walisongo.

## **F. PRIOR RESEARCH**

The previous research shows that an attitude of *free-will* and *Tawakkal* requires learning and related to motivation closely, encouragement, energy, as well as faith, maturity and mental health of a person's soul.

Abdul Rozak Research of Islamic Theology Faculty IAIN Walisongo in 2008 under title “*Konsep Tawakkal Menurut Imam Al-Ghazali Dan Relevansinya Dengan Kesehatan Mental*”. The results of this study indicate that according to Imam al-Ghazali, *Tawakkal* is a give all back to Allah SWT, but in the sense remains to be tried. The concept of *Tawakkal* by Al-Ghazali demanding their sincerity in accepting what was accompanied under the maximum effort. *Tawakkal* according to Al-Ghazali contained five mental attitudes, namely: voluntary, additional appropriate pleading and trying, patiently, qona'ah, and not interested trickery world (ascetic). Based on the information, an indication that Al-Ghazali's concept about *Tawakkal* is when practiced will form into a person's mental health. On that basis, he said that the need for Islamic guidance and counseling to help individuals in order to apply the *Tawakkal*. So that it can build an individual mental health of jealousy, envy, greed, and other negative qualities. Islamic Guidance and counseling is very important to help people understand the role, function and importance of *Tawakkal* in maintaining one's mental health.

Sigit Wahyono Research, student of IAIN Walisongo in 2010 under the title “*Inovasi Hidden Curriculum Pada Pesantren Berbasis Entrepreneurship (Studi Kasus di Pondok Pesantren Al-Isti'anah Plangitan Pati)*”. The results showed that the curriculum at the school have been updated on the basis of entrepreneurship that has been able to grow the ethos of entrepreneurship among

students camp. This is certainly advancement, because schools associated with the traditional educational curriculum that cannot answer the challenges of modernization. By the basic-entrepreneurship curriculum than the students are taught how doing entrepreneurship so well, so their future is capable in the midst of society.

Isnry Choiriyati, students of Syariah Faculty of IAIN Walisongo in 2011 by the title “*Pengaruh Motivasi dan Etos Kerja Islam Terhadap Kinerja Karyawan (Studi Kasus Pada Karyawan KJKS BMT Fastabiq Di Pati)*”. The results showed that there is an effect of motivation and work ethic of Islam on employee performance. The Muslims employee have the inner urge to move forward and then realized by working spirit, diligent and honest. Thus, the work performance will increase and the company will develop more advanced.

From the researches presented before, looks that nothing has specifically studied about Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo, for that case, researcher assessed an important to conduct research about the theme.

## **G. METHODOLOGY OF THE RESEARCH**

### **1. Types of Research**

This research includes qualitative research that using for answering the question of what, why or how which used by examining observations, interviews, and documents. Qualitative methodologies used include data sources, methods of data collection and data analysis methods. Researcher uses field research that the data is completely derived from the research.

### **2. The Source of Datas**

Information and data on this study were obtained from two sources:

- a. The primary data of the qualitative data collected by instruments such as observation and in-depth interviews and questionnaire. This type of data as the primary sources of the underlying results of this study, Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities UIN Walisongo.
  - b. Secondary data, such as the source of bibliographic data and documentation, ie data derived from the materials library in many books, encyclopedias, articles of scientific papers published in media such as magazines and newspapers, as well as scientific journals and reports, the research and data was published by government agencies. This library of data sources to be used as a starting point in understanding and analyzing political participation. Frame used was deductive, from theory to fact or social reality
3. Technique of collecting datas

Data collection techniques in this research will include observations, interviews and documentation.

- a. An observations carried out to obtain direct access to the object under study. Observation by directly observing the place of business of graduated from faculty of *Ushuluddin* and Humanities who pursue entrepreneurship. Observation is intended to obtain preliminary information about the conditions on the ground
- b. In-depth interviews informant.<sup>21</sup> That is entrepreneur Graduated from Faculty of *Ushuluddin* and Humanities UIN Walisongo in accordance with the main criteria as an object of study in order to obtain information about the depth of knowledge and insight and understanding of *free-will* and *Tawakkal*. This interview was conducted in a focused and intensive.

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<sup>21</sup> In the socio-cultural research, in identifying sources, Mudjahirin Thohir prefer to use the language of “informants”, not a “respondent”, see Thohir, Mudjahirin, *Metodologi Penelitian Sosial Budaya Berdasarkan Pendekatan Kualitatif*, Fasindo Press, FIB Undip, Semarang , 2013, page 106.

Although the interview techniques such as “snowballs” but the subject matter still refer to the guidelines that have been designed.

- c. Documentation used to enrich the process of background information or discussion about *free-will* and *Tawakkal*. Before conducting the study, the researcher collects documents such as books, journals and scientific articles related to the study theoretical guide firstly. As qualitative research in general, the position of researcher as people who are learning about the phenomenon being studied. Thus, researcher will have a certain amount of information that can be used as an entry point in this research. Documents that developed before and during ongoing research is important to be able to disclose information that could not be obtained by the Medias and in-depth interviews.

#### 4. Data Analysis Method

The data analysis will be carried out with a description of the analysis, the researcher will present the data or the results of technical research through the conclusion the data above by creating categories and schemes that make the reader understand well. While the conclusions, contain the answers to suit the purpose of research in the introduction. There must be a common thread between the formulation of the problem, research objectives and conclusions.

## H. WRITING SYSTEMATIC

Writing systematic of this study is below:

*Chapter I*, this chapter is a group of foreword of the research; consist of background of the problem, identify of problems, research question, aim of this research, significance of research, prior research, methodology of the research, and writing systematic. Moreover, This chapter is also the accountability of academic that will leads to the next chapters and substantially need to be informed of the subject matter to be studied and the research methodology that are used, methods of analysis are being used and the reason why the method specific

analysis is applied to the object of research then be implemented in the next chapters, especially the chapter on third and fourth.

*Chapter II*, This chapter is about theoretical framework which contain the concept of *Free-will*, *Tawakkal*, and *Entrepreneurship*. This chapter is information about the theoretical basis for research objects such as found in the title of the thesis. Grounding of this theory is delivered generally, and the details will be presented in the next chapter related to the processing and analysis of data.

*Chapter III* is discussing about the Free-Will and *Tawakkal* According to Graduated from Faculty of *Ushuluddin* and Humanities UIN Walisongo consisting of History of the Faculty, the gait according to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities UIN Walisongo, and Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo. This chapter is about research datas that complete of a specific object that focus of next chapter.

*Chapter IV*, this chapter is talking about the Analysis of Uniqueness of Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo that contain: the Analysis of Informant Identity, the Analysis of the Free-Will According to Graduated from Faculty of *Ushuluddin* and Humanities UIN Walisongo, the Analysis of the *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo, and the Analysis of uniqueness of Free-Will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo. This chapter is discussion of the data that has been explored in the previous chapter, the third chapter, whether the data is in accordance with the theoretical basis that exists or not. If appropriate, it should be stated the factors that support that direction, as well as its reverse. From this discussion then followed by a conclusion that describe in the next chapter, the fifth chapter.

*Chapter V* is the last chapter that consists of conclusion and suggestion. This is the final of the writing process on the results of research that is grounded in previous chapters then followed by suggestions and criticism that are relevant to object of research. And than, there are bibliography and curriculum vitae / biography of researchers.

## CHAPTER II

### THE CONCEPT OF FREE-WILL, TAWAKKAL AND ENTREPRENEURSHIP IN ISLAM

#### A. The Concept of Free-Will

##### 1. The Definition of Free-Will

Free-will consists of two syllables, the “free” and “will”. The word “free”, which means freedom and from the word “will” which means the desire. The term Free-will first put forward by the philosophy circles. Discussions about free-will has been started since more than 2000 years ago. The origin of the concept of free-will is discussed by philosophers because they always want to know the essence of everything, especially concerning human actions. But the world of philosophers currently discussing free-will because it is associated with moral responsibility. According to them, if someone is doing something according to his free-will, then he should be responsible for his actions.<sup>22</sup>

According to the philosophers, free-will is “a certain capacity of rational thought patterns to choose a type of action from various alternatives or options that exist” or “ability mindset to make a choice or choose one of many options”. In general, philosophers are divided into two groups, namely: (1) philosophers who believe that human has free-will, but they also recognize there are times when a human has no free-will, and (2) the determinist group: philosopher who does not believe in the existence of free-will as human beings are part of this universe.

The psychologist analyzes the meaning of free-will as a set of internal ability to control individual behavior. In other words, the human hand (human reason) that serves to make rational choices. It can be said that the world of psychology recognize their free-will. Think the world of psychology and medicine, there are some circumstances where the function of the ability to make choices (free-will) be hindered. These situations are

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<sup>22</sup> The Word of free means freedom has several meanings: (a) be separated at all (not forbidden, distracted, and so on, so it may move, talk, act and forth freely). For example each member to give his opinion; (b) be separated from (liabilities, demands, fears and so on) are not subject to (taxes, penalties, etc.) are not bound or limited eg. feelings of fear and worry from the obligation to pay compensation; (c) independent (not ordered or strongly influenced by other countries). Read W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, 2003, p. 114.

called mental disorder. There are many types of mental disorder that makes sense working normally inhibited so the ability to make decisions based on free-will was inhibited. Some mental disorder has been recognized in the world of the judiciary in many countries as a disease. For example: criminal sexual child abuse that had been diagnosed by psychologists has proven to have a mental disorder, and then the criminals will not be punished, but the treatment or therapy (treatment).

In general, the word “free” meant no coercion. There is an assortment of coercion and freedom. Physical freedom is the absence of physical coercion, such as a prisoner of war made it out of the hostages an opponent so that he becomes physically free. Moral freedom is the absence of moral coercion or liability. Psychological freedom is the absence of psychological coercion.<sup>23</sup> In terms of day-to-day use is freedom means the physical freedom, namely the freedom to move from one place to another. He may mean psychological freedom, which is an open expression of the spontaneous nature of human nature. But it may also mean civil liberties, the right to act within the framework of state regulations. In everyday speech always contains the words about freedom, freedom of the press, freedom of speech, freedom of the academy. Most of these words are blurred in the thinking laymen.

For the philosopher, freedom does not mean freedom of political, economic, or physical, but it does mean: the ability to choose independence. Every day we make decisions, whether it’s ordering a meal in a restaurant, wear clothes and saw a TV program you want, or decisions that have consequences far greater, such as: employment, the decision to marry, the decision to participate in the battle. In each of these options, it appears that we do with free choice.

Freedom is a sign of the dignity of man as a creature that is not only natural and bound to the forces of nature but because his mind was overcome natural limitations. Freedom is also interpreted in the form of expressions such as “*I am free because I live up to what I want*” or “*I am free because it can choose what I want to do*”.

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<sup>23</sup> A psychological coercion in the form of tendencies (or impulsive-impulsivity) that forcing someone to perform certain acts or otherwise make it impossible to perform certain activities. Psychological freedom also called as the freedom to choose, because the freedom that allows subjects choose between a variety of possible actions. People call as well as the quality of the will, to do or not do (the freedom to do), or do each time the freedom of the human will be discussed, psychological freedom that what is meant. Louis Leahy, S.J., *Manusia Sebuah Misteri*, PT. Gramedia Pustaka Utama, Jakarta, 1984, p. 152

In connection with this freedom of thought arise many to classify this freedom. This classification is not free and is always concerned with the understanding that there is freedom of human. There are several classifications given by experts.

Louis Leahy distinguish freedom into two vertical and horizontal freedom. Freedom is goal itself being discussed. The purpose is happiness.<sup>24</sup> The decision does not concern facilities, but the goal. As if determined by other elements of the consideration of the interests, selfish, sexual stimulation, financial benefits, good social situation, and so forth.

K. Bertens looked at in terms of freedom from the subject so as to provide the sense of freedom is related to the subject of that freedom. He divided it into two, namely political social and individual freedoms. Social and political freedom of the individual is a nation or people. Being the subject of individual freedom is a human individual.<sup>25</sup>

Nico Dister in the book "*Filsafat Kebebasan*" states that freedom meant something more sublime and special for humans. Infrahuman creature has no special meaning, which have special meanings are being suprahuman. The terms meant is, 1) Freedom as the perfection of existence, 2) freedom as to the nature of the will, 3) Freedom as the socio-political sense.

The principle of individual freedom indeed is essential in realizing human rights sociologically. Franz Magnis Suseno, in the book "*Etika Politik*" he said that freedom is the right of every person and group to take care of themselves free from coercion. Not that everyone is entitled to live solely by his own volition.<sup>26</sup> In the eyes of Islam, Morteza Motahhari, explained that an individual's personal freedom must always be respected and protected, while not colliding with other freedoms.<sup>27</sup> Al-Juba'i explained that the humans who created his deeds, good and bad people to do, obedient and disobedient to God for his own will and accord. And power (*al-istita'ah*) to realize the will had been found in human beings prior to their deeds. The same opinion is given also by 'Abd al-Jabbar. Human activity is not created by God in human beings, but the man himself is

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<sup>24</sup> Leahy, Louis, S.J., *Manusia Sebuah Misteri*, Pt. Gramedia Pustaka Utama, Jakarta, 1984, p. 173-174

<sup>25</sup> Bertens, K, *Prespektif Etika*, Jogjakarta: Kanisius, 2000, p. 48

<sup>26</sup> Franz Magnis-Suseno, *Etika Politik, Prinsip-prinsip Moral Dasar Kenegaraan Modern*, PT Gramedia Pustaka Utama, Jakarta, 1994, p. 117

<sup>27</sup> Murtadha Muthahhari, *Kebebasan Berfikir dan Berpendapat dalam Islam*, Mizan, Bandung, 1990, p. 21

consummate the act. Deeds is what is produced by the power that is new. Man is a being who can choose.<sup>28</sup>

Meanwhile, Machasin explains that human freedom is the freedom that is limited provisions on him as a creature of God.<sup>29</sup> So freedom is a new perspective opens before man by science, had been opened to their new secrets behind the perspective that stimulate the interest of people to uncover.<sup>30</sup>

Islamic brainware supporters of free-will include great interest to the commands and prohibitions, promises and threats, obediently in Allah and His Messenger, and told to do good and forbid behave badly. However, the group Mu'tazila even get lost in the problem *al-Qadr*. They wrongly believe that if they affirm the creative will of God is universal, all his power and creativity to everything that implies an insult that can not be approved for justice and discretion. They had made a mistake in conviction

## 2. The Normative Basis of *Free-will*

*Al-Qur'an* emphasizes the supremacy and majesty of God. On the other hand, among all creatures, humans have been given the greatest potential and believed to bear the mandate with all other creatures. In addition to a biological human beings equal to other living beings, is also a creature that has its own characteristics that are different from all other creatures of the world. Man is not merely subject to the nature and passively accept the situation, but he was always consciously and actively make himself something. The process of human development is partly determined by her own will, unlike other creatures who are entirely dependent on nature.

Humans are said as free contains two meanings, that he was able to self-determination, and it is not limited by other people or communities in the possibility to define themselves. The first freedom is positive: as an ability in humans. The second negative freedom: as the absence of restrictions.<sup>31</sup> The two terms of the freedom it needs to be distinguished, but inseparable: both are one human freedom. Freedom of the human subject has an important position in Islam and that Islam has its own views on humans.

*Al-Qur'an* and *As-Sunnah* always ask that human to fill his life to sustain his life by working to utilize what God has created on this earth. Humans as a vicegerent of Allah on earth must use its freedom to do it as a representative of the Lord for the prosperity of

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<sup>28</sup> Harun Nasution, *Teologi Islam: Aliran-aliran, Sejarah Analisa dan Perbandingan*. UI Press, Jakarta, 2002, p. 103

<sup>29</sup> Machasin, *Menyelami Kebebasan Manusia*, Pustaka Pelajar, Yogyakarta, 1996, p. 99

<sup>30</sup> Machasin, *Menyelami Kebebasan Manusia*, Pustaka Pelajar, Yogyakarta, 1996, p. 121

<sup>31</sup> Yustina Rostiawati, *Etika Sosial*, PT Gramedia Pustaka Utama, Jakarta, 1993, p. 18 19

the earth and of improving himself by realizing its commandments and prohibitions. While the position of man as God's servant must not have a fatalistic and static attitude but in warfare to God must remain always with care and improving the quality of life in the world and should not be hated. Position as the caliph and the servants of God are not two conflicting things but is a unity that can not be separated. Humans can have great ability and strength. But humans also have weaknesses and shortcomings that can not be overcome, and has the limitation that it can not be exceeded.

In *Al-Qur'an* there are many verses that explain the human freedom, there is in Fussilat (41): 46,

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَالَمِينَ

which means: "Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust [in the least] to His Servants".<sup>32</sup>

In this verse described the righteous deeds or bad entirely anchored in the human himself. If the man is not independent and not free to select certainly not be resting on him for his good deed. As QS. As-Syuura (42): 30,

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

which means: "Whatever misfortune happens to you, is because on the things your hands have wrought, and for many [of them] He grants forgiveness".<sup>33</sup>

So the disrepair and disasters suffered by someone that just as the trace or the impression of the result of his own actions, and that's what the result and *natijah* of his choice from a free and independent thinking. Two verses above shows that human beings are given freedom over what they do, so that one day will be held accountable, those who carry out good will be rewarded with a reward, preferably doing something bad will get the punishment.

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<sup>32</sup> QS. Fussilat (41) : 46, The Holy Quran (Koran) The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987. From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>33</sup> QS. As-Syuura (42): 30, The Holy Quran (Koran) The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987. From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

Moreover, human beings are the noblest of all God's creation.<sup>34</sup> Moreover, human beings are the noblest of all God's creation. The entire universe was created for him and subject to the objectives. That man's goal is to study the universe, the laws of the composition of his own mind and the historical process, and then use this knowledge for the good, and that the activity which has the purpose of worship or devotion to God is the purpose of man's creation, even the purpose of the creation of all beings.

### 3. Free-will in Islamic Theology

The habits of the *shahabat* during or after the death of the Prophet, he is always referring to *Al-Qur'an* and *As-Sunnah*. Not just because of a habit but it is commanded in Islam. In about the year 100H late for the Islamic conquests increasingly widespread, including up to the area around Greece so many ideas Philosophy Greek translated into Arabic and Muslim clerics tried to refer to *Al-Qur'an* and *As-Sunnah* if it finds some terms or ideas arising from the Greek philosophers. One discussions of Greek philosopher that arise that time is 'what man is forced to do or entirely free to do?' Discussions are now categorized in the discussion of free-will is known as *al-Qadla wa al-Qadar*.

Ulama' are very challenged to answer questions from the Greek philosophers. Ulama' who first responded is Hasan Al-Basri (*Mu'tazila* group). He argued that: "by relating that Allah is the Infinite Justice and never reviling his servants, then all human actions will be judged in the Hereafter". If the human deeds brought to account by God, then the act is the result of human choice. Moreover, Hasan Al-Basri also said that humans are the ones who create the deed. But opinion among the scholars Hasan Al-Basri was opposed by clerics Ja'ad bin dasham (*Jabariyyah* group). According to him, the view Hasan Al-Basri was wrong and misguided, for attributing the creation of deed in humans, it means associating partners with Allah as the sole creator. Moreover, this idea also violates many verses in *Al-Qur'an* and *Al-Hadits* which states that God decides everything, God created the human actions, which determines the sustenance and God is decide death and life. Also that nothing happens in this world without the knowledge and will of God. *Mu'tazila* group believes that is man who creates human deeds and judged by his deeds. While *Jabariyyah* group believes that God created the whole human activity, and humans were forced to perform actions without being able to choose

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<sup>34</sup>Fazlur Rahman, editing : Taufik Adnan Amal, *Metode dan Alternatif Neomodernisme Islam*, Mizan, Bandung, 1987, p. 90

(supposing: like a feather in the wind anywhere). Both groups are arguing and making each other infidels, up comes the third group, *Ahlussunnah wal Jama'ah*. Basically, *Ahlussunnah wal Jama'ah* try to compromise and *Jabariyyah muktazillah* view, concluding that humans have *kasb* effort (capacity to choose, in the form of intention acts and initiation of the act), but in the end, it is Allah who determines whether they will deed will happen or not. According *Ahlussunnah wal Jama'ah*, is the creator of human actions, and man will be held accountable limited to endeavor *kasb* its course.

Basically, these three groups rested his opinion on the arguments of *al-Qur'an* and *as-Sunnah* just that they produce different conclusions. It is unfortunate that this debate with the Muslims instead become unproductive and distracted from the affairs of the more important and useful for the advancement of the Muslims.

Talking about free-will and *qodho* 'we must examine the theology or theology of Islam. The word "Islamic theology" comes from Theos which means God and logos meaning science. So knowledge about God or his Islamic faith. If Islamic Theology patterned coloring Aqeedah religion with the ratio (a mind), even more inclined to reconstruct it on the foundation of the mind. Theology Islam clerics considers that the "science" means is comprehensive (attempt to understand the mind), therefore the knowledge of God will be found by a reasonable investigation, although it did not abandon religious texts. While the objectives is to strengthen religious beliefs with the way the mind in addition to the stability of the hearts of those who believe in him, and defending that trust by using a variety of doubts that may still seem attached or accidentally attached opponents that belief.

Given this objective, the theology of Islam can be called "the mother of the religious sciences." In other words, the goal is to elevate the trust of Islamic Theology someone from valley to peak *taqlid* confidence.

In Islamic theology, there are various streams, where everyone has the views and opinions of different related freedom of action for humans. However, from some of the disagreements that exist are all based on the argument that is acceptable, rational but also not leaving religious texts.

a. *Qadariyah*

Any discussion of liberty (free-will) in Islamic theology can never be separated from the familiar *Qadariyah*. Even *Mu'tazilah* deep understanding and theological system view that humans have the power (*Qudrah*) or the so-

called power to do any practice that is done in full.<sup>35</sup> So that they are sometimes associated with *Qadariyah*. Furthermore we can observe the various arguments and statements issued by sensible thinkers *Mu'tazilah* in maintaining the faith and understanding continues to provide larger portions to sense that can not be said to rely on reason.

Al Jubba'i (a figure of *Qadariyah*) states that humans who created and has full authority over every deeds. Good deeds in the form of pious charity and of the sinners. And the power to realize every action has existed in man before the act was realized.<sup>36</sup>

The act is everything acts committed by their power through careful consideration and implemented by human beings on the basis of choice or free-will, in other words is not created by God according to their views. From the above discussion it was clear that the will to accomplish a deed is the human will and upon selection of fully human. Furthermore, it can be said that for the realization of an act committed by a human being should be constituted by the power and the desire and choice to realize such acts and in this case all depends on humans.

But more than that in this regard Abdul jabbar, as quoted by Harun Nasution in his work in the field of theology, that is, in a book entitled *Teologi Islam Aliran-Aliran Sejarah Analisa Perbandingan* explains that God created the power in man and the power on man is depend on all his actions and is not a meant here that God made the deeds that have been created by humans.<sup>37</sup> Generally *Mu'tazilah* believes that to realize actions only depend on one power.

In other words, the problem of freedom of will by *Mu'tazilah's* stream is closely related to the principles of justice (God) that they develop. *Mu'tazilah* principled justice of God says that God is just and could not do wrong by forcing the will to His servant then requires his servant to bear the consequences of his actions. Thus, humans have the freedom to perform actions without the slightest coercion of God. With that freedom, human may be responsible for his actions. It would be unfair if God gives a reward or

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<sup>35</sup> Harun Nasution, *Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan*, p:103

<sup>36</sup> Harun Nasution, *Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan*, p:103

<sup>37</sup> Harun Nasution, *Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan*, p:10

punishment to His servant without accompaniment by giving freedom first. They believe that God's justice is lost if a person is required to be accountable for actions that he did not do, or if he be judged on deeds he does not want.

For sensible group as above it can be concluded that power is man who embodies the act and free from interference with (intervention) of God. Furthermore it can be said that the power of God does not have a role in the manifestation of man's deeds, actions undertaken by every human being manifest only because the power created by God in man.

To support the understanding over the *Qadariyah* and also includes sensible *Mu'tazilah* free-will apply for various reasons based on reason (ratio) than that of the Qadary also put forward arguments that form the verses of *Al-Qur'anto* the argument , Among postulates that support this familiar argument is *Al-Qur'an surah Ar-Ra'd* (13): 11 which means as follows:

“For each [such person] there are [angels] in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when [once] Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect”<sup>38</sup>

In addition the group also indicate other proposition in the form of Qur'anic verses that contained in the *Al-Kahf* (18): 29 is:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

It Means “...Let him who will believe, and let him who will, reject (it)...”<sup>39</sup>

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<sup>38</sup> QS. *Ar-Ra'd* (13): 11, The Holy Quran (Koran) The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987. From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>39</sup> QS. *Al-Kahf* (18):29, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

From some of the verse, *Qadariyah* see verses offer legitimacy or the freedom for people to believe in faith or no faith.<sup>40</sup> Clearly, according to this understanding human action is an act that is based on the will of man, in other words it is an act of man himself, whether it acts in the form of righteous deeds and of the immoral.<sup>41</sup>

b. *Jabbariyah*

According to Harun Nasution *Jabbariyah*<sup>42</sup> is the idea that states that all human actions have predestined by *Qadha* and *Qadar* of Allah. The point is that every human deed is done not by the will of man, but were created by God and by His will, here people do not have the freedom to do, because it does not have the ability. There were termed that *Jabbariyah* is the human stream into puppets and God as the mastermind.<sup>43</sup>

Jahm bin Shofwan, as one of the leaders of stream *Jabbariyah* believes that man is unable to do anything. He has no power, have no will of their own, and have no choice.<sup>44</sup> Thus the doctrine developed *Jabbariyah* Jahm bin Shofwan so extreme, human beings are weak, helpless, tied to the power and will of God, did not have the will and free-will as being owned by the understanding *Qadariyah*. All actions and human actions should not be

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<sup>40</sup>Meanwhile, in the view of the *Ahlussunnah* this verse is not in the sense of providing freedom (order) people to faith, or vice versa, but in a statement that verses provides threat or *tahdid*. See Sirajuddin Abbas, *I'tiqad Ahlussunnah Waljama'ah*, Jakarta: Pustaka tarbiyah, 1985, p:239

<sup>41</sup> *Teologi islam*, p.107

<sup>42</sup> *Jabbariyah* language is derived from the word *jabara* which implies force. In dictionary *Munjid*, *Jabbariyah* explained that the name comes from the word *Jabara* that means forcing and require it to do something. One of natures of Allah is *al-Jabbar*, which means God is the Force. While the term *Jabbariyah* is rejecting the actions of human beings and the rest all deeds to God. In other words, is the man doing the act the state was forced, Rosihan Anwar, *Ilmu Kalam*, Bandung: Puskata Setia, 2006, p. 63

Abu Zahra said that the concept emerged since the days of friends and Bani Umayyah. When it was the scholars talking about the problem *Qadar* and human power when dealing with the absolute power of God. Team, *Enseklopedi Islam*, "*Jabbariyah*" (Jakarta New Endeavor Van Hoeve, 1997), molds to-4, p. 239. Another opinion says that the concept is thought to have emerged since before Islam came to the Arabs. Arab national life covered by the Sahara desert has a major impact on their way of life. In the midst of the earth illuminated the sun with very little water and hot air it can not provide an opportunity for the growth of trees and fertile plants, but grow only grass is dry and some trees strong to face the heat of summer and the dryness of the air, Rosihan, *Ilmu Kalam*, p. 64

<sup>43</sup> Harun Nasution, *Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan*, p: 5

<sup>44</sup> Rosihan Anwar, *Ilmu Kalam*, Bandung: Puskata Setia, 2006, p. 67-68

separated from the scenario and the will of God. All the consequences, good and bad are accepted by the people in his life journey is a provision of God.

But keep known that not all followers of the extreme *Jabbariyah*. *Jabbariyah* moderate view that God created human actions, whether positive or negative, but humans have a part in it. Power created in human beings have to realize the effect of his actions. Humans are also not forced, not like a puppet controlled by the puppeteer and not reducible to the creator of the act, but man created God obtain deeds. People who are sensible like Husain ibn Muhammad an-Najjar says that God created all human actions, but humans taking part or role in implementing acts, and the Lord can not be seen in the hereafter. While *adh-Dhirar* (*Jabbariyah* other moderate figures) contention that God can only be seen with a sixth sense and act can be brought about by the two parties.<sup>45</sup>

c. *Asy'ariyah*

An understanding of the different human freedom followed by *Asy'ariyah*. This group is in the middle between *Jabbariyah* understand and *Qadariyah*. According to the understanding *Asy'ariyah* all acts and deeds done by humans everything is predestined and has been outlined before the man was doing or realize his actions since even the unborn human being or in other words already set on *azali*. And also it is understood that according to *Ahlussunnah* human ideology will not be able to do myself if God did not want it.<sup>46</sup>

Further explained that in the *Asy'ariyah* ideology of a man with all his weaknesses many rely on God, to describe the relationship between man and God in bringing an action, *Asy'ary* use term *kasb* (Acquisition) explained that in bringing an action (movement) there two elements that play a role that the first mover who embodies motion, and the second moving bodies. Activator that that creates the actual motion is God, and that move is human. In other

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<sup>45</sup> Abudin Nata, *Ilmu Kalam, Filsafat dan Tasawuf*, Jakarta: Raja Grafindo Persada, 1998, p. 41-42

<sup>46</sup> Abbas, Sirajuddin, *I'tiqad Ahlussunnah Waljama'ah*, Pustaka Tarbiyah, Jakarta, 1985, p. 236

words it can be said that it is God who creates motion while moving is human, because moving it requires *Jism* (shape).

For example, in the position of people moving back and forth involving the desire / the power of the people and the will of God (not forced), while someone who felt a shiver from the cold is not based on the desire (disability). So clearly the difference between action (motion) containing business and which are not cultivated.<sup>47</sup>

Further in this regard, there is no one considers that ideology of *Asy'ariyah* and *Jabbariyah* classified in the class who believe that God's power is absolute or humans depend on God in all deeds. But basically there are also misconceptions between the two classes. This can be seen from the views expressed by Sirajuddin Abbas (figure of *Asy'ariyah*) in his book namely *I'tiqad Ahlussunnah Wal jama'ah* stated that the *Jabbariyah* too effusive in addressing this, according *Jabbariyah* have interpreted this extremely exaggerated in which each human actions will not leave any traces even if the act was a sin (according *syar'iy*) but still it does not matter because they *I'tiqad* that essentially are doing is God, not humans, they deny the *kasb* or endeavor. Most examples to distinguish whether or not humans have *kasb* illustrated that the difference between the movements of people who fall in, with people who deliberately jump from a height, one of which is not accompanied by *kasb* while the other occurs in the presence of human effort or *kasb*.<sup>48</sup>

- d. Ideology reflection of *Qadariyah* and *Jabbariyah* about the obligation to work

In *Jabbariyah* ideology, with regard to his actions, man is described like cotton floating in the air that do not have the slightest power to determine the movement defined and driven by wind currents. Being sensible

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<sup>47</sup> Harun Nasution, *Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan*, p. 108-

<sup>48</sup> More details, see Sirajuddin Abbas, *I'tiqad Ahlussunnah Waljama'ah*, Jakarta: Pustaka tarbiyah, 1985

*Qadariyah* will answer, that human actions are determined and carried out by humans, not God. In *Qadariyah* ideology, with regard to his actions, described as a man full power to determine and work deeds.

In further developments, ideology of *Jabbariyah* also known as traditional and conservative ideology of Islam and ideology of *Qadariyah* also known as rational and liberal ideology of Islam. Both ideology that Islamic theology grounded themselves on postulates *naqli* (religion)—the appropriate understanding of each *nash* religion (*Al-Qur'an* and the hadiths of the Prophet Muhammad)—and *aqli* (argument mind). In the lands of the Muslims, such as in Indonesia, the dominant is ideology *Jabbariyah*. Muslims sensible *Qadariyah* is among a limited or only a few of them.

Both ideology it can be observed on an event that happened and relates to human actions, for example, the success achieved by someone at work or entrepreneurship. For sensible *Jabbariyah* usually casually say that success has been the will and acts of God. Moderate, sensible *Qadariyah* inclined to find out where the man's part in that success.

Both ideology the theology of Islam is to bring their individual effects. In *Jabbariyah* ideology the spirit of doing competition is very little, because all the events deemed to have been done by the will and God. Meanwhile, at *Qadariyah* ideology, the spirit of competition is very big, because all the events related to the role of (the act), people must be accounted for by humans.

Thus, in the ideology of *Qadariyah*, besides human beings is expressed as an independent, also is a creature who should be responsible for his actions. Thus man's position is not in ideology *Jabbariyah*. As a result of differences in the attitude and position of the science and economics more surely growing in ideology *Qadariyah* than *Jabbariyah*.

By observing simply about the activities we do every day begins with a majority of all of our own choice. In reality, human beings have free-will, but not all of our actions are the result of our choice. There are two types of human activity, that is:

First, the act which is the free-will of man (ranging from intentions, plans, selection until the final act). This act is our choice and God will hold me responsible towards such actions (Allah be reckoning of human actions). In QS. *Al-Ghashiyah* (88): 25-26: Mean, “For to Us will be their return (25); Then it will be for Us to call them to account(26)”.<sup>49</sup> For example: We choose to keep using veil despite living in the West or the food we choose what we eat, whether we choose food that is halal or haram.

Second, acts beyond human control that happens to us (*Qodho*). God will not ask for accountability for human (God not reckoning human actions) against what has been decided by Allah. Humans do not have a choice in this act. For example: Although doctors already give an approximate date of birth for pregnant women, but pregnant women will not know when exactly he will be doing labor; then sample again, we do not accidentally knocked over glassware in the supermarket and have to pay compensation. Many of us feel that we are victims of something. It turned out that sometimes it is the actual deeds of our choice, but we do not admit it and trying to find a scapegoat. For example, do not pray for reasons no time and cannot find water, although still he could try, so in fact here he has chosen not to pray or will not veiled, because they live in the West and the fear of being ‘strange’, then here he has chosen not to wear veil because it is not ready with the consequences.

How does relation free-will with destiny (*qodlo*’ Allah)? Anything that God has decided for us, for example when we are born, when we die, sustenance given by God, and our soul mate. Humans will never be able to change what has been ordained by God to us. Our attitude toward *qodlo*’ of God is to accept, for good or bad decision of God is beyond our responsibility. If we do not accept it gladly, we ourselves are going to lossy because this is one of the demands for people who has Islam faith (trust in God and accept the decision of Allah). If it is bad in our view, the attitude we have to do is be patient and look at it positively.

A Muslim attitudes after discussion Understanding Free-will and *qodlo*’ Allah;  
(a) It should observe and recognize our deeds that we can choose our actions and always relate to God’s laws. This is due to Allah will be the reckoning all actions that we can

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<sup>49</sup> QS. AL-Ghashiyah (88): 25-26, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

select and try; (b) Trying to be more proactive and plan carefully the actions which we will do. This needs to be done so that we do not do immoral or error on the side of God; (c) The actions are no options for us and did not come from us, it has been established by God (*Qodlo* ' Allah). Humans will not be held responsible regarding this action. We must accept *Qodlo* ' God with sincerity, even though it is bad or good for us.

Once we know the understanding of free-will and *qodlo* ' Allah, it should have faith in us stronger and make us to be more active in trying, at the same time we also believe in *qadha* what happens to us is good or bad.

## B. The Concept of *Tawakkal* in Islam

### 1. The Definition of *Tawakkal*

Etymologically, the word *tawakkal* be able to found in many dictionaries with variations: Dictionary of Al-Munawwir, called *توكل الله على* (*tawakkal*, surrender to Allah).<sup>50</sup> In Arabic-Indonesian dictionary by Mahmud Yunus *tawakkal* is “*توكل الله على* - اتكل “ means surrender, resignation to Allah. In the contemporary Arab-Indonesian dictionary by Atabik Ali and Ahmad Zuhdi Muhdlor *tawakkal* is “*توكل الله على* - اتكل “ means lean, resignation, submissive and obedient to Allah. But all imply the same meaning, ie surrender to Allah.<sup>51</sup>

While the terminology, as stated Hashim Muhammad, there are various formulas for *tawakkal*, there are many opinions about the *tawakkal*. Among others the view that *tawakkal* is cutting ties with the heart but God. Sahl bin Abdullah describe a *tawakkal* before God is like dead before the bathing person, who can reverse it wherever he wants. According to him, *tawakkal* is the tendency heart breaks to other than Allah.<sup>52</sup> Opinion was presumably taken from Al-Ghazali. According to him, *tawakkal* is careful control to The Almighty Protective because everything is not out of knowledge and his power, while besides God can not be harmful and can not give the benefit.<sup>53</sup>

Imam Qushayri in his book *Risalah Qusyairiyyah* explained that: according to Abu Nashr As-Shiraj Ath-Tusi, terms *tawakkal* as expressed by Abu Turab An-Nakhsyabi is releasing a limb in servitude, hang heart with divinity and be enough. If he is given something, then he's grateful, if not, then he is patient. According Dzun Nun al-Misri, the intended *tawakkal* is leaving matters governed by passion and escape from the efforts and strength. A servant will always strengthen his *tawakkal* understand that if Allah always know and see everything. Abu Ja'far bin farj said, "I never saw a man who knows Aisyah's Camel because she is very clever. He was beaten with a whip." I asked him, "in case the pain of the blow easier to know?" He replied, "If we get beaten for him,

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<sup>50</sup> Munawwir, *Al-Munawwir: Kamus Arab Indonesia*, Yogyakarta: 1997, p. 1579

<sup>51</sup> Atabik Ali, Ahmad Zuhdi Muhdlor, *Kamus Krapyak Kontemporer Arab – Indonesia*, Multi Karya Grafika, Yogyakarta, 1998, h. 616

<sup>52</sup> Muhammad, Hasyim, *Dialog Antara Tasawuf dan Psikologi*, Yogyakarta: Pustaka Pelajar, 2002, p. 45

<sup>53</sup> Muhammad Al-Ghazali, *Muhtasar Ihya Ulumuddin*, Terj. Zaid Husein al-Hamid, Jakarta: Pustaka Amani, 1995, p. 290.

then of course he knew.” Husin bin Mansur once asked Ibrahim Al-Khawwash, “What have you done in the course and left the desert?” “I put improving myself by *tawakkal*.”<sup>54</sup>

In addition to the opinions of classical scholars above, there is also a sense *tawakkal* recorded by Indonesian scholars, including Poerwadarminta, her *tawakkal* means surrender (to God’s will), wholeheartedly believe in God to suffering, trial and others.<sup>55</sup> In Dictionary of Indonesian Language, *tawakkal* is submissive to the will of God and believe wholeheartedly in God. While in the Dictionary of Indonesian Modern, *tawakkal* means if all efforts have been made then it must be the surrender to God Almighty.<sup>56</sup>

Meanwhile, Amin Syukur in his book entitled “Pengantar Studi Islam “ briefly stated, *tawakkal* means surrender to God. In another book entitled “Tasawuf Bagi Orang Awam” formulate “*tawakkal*” is to liberate the hearts of dependence to other than Allah, and handed over all decisions to Him as QS. Hud (11):123

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِعَافٍ عَمَّا  
تَعْمَلُونَ

Means, “To Allah do belong the unseen [secrets] of the heavens and the earth, and to Him goeth back every affair [for decision]: then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.”<sup>57</sup>

From the definition above, it can be concluded, that *tawakkal* is the submission of all things, effort, and the work done in Allah and surrender completely to Him to get beneficiaries or refuse *madarat*.

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<sup>54</sup> Imam Qusyairi, *al-Risalah al-Qusyairiyah*, terj. Umar Faruq, Jakarta: Pustaka Amani, . 2002, p. 228-229.

<sup>55</sup> Poerwadarminta, W.J.S, *Kamus Umum Bahasa Indonesia*, Jakarta: PN Balai Pustaka, Edition:5, 1976, p. 1026.

<sup>56</sup> Muhammad Zain, *Kamus Modern Bahasa Indonesia*, Jakarta: Grafika, tt, p. 956.

<sup>57</sup> Syukur, Amin. 1993. *Pengantar Studi Islam*, Semarang: Duta Grafika, and Yayasan Studi Iqra, 1993, p. 173

## 2. The Normative Basis of *Tawakkal*

The word of *Tawakkal* on many occasions mentioned in the Qur'an. On the one hand this mention shows that *tawakkal* is attitude that is important in life, while on the other hand, *tawakkal* is also something that is difficult to implement. A person who put their *tawakkal*, their hearts become serene, convinced of justice and mercy, therefore, Islam establishes the faith must be followed by the nature *tawakkal*.

In in *Al-Qur'an* repeatedly mentioned the word *tawakkal*. Among them are:

No	Surah	Number of Surah	Verse	Amount
1.	Ali Imran	3	122	1
2.	Ali Imran	3	159	2
3.	Ali Imran	3	160	2
4.	An-Nisa'	4	81	1
5.	Al-Maidah	5	11	1
6.	Al-Maidah	5	23	1
7.	Al-A'raaf	7	89	1
8.	Al-Anfaal	8	2	1
9.	Al-Anfaal	8	49	1
10.	Al-Anfaal	8	61	1
11.	At-Taubah	9	51	1
12.	At-Taubah	9	129	1
13.	Yunus	10	71	1
14.	Yunus	10	84	1
15.	Yunus	10	85	1
16.	Huud	11	56	1
17.	Huud	11	88	1
18.	Huud	11	123	1
19.	Yusuf	12	67	3
20.	Ar-ra'd	13	30	1
21.	Ibrahim	14	11	1
22.	Ibrahim	14	12	3
23.	An-Nahl	16	42	1

24.	An-Nahl	16	99	1
25.	Al-Furqan	25	58	1
26.	Asy-Syu'ara	26	217	1
27.	An-Naml	27	79	1
28.	Al-Ankabut	29	59	1
29.	Al-Ahzab	33	3	1
30.	Al-Ahzab	33	48	1
31.	Az-Zumar	39	38	2
32.	Asy-Syuura	42	10	1
33.	Asy-Syuura	42	36	1
34.	Al-Mujadilah	58	10	1
35.	Al-Mumtahanah	60	4	1
36.	At-Taghabun	64	13	1
37.	At-Thalaq	65	3	1
38.	Al-Mulk	67	29	1

In surah At-Tauba (9): verse 51:

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

It means: "Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the believers put their trust (tawakkal)."<sup>58</sup>

Surah at-Tauba (9): verse 129:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

It means: But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne [of Glory] Supreme!"<sup>59</sup>

As-Syuura (42): verse 10:

<sup>58</sup>QS. At-Tauba (9): 51, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>59</sup>QS. At-Tauba (9): 129, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۗ ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

It means: “Whatever it be wherein ye differ, the decision thereof is with Allah. such is Allah my Lord: In Him I trust, and to Him I turn.”<sup>60</sup>

As-Syuura (42) verse 36:

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

It means: “Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord.”<sup>61</sup>

Surah at-Talaq (65) verse 3

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

It means: “And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.”<sup>62</sup>

Some of the above verse is part of it and there are still some verses about the *tawakkal*. This shows how important trust in God for all affairs. Sahl ibn Abd al-Tustari said, “*Tawakkal* is the spiritual state of the Prophet s.a.w., while trying (*kasb*) is Sunnah. People who are steadfast in their spiritual state must never abandon his Sunnah”. And Sufis also said that *kasb* (attempted) is the sunnah of the prophet and *kasb* is one form of worship to God.

The mention of the word trust is repeated, according to Yunan Nasution, because *tawakkal* is the foundation or the last toehold in something effort or struggle, so that a Muslim must surrender to God after running *ikhtiar*.<sup>63</sup> Although trust is defined as surrender and endeavor fully to God, but it does not mean people who put their trust

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<sup>60</sup> QS. As-Syuura (42): 10, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>61</sup> QS. As-Syuura (42): 36, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>62</sup> QS. At-Thalaq (65): 3, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>63</sup> M. Yunan Nasution, *Pegangan Hidup I*, Jakarta: Publicita, 1978, p. 170

should abandon all effort and endeavor. According to Syukur, is mistaken if *tawakkal* interpreted as resignation to Allah without being accompanied with maximum effort.<sup>64</sup>

Realizing *tawakkal* not intended to eliminate or override business endeavor. Fate of Allah and *sunnatullah* against His creatures closely related to efforts creature itself, because Allah SWT has commanded His servants to endeavor and at the same time He also ordered his servants to put their trust.

Ibn Rajab said that running the trust does not mean one should abandon the cause or *sunnatullah* predetermined and predestined. Because God commands us to do businesses while also command us to do *tawakkal*. Therefore, the efforts by body to achieve something are a proof of obedience to Allah, while the *tawakkal* by the heart is a proof of faith in Him.<sup>65</sup>

In addition of proposition from Qur'an, there is also a hadith that talking about *tawakkal*:

عن أنس رضي الله عنه قال: قال رسول الله ﷺ: من قال -يعني إذا خرج من بيته-: بسم الله توكلت على الله، ولا حول ولا قوة إلا بالله، يقال له: هديت وكفبت ووقيت، وتنحى عنه الشيطان. رواه أبو داود والترمذي، والنسائي وغيرهم. وقال الترمذي: حديث حسن، زاد أبو داود: "فيقول: -يعني الشيطان- لـشيطان آخر: كيف لك برجل قد هدي وكفي ووقيت؟"

Means, From Anas RA. , He said: Rasulullah SAW said: "Anyone who came out of the house read:" *Bismillaahi Tawakkaltu 'Alallaahi Walaa Haula Walaa Quwwata Illaa Billaah* (In the name of Allah, I put my trust in (*tawakkal*) Allah, there is no power and strength without Allah help), "then said to him:" You've got a instructions, you have guaranteed, you maintained and kept away from the devil. "(HR. Abu Dawud and Tirmidhi, Nasa'i and others) But in the history, in addition of Abu Dawud: "Then the devil says to other:" How can you tease people that while he had been given instructions, has been secured and maintained by Allah"<sup>66</sup>

### 3. Tawakkal in Seize of *Halal* Sustenance

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<sup>64</sup> Amin Syukur, *Tasawuf Bagi Orang Awam*, Yogyakarta, 2002, p. 173

<sup>65</sup> Al-Ghazali, Muhammad, *Muhtasar Ihya Ulumuddin*, translated by. Zaid Husein Al-Hamid, Pustaka Amani, Jakarta, 1995 p. 123

<sup>66</sup> Imam Nawawi, *Riyadhus Shalihin Perjalanan Menuju Taman Surga*, translated by Zaenal Mutaqin, dkk., Penerbit Jabal, Bandung, Ed. V, 2012, p. 47-48

According to Islam, every creature on this earth has been determined sustenance of each, as stated in hadith *hasan*:

عن عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا (رواه الترمذي) ، وَقَالَ: حديث حسن

Means, from Umar RA.: I heard from the prophet Muhammad SAW said: “If you really put trust (*tawakkal*) in Allah, then Allah will give you sustenance as He gives sustenance to the birds, which came out with an empty stomach in the morning and come back with a full stomach in the afternoon. (HR. Tirmidhi)<sup>67</sup>

And as stated in *Al-Qur’an Surah Hud* (11): 6,

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ

Meaning: “There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.”<sup>68</sup>

Paragraph above explained, that the principal livelihood, both for humans and for animals creatures and others had been paid back by God on this earth. But, the verse is not telling stand by or look forward to the arrival of sustenance, because—as proverb—“golden rain would not come down from the sky”. This good fortune must be cultivated, predicted by, either by road or by way of sweat trickle intelligence, skill, knowledge, and so forth.

If all the efforts and the search for sustenance that has been done, then surrender am left (*tawakkal*) to God. God gives a comparison with the life of birds, creatures that do not have any sense as human beings. While the creature who has no Intellection has able to seek sustenance, let alone a human God-given self-contained appliance. Mental attitude *tawakkal* that there are times when having a decisive influence in the struggle seeking sustenance. Many people are taxing, sustenance rushing here and there, but not as well found. Perhaps because in his quest that he was less surrendered to Allah SWT. In the

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<sup>67</sup> Imam Nawawi, *Riyadhus Shalihin Perjalanan Menuju Taman Surga*, translated by Zaenal Mutaqin, dkk., Penerbit Jabal, Bandung, Ed. V, 2012, p. 46

<sup>68</sup> QS. Hud (11): 6, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

meantime, not a few people who suddenly gets sustenance, because from the beginning, from the intentions and the steps, he fully *tawakkal* to God, so that God will not let him starve.

From all the above description it is clear that the attitude of mental *tawakkal* that the matter of sustenance in life, to be applied in every step, action, effort and struggle. Prophet always recommends to the community he was in order that mental attitude *tawakkal* was used as the symbols in everyday life, which is spoken in the form of prayer each morning and evening, when out of the house, when going to sleep at night and others, because *tawakkal* to God's will instill courage, calmness, courage and others.

### **C. The Concept of Entrepreneurship in Islam**

#### **1. The Definiton of Entrepreneurship**

Entrepreneurship – Entrepreneur (people) in etymology is derived from the French language, which means in english “between taker or go-between”.<sup>69</sup> In German called *unternehmer* and *ondernemen* in Dutch. While in Indonesia named kewirausahaan.<sup>70</sup>

In the book *The Portable MBA in Entrepreneurship*, entrepreneurship in terminology is defined as: Entrepreneur is the person who perceives an opportunity and creates an organization to pursue it.<sup>71</sup> In this definition emphasizes that an entrepreneur is someone who saw the opportunity, and then create an organization to take advantage of these opportunities. Definition of entrepreneurship here is on every person who started something new businesses. While the entrepreneurial process comprise all the functions and actions to pursue and capitalize on opportunities by creating an organization or new chance.<sup>72</sup>

According to Peter F. Drucker was quoted by Kashmir, said that entrepreneurship is the ability to create something new and different. This means that an entrepreneur is a

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<sup>69</sup> Buchari Alma, *Kewirausahaan; untuk maasiswa dan umum*, alfabeta, Bandung, ed IX, 2005, p. 20

<sup>70</sup> Yuyus Suryana and Kartib Bayu, *Kewirausahaan: Pendekatan Karakteristik Wirausahawan Sukses*, Jakarta: Kencana Prenada Media Group, 2010, p. 24

<sup>71</sup> Anugrah Pekerti, *Filsafah Kewirausahaan (Mitos, Teori dan Aksi Pengembangan Kewirausahaan)*, (Jakarta: Depdikbud Dikti, 1998), p. 20

<sup>72</sup> Buchari Alma, *Kewirausahaan; untuk maasiswa dan umum*, alfabeta, Bandung, ed IX, 2005, p. 22

person who has the ability to create something new different from the others or is able to create something different with preexisting.<sup>73</sup>

Actually has a lot of experts who put forward the notion of entrepreneurship based on the angle of view of each. However, the essence of the notion that there is always crucial in every sense put forward by the experts are and becomes fundamental. Basically, entrepreneurship is an element that is not visible or spirit of industrialization. This concept was born as the vanguard in the industry because it involves innovation and productivity of an entrepreneur. Joseph Schumpeter clearly stated that the entrepreneur is an innovator who implements the changes in the market through new combinations.

The new combination can be in the form of 1) introducing new products or new qualities, 2) introducing new production methods, 3) opening up new markets, 4) obtaining a source of new supply of materials or components, or 5) run organization new in an industry.<sup>74</sup> While the entrepreneurial process comprise all the functions and actions to chase and take advantage of opportunities.<sup>75</sup>

In the Presidential Instruction (Inspres) No. 4 of 1995 dated June 30, 1995 on the National Movement Promoting and Cultivating Entrepreneurship, indeed; "Entrepreneurship is the spirit, attitude, behavior and ability to handle the business and activities that lead to the search for, create, implement ways of working, technologies, and new production with improve efficiency in order to provide better services and or gain greater."<sup>76</sup>

Masykur Wiratmo in the book *Pengantar Kewiraswastaan Kerangka Dasar Memasuki Dunia Bisnis* reveals the definition of entrepreneurship as the process of creating something different value by using the effort and time required, to bear the financial risk, psychological, and social accompanying, and receive financial remuneration and personal satisfaction.<sup>77</sup>

From the behavior observation of entrepreneurs according to Buchari Alma in his book *Kewirausahaan*, there are three types of entrepreneurs, namely 1) entrepreneurs

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<sup>73</sup> Kasmir, *Kewirausahaan*, (Jakarta: Raja Grafindo Utama, 2006), p. 17

<sup>74</sup> Abdul Jalil, *Teologi Wirausaha*, Jurnal Islamica, vol VI/2 March 2012, p. 204

<sup>75</sup> Buchari Alma, *Kewirausahaan; untuk maasiswa dan umum*, alfabeta, Bandung, cet IX, 2005. p 22

<sup>76</sup> Eman Suherman, *Desain Pembelajaran Kewirausahaan*, Bandung: Alfabeta, 2008, p. 6-7

<sup>77</sup> Winarno, *Pengembangan Sikap Entrepreneurship dan Intrapreneurship*, Jakarta: Indeks, 2011, p. 8

who have the initiative, 2) entrepreneurs who organize mechanical social, and economic to produce something, 3) entrepreneurs who accept failure risk.<sup>78</sup>

Based on the description above, the term entrepreneur has a different meaning for each person because they look at this concept from various viewpoints. However, there are some common aspects contained in the sense of entrepreneur that is the element of risk, creativity, efficiency, freedom and rewards. So, in a simple sense of entrepreneurship (entrepreneur) is a person who brave souls take the risk to open a business in a variety of occasions. Spirited risk-taking mentality means independent and brave to start a business without fear or anxiety overwhelmed even in uncertain conditions.

## 2. The Value of Entrepreneurship in Islam

Islamic view of life is based on three fundamental concepts that is *tauhid*, *khilafah*, *'adalah*. Tauhid is the most important concept and implies that the universe is consciously formed and created by God with a purpose, as in *Qur'an Surah Ali Imran*: 191, *Shad*: 27, and *al-mu'minuun*: 15. And human beings on earth is that of *khalifah* (leader) for themselves and others, as in *Surah al-Baqarah*: 30 *al-An'am*: 165, *Fatir*: 39, and *al-Hadid*: 7 that was given by Allah the freedom to think and choose the best for achieving happiness in the world and the hereafter. But that happiness can only be obtained with justice and piety as directed in *al-Qura'an and as-Sunnah*.<sup>79</sup>

Islam is a religion that encouraged the people to think and act ahead in order to become a superior class. In Islam, the teaching of entrepreneurship is an aspect of life which is grouped into *mu'amalah* problem, it is the problem of the relationships between people that are horizontal and will continue to be accounted for in the Hereafter.

Therefore, In reaching happiness, human is instructed by God to keep trying as QS. *An-Najm* (53) 39-40 and QS. *Al-Isra* (17) : 84.<sup>80</sup>

In surah *An-Najm* (53): 39-40

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (39) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (40)

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<sup>78</sup> Buchari Alma, *Kewirausahaan; untuk maasiswa dan umum*, alfabeta, Bandung, cet IX, 2005. p. 30

<sup>79</sup> Umer Chapra, *Islam and economic Development*, translated by ikhwan Abidin Basri, Gema Insani Press, Jakarta, 2000, p. 6-7

<sup>80</sup> Sudrajat Rasyid, dkk, *Kewirausahaan Santri Bimbingan Santri Mandiri*, PT. Citrayudha, Jakarta, 2005, p.43

Which means: “.That man can have nothing but what he strives for(39); That [the fruit of] his striving will soon come in sight(40):<sup>81</sup>

In surah *Al-Isra*’(17) : 84

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

Means, Say: “Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way.”<sup>82</sup>

These verses stating that human work and effort. This concept is consistent with the concept of entrepreneurship. There are *surah* in Quran also stated about it, like in *Surah Jumua* (62): 10,

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

Meaning,” And when the Prayer (*Shalat*) is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often [and without stint]: that ye may prosper.”<sup>83</sup>

In the surah, there are two key words, namely disperse and seek. That is, we are not only required for work and business. But also use all the potential and capabilities of the business in order to give more benefit to others<sup>84</sup>

As also mentioned in a hadith, the Prophet encourages his people to try to meet the necessities of life by any means according to the ability of the origin of the path of *halal*,

وعن أبي عبد الله الزبير بن العوام رضي الله عنه قال، قال رسول الله ﷺ: (لأن يأخذ أحدكم أحبله ثم يأتي الجبل فيأتي بحزمة من حطب على ظهره فيبيعها فيكف الله بها وجهه خير له من أن يسأل الناس، أعطوه أو منعوه) رواه البخاري

Means, from Abu Abdullah Az-Zubair Bin Al- ‘Awwam RA. said Rasulullah SAW said: “Indeed, if one of you take the dots, and he came up with a bundle of

<sup>81</sup> QS. Najm (53): 39-42, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>82</sup> QS. Al-Isra (17): 84, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>83</sup> QS. Jumua (62): 10, The Holy Quran (Koran) English Translation of The Meanings By Abdullah Yusuf Ali From A Version Revised By The Presidency of Islamic Researches, IFTA, Call And Guidance, King Fahd Holy Quran Printing Complex, 1987.

<sup>84</sup> Sudrajat Rasyid, dkk, *Kewirausahaan Santri Bimbingan Santri Mandiri*, PT. Citrayudha, Jakarta, 2005, p. 16

firewood on his back. then he sold it so he could keep his face (keep his honor from ask for it), it is better for him than to beg people, whether they give or refuse” (HR.Bukhari).<sup>85</sup>

Trying to work roughly like taking firewood in the forest was more honorable than begging and cleave to another person. That upbringing and guidance of the Prophet to make his people as beings honored and respected, not the people who are weak and shiftless.<sup>86</sup>

Basically, in Islam can not be found explicitly convey the same meaning to entrepreneurship, but many have discovered is a word that shows the meaning of work, such as *al-'amal*, *al-kasab*, *al-syai'*, *al-hirfah* etc. Rows of this word, generally means working, seeking sustenance and explore (for work). The history of Islam also noted that the Prophet Muhammad, his wife and most of his friends are the entrepreneurs. Therefore, it is not actually fetched to say that the mental entrepreneurship in-hern with the soul of Islam itself. By implicitly elements that exist in entrepreneurship exist in Islam.<sup>87</sup> And the mention of the work and actions that is very much in *al-Quran* give significance to activity and productive.<sup>88</sup>

### 3. Rasulullah SAW as an Entrepreneur

Rasulullah SAW is a a personage entrepreneur that we should emulate. Life history of the Prophet Muhammad at a young age since not even 25 years is a very well-known trader of success even as reliable (*al-Amin*) so many people who trusted him. So that a wealthy widow named Khatijah put sympathetic to her and asked her to marry.

In book by Muslim Kelana entitled *Muhammad SAW is A Great Entrepreneur*<sup>89</sup> the Prophet always be polite and kind. Nine out of ten sustenance is contained in the trading business and tenth on animal husbandry effort (HR. Ibnu Manshur).

Before becoming a merchant, the Prophet Muhammad first become herders. From the experience as long as a shepherd that Prophet Muhammad at a young age

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<sup>85</sup> Imam Nawawi, *Riyadhus Shalihin Perjalanan Menuju Taman Surga*, translated by Zaenal Mutaqin, dkk., Penerbit Jabal, Bandung, Ed. V, 2012, p. 212

<sup>86</sup> Husaini A.Majid Hasyim, *Syarah Riyadhus Shalihin*, translate Mu'ammal Hamidy and Imron A. Manan, Surabaya: PT Bina Ilmu, 1993, p. 347

<sup>87</sup> Abdul Jalil, *Teologi Wirausaha*, p. 2004-205

<sup>88</sup> Mustaq Ahmad, *Etika Bisnis Dalam Islam*, Pustaka Al-Kautsar, Jakarta, Ed. III, 2005, P.11

<sup>89</sup> Kelana, Muslim, *Muhammad SAW is A Great Entrepreneur*, Bandung: Dinar Publishing, 2008, p. 2

already get a lesson about leadership and management functions. Muslim Kelana<sup>90</sup> explains the leadership and the management of shepherd the Prophet Muhammad as follows:

Pathfinding	Lush pasture
Directing	Herding cattle to pasture
Controlling	In order not to get lost or separated from the group
Protecting	From predators and thieves
Reflecting	Nature, man and God

The values of entrepreneurship which is run by the Prophet Muhammad are: (1) usually charity early (empathy, charity); (2) usually savings and frugality early; (3) are managing capital; (4) ordinary business activities involving children in<sup>91</sup>

In the next, the Prophet successfully become an entrepreneur, a businessman, a wealthy businessman. Model and entrepreneur principle of the Prophet Muhammad are: (1) willing to take risks; (2) like a challenge; (3) has a high durability; (4) has a vision far ahead; (5) always strive to give the best.<sup>92</sup>

Entrepreneurial spirit that is in the Prophet Muhammad also practiced some of his companions. In addition to the Prophet Muhammad, most of the companions of the Prophet Muhammad is also a merchant. For example is Rahman Bin Auf. Abdurrahman Bin Auf was a friend of the Prophet Muhammad are popular with independence in entrepreneurship. When migrated to Medina, Abdurrahman Bin Auf introduced to Sa'ad Bin Rabi' Al Anshori, which is one of a millionaire generous in Medina. When, Abdurrahman Sa'ad was offered to choose one of two very spacious garden. But Abdurrahman rejected. He just asked Sa'ad that indicated the location of the market in the medina.

From the description it is clear that Islam is actually emphasized the importance of development and enforcement of entrepreneurship culture in the life of every Muslim. This culture includes the basic traits that drive to be a creative person, reliable, and

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<sup>90</sup> Kelana, Muslim, *Muhammad SAW is A Great Entrepreneur*, Bandung: Dinar Publishing, 2008, p. 9

<sup>91</sup> Kelana, Muslim, *Muhammad SAW is A Great Entrepreneur*, Bandung: Dinar Publishing, 2008, p. 16-17

<sup>92</sup> Kelana, Muslim, *Muhammad SAW is A Great Entrepreneur*, Bandung: Dinar Publishing, 2008, p. 31

beneficial to the surrounding communities. Mental is what will make us exist in the fight business.

So, Muslims should not hesitate when they wanted to be an entrepreneur since the Prophet Muhammad is an entrepreneur. What matters is how we incorporate Islamic spirit as taught by the Prophet Muhammad into entrepreneurship, or in another language that is run berdasrakan entrepreneur prophetic principles and values taught by the Prophet Muhammad SAW. []

**CHAPTER III**

**FREE-WILL AND TAWAKKAL ACCORDING TO ENTREPRENEURS**

**GRADUATED FROM FACULTY OF *USHULUDDIN* AND HUMANITIES**

**OF UIN WALISONGO**

**A. History of Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

**1. Pioneer Period**

The existence of Faculty of *Ushuluddin* and Humanities of UIN Walisongo Semarang is inseparable from the history and development of UIN Walisongo standing in general. UIN in early growth can not be separated from the institution that preceded it. Born of UIN stems from a series of processes which take place not less than ten years earlier and previous name UIN is IAIN that is when the establishment of the Islamic State University (PTAIN) and the Academy of Sciences Department of Religion (ADIA).

IAIN (before UIN) born of the fusion and merging between PTAIN in Yogyakarta and ADIA in Jakarta, which is pursuant to Presidential Decree No. 11 of 1960 dated May 9, 1960, called by Al-Jami'ah Al-Islamiyah Al-Hukumiyah Sunan Kalijaga Yogyakarta. It is based on several grounds:

1. Broad and scope of science in the Islamic religion does not allow it to be accommodated, studied and developed in one faculty only.
2. The rise and the myriad needs and demands of society and government about providing of premises and facilities to learn in an environment of Islamic Religion on the one hand and very limited opportunities that can be provided by universities such as PTAIN and ADIA on the other hand.

3. The increasing number of experts and skilled quantitatively and qualitatively in the field of Islamic religious knowledge required by society and government along with the rapid development of national life. IAIN eventually spread throughout Indonesia, including IAIN Walisongo.

History and development of IAIN Walisongo Semarang is inseparable from the role of the Kudus Regent, Drs. Soenarto Notowidagdo (1962) which are desirous of establishing an Islamic university centered on the northern coast of Central Java. This idea comes from the fact that the majority of people are Muslim northern coast, but became the basis of the PKI.

A few years later, in 1970 stood IAIN Walisongo Semarang and to complete the fulfillment of certain administrative and faculty before IAIN stand, then Drs. Soenarto Notowidagdo with the approval of the Minister of Religious K.H. Moh. Dahlan eventually formed a new committee called the Committee Founder IAIN Walisongo Semarang, Central Java, New committee has the support of: Major General Munadi, Central Java Provincial Governor, Major General Soerono, Diponegoro VII Military Commander, Brig. Pol. Soemantri Sakimi, Commander of the Central Java Regional Police, Sugiri, SH, Head of the Central Java High Court and H.Imam Sofwan, Head of the DPRD-GR Central Java Province. Finally, in 1969 formed the founding committee of each faculty with the following details:

1. Drs. H. Masdar Helmy with members tasked with establishment realization Dakwah Faculty in Semarang
2. S.A. Basori assisted by Drs. M. Amir Thoha and local members assigned to realize the establishment of Syari'ah Faculty at Bumiayu
3. K.H. Ahmad along with Doemami, SH Regent of KDH Demak assisted local committee tasked with pioneering the establishment of Syari'ah Faculty in Demak.

4. Drs. Sunarto Notowidagdo assisted by K.H. Abu Amar, Soekarno, BA, Drs. Edi Sarjono and several members of the local committee established the Department of *Ushuluddin* Faculty in Kudus.
5. K.H. Zubair and the committee of Tarbiyah Faculty founder of Nahdlatul Ulama which has several years standing pioneering incorporation into Tarbiyah Faculty IAIN Walisongo and domiciled in Salatiga.

Finally, the demands of the era and the efficiency of the region and ultimately structure the composition faculty in the environment IAIN Walisongo Semarang are:

1. *Dakwah* faculty
2. *Syari'ah* faculty
3. *Tarbiyah* faculty
4. *Ushuluddin* faculty

Historically, entering of *Ushuluddin* faculty specifically to IAIN Walisongo, is inseparable from the history of Islamic religious education in Tegal. Tegal predominantly Islam was very excited to explore religion, proved every year moves the prosecution of science out of the region, in addition to start the growth of religious education in the region. However, a university-level religious education, IAIN is not exist yet. Responding to the wishes of the people as mentioned above, then comes the idea of the three figures as follows:

1. Drs. M. Chozin Mahmud, BPH. section D Graduated IAIN
2. Moh. Cholil Oesodo legislators Tegal
3. K.H. Qosim Tafsir, businessmen and community leaders to establish a religious faculty in Tegal.

In early September 1568 the three initiators held meeting with Regent Regional Tegal district, thst is Lieutenant Colonel Soepardi Yoedodarmo. Turns out the regent is very interest and respond positively, even will give full assistance. Help from Regent Tegal actually not only moral support, but includes material assistance concretely and facilities to the committee. Finally formed

preparatory committee. The committee's performance is divided into two periods, namely:

**a. Sunan Kalijaga Period**

Finally, the committee consults with IAIN Sunan Kalijaga and the Directorate of Religion Campus. The results of the meeting, which is dated 6 September 1968 decided to establish education faculty Tegal IAIN Sunan Kalijaga Yogyakarta.

With the help of one million rupiah from Regent Tegal, committee done the duties. Financial constraints and power, finally getting a piece of land and buildings half-finished in Procot Slawi and also 100 seat lecture.

**b. IAIN Walisongo Period**

In the beginning there was a plan to become a branch IAIN Walisongo in Semarang, because at the time of nationalization Walisongo still suffered twists and turns that takes time, whereas the committee may require immediate realization of the IAIN in Tegal, the committee decided to become a branch of Sunan Kalijaga. After IAIN Walisongo positive become state, precisely at the time of its inauguration in Semarang on April 6, 1970, then after consultation between the committee and Minister of Religious Affairs (KH Mohammad Dahlan), Rector of IAIN Sunan Kalijaga (Prof. RHA Sunaryo, SH), the Rector of IAIN Walisongo (Drs . Sunarto Notowidagdo) and Director of the Directorate of Religion Campus (HA Eastern Jilani, MA), the agreement was reached, that the rector of IAIN Sunan Kalijaga willingly transferred management of Tegal faculty to the Rector IAIN Walisongo in Semarang. Given IAIN Walisongo Semarang already have Tarbiyah faculty in Salatiga and will receive a delegation of Tarbiyah faculty in Kudus, if at Tegal will be transformed into a state, it must first obtain permission from the Minister of Religion, therefore it is recommended to change the goal of becoming a *Ushuluddin* faculty. Finally, the advice received by the committee, with some of the basic reasons, namely:

- a. There is permission that would add twists its way into the state.

- b. From the beginning the committee did not specify concretely the type of faculty staple in Tegal.
- c. There is a visit by K.H. Syeifuddin chairman of DPRGR in Tegal in the mid of 1970 which will reinforce it.

Seeing the urgency of Ushuluddin faculty is not as important as Tarbiyah Faculty, precisely in terms of societal *Ushuluddin* faculty more needed. This is because the continued flow of streams occult mysticism in the community in addition to the need for religious expert in the field of theology to fortify the faith of the people from the negative influences the streams.

By decree Minister of Religious Affairs dated May 2, 1970 No. 53/70 on the state establishment of a committee *Ushuluddin* faculty IAIN in Tegal become Tegal branch and Decree of the Minister of Religious date No. 30-9-'70 254/70 about being state of *Ushuluddin* faculty Tegal become *Ushuluddin* faculty IAIN Walisongo Tegal branch, then the start time that *Ushuluddin* faculty being state, although the inauguration on 14 April 1971.

According to decree Minister of Religious Affairs dated February 25, 1974 No. 17/1974, *Ushuluddin* faculty IAIN Walisongo in Tegal moved to Semarang. Since the beginning of the academic year 1974 in Tegal is no longer accept students tk. Propaedeuse and began to open/receive registration in Semarang. Removal of *Ushuluddin* faculty from Tegal to Semarang, which that IAIN Walisongo Semarang there is no *Ushuluddin* faculty.<sup>93</sup>

Among the educational activities at *Ushuluddin* faculty is lectures, examinations, community service program (*KKN*), research, discussion (both at the faculty and students) and as a medium of information, activity and creativity of the academic community of Ushuludin faculty, *Theologia* magazine first published premiered in November 1989. As for adding the quality or the quality of lecturers, *Ushuluddin* faculty encourage the lecturers to continue their studies in S.2 and S.3. To facilitate the qualification of science (concentration) in all *Ushuluddin* subject, then the *Ushuluddin* faculty open *Aqidah Filsafat* and *Tafsir*

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<sup>93</sup> Anniversary of the First Committee, *Lustrum Pertama Institut Agama Islam Negeri Walisongo Jawa Tengah: 6 April 1970- 6 April 1975*, IAIN Walisongo, Semarang, 1975, p. 94-97

*Hadits* which is moving from the Syari'ah Faculty in the presence the Rector of Walisongo Decree No. 04 1990 regulating the opening of the majors on the faculties at IAIN Walisongo environment. Finally, on July 1, 1993 the Department of *Perbandingan Agama* was opened, but for teaching and learning activities entrusted to the *Ushuluddin* faculty in Kudus. Establishment of the Department of *Perbandingan Agama* at *Ushuluddin* Faculty Semarang after the relocation of *Ushuluddin* faculty with all departments, namely Department of *Aqidah Filsafat* and *Tafsir Hadits* to Surakarta. Precisely on October 2, 1996 that contains the Rector Decree of refinement, structuring, adjusting the names of departments in the faculties IAIN Walisongo, then the department of *Perbandingan Agama* returned its management to *Ushuluddin* faculty Semarang, after *Ushuluddin* faculty Kudus which have status STAIN is institutionally detached relationship with IAIN Walisongo Semarang.<sup>94</sup>

Based on the Decree of Rector No. 13 of 2001 dated June 2, 2001 and Decree of Director of Institutional Islam No. E / 249/2001 dated 20 September 2001, opened new department, which Tasawuf and Psychotherapy. Thus the existing education programs in *Ushuluddin* faculty consists of four departments, namely:

1. *Aqidah Filsafat*
2. *Tafsir Hadits*
3. *Perbandingan Agama*
4. *Tasawuf dan Psikoterapi*.

IAIN Walisongo faculty has a vision of the realization of *Ushuluddin* faculty IAIN Walisongo Semarang as a center of scientific study of *Ushuluddin* which reliable, well-known in Indonesia, which produces quality graduates that are science-based, *diniyyah* and *ukhuwah*.

While the mission is: (1) The realization of teaching and education which planned, scalable, and reliable based on quality management; (2) The implementation of research contributive to the development of science, problem

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<sup>94</sup> Committee IAIN Walisongo Memories, *Kenangan Dwidasawarsa IAIN Walisongo: 6 April 1970- 6 April 1990*, IAIN Walisongo, Semarang, 1990, p. 82-84

solving socio-religious, and improved management of the faculty; (3) Implementation of dedication to the society through a variety of institutional cooperation; (4) The implementation of the management system which structured and orderly efficiently-effectively support the academic process.

With other languages, the mission is to provide services that full of responsibility to run the *tri dharma* college, especially delivering university students of *Ushuluddin* faculty IAIN Walisongo to be scientists, observers and science practition of Islamic values in *aqidah filsafat, tafsir hadist, perbandingan agama* and *tasawuf dan psikoterapi* as well as create intellectual community that has stability creed, spiritual depth, sincerity, dedication, professional maturity and breadth of insight and innovation. Likewise realize the values of Islam in the theological aspect, spiritual, ethical and thoughts / *ijtihad* in the life of society and state.

The purpose of *Ushuluddin* faculty are as follows:

1. Creating a scholar of Islam who have expertise in the field of an all-covering Islamic Studies: *Ilmu Aqidah Filsafat, Ilmu Tafsir Hadits, Ilmu Perbandingan Agama, Ilmu Tasawuf / Psikoterapi*.
2. Realizing Islamic religious scholars devoted to God who has intellectualism, dedication and high achievement, and are ready to be able navigate the modern world that full of challenges.<sup>95</sup>

## **2. Uin Walisongo Period**

Since January 2015, officially IAIN Walisongo became Islamic State University (UIN) of Walisongo. The faculties at UIN Walisongo grew up by adding a name and logo, there are:

1. *Fakultas Dakwah Dan Komunikasi* ( Previous: *Fakultas Dakwah*)

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<sup>95</sup> Research Team Ushuluddin Faculty IAIN Walisongo, *Pengembangan Akademik di Fakultas Ushuluddin IAIN Walisongo*, Ushuluddin Faculty IAIN Walisongo, Semarang, 2001, p. 34-38

2. *Fakultas Ilmu Tarbiyah Dan Keguruan (Previous: Fakultas Tarbiyah)*
3. *Fakultas Syari'ah Dan Hukum (Previous: Fakultas Syari'ah)*
4. *Fakultas Ushuluddin Dan Humaniora (Previous: Fakultas Ushuluddin)*
5. *Fakultas Ekonomi Dan Bisnis Islam*
6. *Fakultas Ilmu Sosial Dan Politik*
7. *Fakultas Psikologi Dan Kesehatan*
8. *Fakultas Sains Dan Teknologi*

While the latest logo of UIN Walisongo now as shown below:



(Logo UIN Walisongo from <http://www.walisongo.ac.id/>)

Logo above has the meaning that the shape of UIN Walisongo lantern, symbolizing science that brights life. The main function of the lantern looked at UIN Walisongo role in implementing the Tri Dharma College: education and teaching, research, and community service.

While the logo consists of several elements which contain the meanings:

1. *Gunungan* is a puppet (*wayang*) whose shape tapers upward, like the shape of the mountain peaks. *Gunungan* created in 1521 AD (1443 Saka) by Sunan Kalijaga, a trustee of the ranks Walisongo, *Gunungan* is a symbol that contains multiple meanings. *First*, symbols that define the mission UIN Walisongo Walisongo in exploring, developing and applying local wisdom. *Secondly*, symbol *mustika* of mosque. *Third*, the image upside down mountains resemble the human heart, which contains the implicit meaning that anyone with a heart should always remember to worship God. Fourth, a symbol of unity between the elements of divinity, kernusiaan and the universe. God as the axis of knowledge (Theocentric) in synergy with human beings as the axis of knowledge (anthropocentric). The main objective of the synergy is to take back the dignity of man as a mercy to the ambassador. With the concept of tni, humans should concentrate dirt to God for the benefit of man;

2. Five sides of mountains symbolize the five principles of *Pancasila*;

3. Four knot geometry. This geometry inspired by the ornament wall Mantingan Mosque. The mosque in Mantingan village, Jepara, Central Java, was established in the Sultanate of Demak. In 1559 AD (1481 Saka). Construction of this mosque is the son of Sheikh Muhayat initiation Shah, the Sultan of Aceh, which was named Raden Toyib. He went to Jepara and married the daughter of Queen Kalinyamat which incidentally Sultan Trenggono, Sultan of Demak Kingdom. Raden Toyib got the title of Sultan Hadlirin and once crowned as Duke Jepara until death. This geometry is very typical, classic archipelago representing the islamic art, he has four sections that intersect sating and chime, four segments are representing the four major aspects of the development of UIN Walisongo: theo-anthropocentric; humanization of Islamic sciences; spiritualize the modern sciences; and revitalization of local wisdom;

4. Five yellow symbolize the five pillars space Islarn;

5. Nine Star is a symbol of nine trustees committee innovator in Java. They fight with full wisdom in some fields, such as religion, culture and the arts, health, agriculture, and social;

6. The white dot in the middle of the shaft God Almighty;

7. Book or opened book symbolizes scientific basis. It explains that UIN Walisongo committed to realize the Islamic university research consistently improving the quality of research for the sake of Islam, science and society. Opened book form a writing UIN as the identity of the Islamic State University that means fighting to study, researching and serving the community;

8. Writing of Walisongo as the name of the university.

IAIN changes to UIN is also become serious impact on the faculty of *Ushuluddin* and Humanities are required to participate in a race to improve in order to compete with other faculties.

According to the Dean of faculty of *Ushuluddin* and Humanities UIN Walisongo, Dr. H. Mukhsin Jamil, M.Ag, strategies and program that he designed to promote of *Ushuluddin* and Humanities Department are; (1) to improve infrastructure; (2) to fix the existing system by strengthening the lecture. If the input is good then the output will be good also; (3) to create the system which fulfill national standart university. Start from vision and mission, resources, system, service, tool, and management of student university should be balance; (4) to apply *tri dharma* university: education, research, dedication to society. *Tri Dharma* University is three pillar of basic mind-setting and become obligation for student university as intellectual in this country. Because students are spearheading change our nation into a better direction. This statement becomes evident when we look at the history of this nation where most of the major changes in this country was started by students; (5) to make the target 2000 students per year. With the admission of 500 students per period; (6) to process of accreditation in the department of *Tasawuf* / psychotherapy; (7) there are plans to

develop studies and Islamic culture, political thought and literature (Arabic, English, Indonesia).<sup>96</sup>

With a program designed, it's certainly the task facing Dr. Mukhsin Djamil was very heavy. That's because during this time the public interest to enroll in faculty of *Ushuluddin* and Humanities is less enthusiastic. Lack of public interest to register lecture at faculty of *Ushuluddin* and Humanities is caused by many factors, among which are: (1) based on ignorance of society about *Ushuluddin* Faculty and subjects taught in it; (2) lack of socialization in the community about the quality of science, students, and graduates; (3) it could be looked less prospective in obtaining employment after graduation.

Even if we know, prospectively or whether it does not belong to the faculty/college course but almost all faculty/college. The proof is that many graduated of faculty of *Ushuluddin* and Humanities become a teacher, though not a graduate of Tarbiyah Faculty; many were to be entrepreneurs, civil servants (PNS), the army, police, members of the press, entertainer, etc. And the actual lecture is the place to gain knowledge, and find our identity. If the quality of education, students, and graduates are nice and good recognized by the society, then it's time for us to introduce the public faculty of *Ushuluddin* and Humanities, through both online and offline media.<sup>97</sup>

## **B. Role of Entrepreneur Graduated Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

In this section, researchers intend to examine the graduated from Faculty of *Ushuluddin* and Humanities who become entrepreneurs. Researchers conducted discussions with several parties such as the Dean of Faculty of *Ushuluddin* and Humanities of UIN Walisongo, Dr. H. Mukhsin Djamil, M.Ag, a number of

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<sup>96</sup> Interview with Dr. H. Mukhsin Djamil, M.Ag, in his house perum Bhakti Persada Indah (BPI) Ngaliyan Block J.6, Wed, 20 Mei 2015 at 19.30-21.30 WIB.

<sup>97</sup> Interview with Dr. Mukhsin Djamil M. Ag, in his house perum Bhakti Persada Indah (BPI) Ngaliyan Block J.6, Wed, 20 Mei 2015 at 19.30-21.30 WIB.

lecturer, graduated and student activists that we value having information about the Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo active in entrepreneurship.

### **1. The Spreads of Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

As an institution of higher education that was 45 years, so it has produced many graduated of the educational process at Faculty of *Ushuluddin* and Humanities. The number of graduated of Faculty of *Ushuluddin* and Humanities since first graduating class of 1975 to 2014, total there are 2,361 students (before becoming UIN per January 2015).<sup>98</sup> During this time appeared ratings in some circles that the graduated studying at Faculty of *Ushuluddin* and Humanities considered less prospective, especially for jobs that many people less interested in faculty of *Ushuluddin* and Humanities. Dean of Faculty of *Ushuluddin* and Humanities, Dr. H. Mukhsin Djamil, M.Ag, do not agree with that view. The role of the graduated of Faculty of *Ushuluddin* and Humanities actually perceived by the public. Their involvement in all level of society can felt greatly. Fact, there are many friends from college is successful in society. Most of them when the student was not very good but when the society was very nice and being useful people. According to him, college is a learning process and train the mindset to be more developed and advanced.

“I made a counter asked, which lecture has a prospective study program? I guess it does not belong to prospective faculty/specific study programs. And I think the problem is not only in the Faculty of *Ushuluddin* and Humanities, but also in other faculties or at other universities. To view the prospect or not it look the waiting period, approximately how long for graduated to obtain job. Then a kind of work like what they get, whether in accordance with the discipline of science or not. And I think almost all study programs in Indonesia. So, and usually can be a permanent job after 2 years or less. And I think also when it's not easy to get a job that is linear with majors in college. But do not rule out also.”<sup>99</sup>

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<sup>98</sup> Data obtained from Zainuddin, Employees Section Academic and Student Affairs of faculty of *Ushuluddin* and Humanities, Friday, May 22, 2015 at 10:00 to 03:00 pm.

<sup>99</sup> Interview with Dr. Mukhsin Djamil, M. Ag, in his house perum Bhakti Persada Indah (BPI) Ngaliyan Block J.6, Wed, 20 Mei 2015 at 19.30-21.30 WIB.

In watchlist Dr. H. Mukhsin Djamil, M.Ag, graduated of Faculty of *Ushuluddin* and Humanities works are scattered in many areas including Civil Servants (PNS), police, soldiers, politicians, members of the press, counselor, entertainer, teacher, lecturer, entrepreneur and much more.<sup>100</sup>

“Several graduated of the Department of *Tasawuf* and Psychotherapy there’s a lot working as a counselor at the hospital, was also there at KUA, and civil servants, businessmen, teachers, professors, policemen, soldiers, businessmen, politicians, entertainers, journalist, and much again. I think for the most for this time is to be a teacher and entrepreneur. I currently lead became dean of the faculty is already 7 months on, there are already hundreds legalized diploma that I signed from graduated of Faculty of *Ushuluddin* and Humanities, there’s a lot who became teachers and other jobs. This means it is the prospect of a job as a teacher that does not belong to Tarbiyah only.”<sup>101</sup>

By looking at the times, according to Dr. Mukhsin Djamil, M.Ag, the teacher’s position today is not dominated belongs Tarbiyah Faculty alone. Moreover, in the early future will show the policy of the new law that teachers must come from science that are taught. That means that now there will be a shift that such teachers of Aqeedah must from Faculty of *Ushuluddin* and Humanities and Fiqh from Syariah Faculty. Then, it is definitely a college that equip students with the sciences are competent and capable of more than it is shaping up to be an independent person and take the initiative to life. And it is a good problem solving obtained through a college education is not available in our society. And learn from experience that many people are becoming critical success which can independently plunge in various fields.

“If we realize, in fact the campus is came from the university, which means only part of the universe that exists. And in this universe we actually learn. So the lecture was: *first*, to establish a way of thinking. If at Faculty of *Ushuluddin* and Humanities taught to think deeply, humanist,

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<sup>100</sup> It is also recognized by the former Dean of Ushuluddin Faculty, Prof. Dr. Amin Syukur, MA. According to him, the graduated of faculty of *Ushuluddin* and Humanities spread across many fields, including becoming professors, teachers, politicians, businessmen, employees of KUA, therapists, counselors, etc. Interview with Prof. Dr. Amin Syukur, MA, at Perum BPI Ngaliyan, on Saturday, May 9, 2015, at 07:00 to 09:00 pm.

<sup>101</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

working professionals, and contribute to the nation; *second*, independence; *Third*, the social ethos, namely because here students are invited to the social activities in the organization either intra or extra, in society, the real learning is not only in college.”<sup>102</sup>

## **2. The Empowering of Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

As dean, Dr. H. Mukhsin Djamil intend to create strategies and programs to empower the graduated of faculty of *Ushuluddin* and Humanities of UIN Walisongo, namely: (1) create an graduated network; (2) create a system of apprenticeship in various fields who want to be occupied; (3) makes the carrier center in one of the buildings of Faculty of *Ushuluddin* and Humanities with activities such as seminars, training, and practice of entrepreneurship.

“If the first campus we have not seen in terms of benefit materially but social only, then for the future there are also plans to take advantage of it like the concept of social entrepreneurs. And starting this May I prepare the carrier center in one building Faculty of *Ushuluddin* and Humanities and entrepreneur day is planned to be held every Friday, where students can sell products of their production to other students or that come in these places at once will be held also seminars or discussion about entrepreneurship.”<sup>103</sup>

To graduated of Faculty of *Ushuluddin* and Humanities, Dr. H. Mukhsin Djamil suggest four things; *First*, optimistic, open. If we do our best at what we capable to, at the peak of our efforts, the destiny of God would appear, because optimism is an important part of the effort, and in *tawakkal* should be have an effort; *second*, creative, good at reading situations, opportunities, and develop initiatives whatever efforts we can open; *Third*, elaborated the field, but do not shut down in other fields; *Fourth*, care about the society, the alma mater, juniors, so that we become a large family encouragement, confirmed. So, this campus will not necessarily be the administrative arrangements between lecturers and students but become a big family who has emotional ties to develop this society is slowly but surely towards a prosperous and civilized nation.

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<sup>102</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

<sup>103</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

### **3. The Guidance of Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

According to Dr. H. Mukhsin Djamil, M.Ag, many graduated who are interested in pursuing entrepreneurship. Many graduated who had success with entrepreneurs, either in Semarang, Jepara, up to Jakarta. Researchers gained some graduated of Faculty of *Ushuluddin* and Humanities roster who pursue entrepreneurship numbering in the tens.

In this study, researchers conducted interviews with thirteen informants (resource) Faculty of *Ushuluddin* and Humanities graduates who pursue self-employment, namely: (1) Prof. Dr. H. Amin Syukur, MA, former Dean of *Ushuluddin* Faculty, known prolific author of many books, in addition to lectures and counseling by Lembkota; (2) Dr. H. Mukhsin Djamil, M.Ag, Dean of the Faculty of Islamic Theology long pursue the property and furniture; (3) Dra. Hj. Arikhah, M.Ag, owner and educator at entrepreneurship boarding school Darul Falah Be Songo Bank Niaga Ngaliyan who is also a businessman, Fatah Rosihan, S.Fil.I, who became a businessman drinking water installations and property, and Istri Hastuti, S.Fil.I who trade baby needs in Depok, West Java.

#### **1. Profile Entrepreneur of Prof. Dr. Amin Syukur, MA**

To the researcher, Prof. Dr. Amin Syukur, MA, said that he was pursued the field of education and science. Among them are become a teacher, author, bookselling, and psychotherapist. Amin Syukur is born with a religious family background and boarding. Her mother was a housewife, good at reading al-Qur'an but illiterate latin, whose father is NU active and diligent to *silaturrahim* to the priest for advice kindness.

Prof. Amin tells his story pursue the following:

“While still in the cottage approx 1960's, I ever sell salted fish, then I study UNJAR Jombang level D3 and continued S1 in IAIN Walisongo Semarang (Now UIN Walisongo) I've started to frequently write and sell a book, then moment my doctoral reaching effort typists manual and sell bedcover. While running to the year I still focus on writing until my work is published as a book by the publishers. And thank God, my books are often used in universities by students. For me, being a writer is part of my

dream since childhood in boarding schools. I always pray *allahummaj'alni min ulama' as-shaalihin wa alimin wa a'miliin, wa al muallifin wa al r-raasikhiin.*"<sup>104</sup>

## 2. Profile Entrepreneur of Dra. Hj. Zuhar Mahsun, M.Si.

Dra. Hj. Zuhar Mahsun, M.Si. is one of the graduated Faculty of *Ushuluddin* and Humanities of UIN Walisongo who become entrepreneurs. In the business field, Zuhar were blessed with three sons / daughters admitted to the cattle business, but now it does not work. Other businesses that occupied this time buying and selling houses, boarding houses in the area Tanjungsari Ngaliyan. Currently he also has a school in the area Mijen.<sup>105</sup>

Born into a peasant family makes Zuhar become powerful personal. Parents work as farmers. Currently I am a formal school until 12 and then in the afternoon *diniyah* school. On his efforts during this turnover owned Zuhar Mahsun enough to be active in the social, recreation with family. Social assets also has as kindergarten and elementary Islam Permatasari in Mijen, Semarang. Boarding houses, land, and others.

Since the first was in college until now he likes and exist in politics. Although political cultures are designed anatomy like a man, hars and full of intrigue. She had been two periods to the DPRD Central Java 1999-2009. She greatly enjoyed as a totality and a challenge. Pursue in the party and efforts should totality. With the support of family, children and husband, she was able to exist because my competition in the race for positions are men. She competes with them. The key to success is a serious, diligent, disciplined.

Zuhar experience in politics began studying at Faculty of *Ushuluddin* and Humanities of UIN Walisongo. She was the first female chairman of the senate. She tried to lift the women. With the expectation after her there will be women who can exist also the head, not only in the position of treasurer or other. After a period was Hj. Arikhah and others.

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<sup>104</sup> Interview with Prof. Dr. Amin Syukur, MA, home Perum BPI Ngaliyan, on Saturday, May 9, 2015, at 7:00 to 9:00 pm.

<sup>105</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 at his home Jl. Prof Hamka 122 Ngaliyan Semarang at 7:30 to 8:30 pm.

He told us that in 1983-1985 become the Chairman of the Senate of *Ushuluddin* faculty IAIN Walisongo (now: Faculty of *Ushuluddin* and Humanities of UIN Walisongo. 1997 active in politics. 1998 together with NU leaders founded the Partai Kebangkitan Bangsa (PKB) in Central Java. In 2009 PKB emergency stop because there was a polemic in the PKB and loyal stronghold of Gus Dur (KH. Abdurrahman Wahid). Year of 2009-2011 standstill in politics more actively in social and business focus cattle and buying and selling homes. Since 2013 active in Nasdem Party is also in the social field as an instructor at *bimtek* party.

Business success tips from Dra. Hj. Zuhar Mahsun, M.S.i. is that every effort must be attended in order to maximum. In the political world that the world is full of power, competition in the race for positions traditionally dominated by men. I compete with them. In the world of politics is regarded as men's world is full of intrigue and challenge. If there is no totality, love, and supported by the family could not occupy strategic positions. Likewise in business or something then we have a serious, diligent, disciplined.

“I am accustomed to discipline, perseverance, and love with challenge. My experience in college, I was Chairman of the Senate of the female students of faculty of *Ushuluddin* and Humanities at first time. Vision and my mission is to uplift women and the recognition of women, because women are usually the most stuck position at that time was the treasurer or secretary. The hope after my generation there are women who can be served at the chairman. Thank God it turned out after I became chairman of the Senate of faculty of *Ushuluddin* and Humanities, there was Mrs. Farida at Dakwah Faculty, is also there is Mrs. Arikhah in now Faculty of *Ushuluddin* and Humanities”.<sup>106</sup>

The key to success is a serious, diligent, disciplined, not enough to simply plunge. Opportunities are there in front of me as long as I can and I will take no time. Just as at that time there was an opportunity to learn arts, sports karate, if I could, and there was a time that I did not waste it. Arranging of time and strategy in many ways. All agenda in tomorrow always I noted earlier in the day before and try to keep it. Should not complain tired and whining.

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<sup>106</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 at his home Jl. Prof Hamka 122 Ngaliyan Semarang at 7:30 to 8:30 pm.

Communication through the heart, the support of family, children and husband, she was able to exist. Attention and communicate with each other even small things like remind to have eaten, being what it is, and others. As well as to spend a semester holiday. She and her family had to leave to meet either in homes, campus, office and gathered in the hotel for vacation. After that we went out of the hotel together but already with each vehicle and continue their respective activities.

### 3. Profile Entrepreneur of Dr. Mukhsin Djamil, M.Ag.

Graduated of Faculty of *Ushuluddin* and Humanities which is also being entrepreneur is Dr. Mukhsin Djamil, M.Ag, who is now become Dean of Faculty of *Ushuluddin* and Humanities of UIN Walisongo. His expertise is in the field of writing / research. Since college is already actively writing and IDEA press. In addition he also wrestle property, have boarding house for girl, derivative family furniture business, and a lecturer at the college.<sup>107</sup>

He had 17 years as an entrepreneur. Since 1998 has begun active in research, and in 1999 began to extensively until now.

“I was born in the midst of a family who likes to do business. My family business is furniture in Majenang, Cilacap. My mom and dad are the inspiration formed my character this time. And indirectly my parents made me a business network also in this furniture field. My mother told before I left to wander studying at *Ushuluddin* Faculty IAIN Walisongo (now Faculty of *Ushuluddin* and Humanities of UIN Walisongo), that if you want to succeed, I need to focus, diligent, honest and patient. It really made an impression on me to take me to become a writer / researcher. Writing is a skill and a hobby that I liked since I was in college. Until now I still write and do research. Corresponding parent message, I focus on the field until finally bring this intellectualism I could be like today. For me the jobs I was not a burden but a hobby or pleasure. But I never shut themselves cultivate other fields such as property, furniture, boarding houses and others”<sup>108</sup>

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<sup>107</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

<sup>108</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

Dr. Mukhsin Djamil argued that what is obtained today is nothing but there is also a blessing of study at Faculty of *Ushuluddin* and Humanities. Furthermore, Dr. Mukhsin Djamil revealed:

“I stayed here (BPI) in addition to a family, to trade and have a boarding house, I took care of TPQ. I was at the village (Cilacap), I took care of TPQ and early childhood. And now more precisely in the direction of the development of social empowerment. If at this time known as social entrepreneurs. Which means, entrepreneurs who are engaged in the social field, people do empowerment on society that have an impact in society movement. Then they have the production process and we are involved in it, and also assisting. Then they also have an advantage in it. And as was done by our university, has long existed an integrated development of rural students where we make the trading house to cover their production and distribute their products. Incidentally, I move on the field and did not take advantage of it (social only). Among them I’ve accompanied in Sumowono of the eight goats until have 80 goats. And once they are able to independently then I leave it. Besides that I also build on the farm”<sup>109</sup>

In order for the business was a success, Dr. Mukhsin Djamil had a key which he has always held that is focus, Patience, and honest. The focus has been made to be like today. Patience makes it so powerful. If the flop comes, it means that something being done is not maximized, because failure is not a hindrance.

Honest is life provision as do parents who loved by many people and often become master of its customers for their honesty and always tell the truth in the trade, also provides many choices as customers want. Even if customers were shopping always ask to be served by his father because he was very satisfied by the service.

“I am from a family who likes to entrepreneurship, business mattresses, furniture or agriculture. From production to marketing. But always puts the religious values by selling which honest and always set aside some wealth to the needy. I enjoy the business because it is inspired by parents with backgrounds entrepreneurs who honest and respected by many people. From there I feel also want to be an entrepreneur but not necessarily directly inherited but would like to have a business of my own toil. Then I did a search on the things that I can make a commitment and I

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<sup>109</sup> Interview with Dr. Mukhsin Djamil, M.Ag. at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

finally found in intellectualism since I was a student at *Ushuluddin* Faculty (now Faculty of *Ushuluddin* and Humanities).”<sup>110</sup>

Dr. Mukhsin Djamil, M.Ag, opted to run her mother’s command that focus on areas which can make a commitment to the world of intellectualism then bring as today and had some other business. The turnover from 100 million in one month. Assets of about 3 billion. Dr. Mukhsin Djamil states that affecting his entrepreneur soul is his parents.

“My father was a very diligent managing capital, solve problems, be careful in consuming, honest, always providing the goods with a variety of alternative price and quality”.<sup>111</sup>

#### 4. Profile Entrepreneur of Dra. Hj. Arikhah, M.Ag.

The next entrepreneur of Faculty of *Ushuluddin* and Humanities graduated of UIN Walisongo is Dra. Hj. Arikhah, M.Ag. who is now an entrepreneurs and leader of Islamic entrepreneur boarding school Darul Falah Be Songo Bank Niaga Ngaliyan. She has been doing business since she was studying at Faculty of *Ushuluddin* and Humanities that entered in 1988. But her commercial skill has been honed when she was teenager in junior high school.

“Actually I’ve been like selling since 3rd class in Mu’allimat Islamic Junior high school. I sold *piya-piya / bakwan* (traditional snack) were sold to friends of the school and runs until graduating Senior high school. Then it continues my hobby to sell into college and until now. When in college I began to pursue selling fashion products, especially Batik. *Alhamdulillah* public are interest. Then also collects a variety of batik from the country since 2005. Why did I choose batik? That is a bussiness that I love and saving national culture. Hope the children of this country do not studied batik on other nations. While about selling soap product it actually is my attempt to educate and empower students of PP Darul Falah Be Songo Bank Niaga Ngaliyan to have skills in the business world. So one day after coming home in their village are capable of making companies and create jobs for others.”<sup>112</sup>

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<sup>110</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

<sup>111</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

<sup>112</sup> Interview with Dra. Hj. Arikhah, M.Ag, Wednesday, 16 May 2015 in Perum Bang Niaga Ngaliyan, at 10.00-11.00 am.

According to Mrs. Arikhah, for the work to start a business should not wait for graduation. Students of Faculty of *Ushuluddin* and Humanities must understand the lessons of lectures religious teachings with good, hard work and smart work both must go together. If the students studying right the lessons in the campus, then they will looked by people (beneficial). For example preaching. Arikhah recount her experience like this:

“During my time on preaching was armed with a hadith that i got on the MTs (Islamic junior high school). Moreover, if from the hadiths of the College is definitely more complete. Then, if student Faculty of *Ushuluddin* and Humanities are able to understand, explore, practice, God willing be beneficial to the people around and it needed by a lot of people. By sharing knowledge with other people (example invited to the celebration) is almost certainly no *bisyaroh*/reward enough. But it must be remembered, in the ‘preaching’ do not intended for *bisyaroh*, but to share knowledge and advise yourself with how hardened.”<sup>113</sup>

In building the entrepreneurial spirit, Arikhah greatly influenced by her mother. She was inspired by illiterate mother and a housewife, but now has a lot of effort. She says:

“My mother has a very good instinct in seeing business opportunities and was able to find a trustworthy business partner. For example, she never invested a ‘little’ money to someone transportation business owner then gain it drove my mother had a profit of one car. Not others bussiness yet. Besides the mother became a teacher at the Islamic boarding school with her husband and she teaches at the students to have the soft skills that will be useful after boarding.”<sup>114</sup>

Both Arikhah parents is known as Kiai namely KH. Abdul Bashir (Bareng, Jekulo, Kudus). Her parents as well as teachers become farmers also. In accordance with the principle work is an obligation as a human being, but the result is the region of the Lord, and do not forget to teach. This is consistent with the inspiring words of her parents who make the spirit up till this day, that is

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<sup>113</sup> Interview with Dra. Hj. Arikhah, M.Ag, Wednesday, 16 May 2015 in Perum Bang Niaga Ngaliyan, at 10.00-11.00 am.

<sup>114</sup> Interview with Dra. Hj. Arikhah, M.Ag, Wednesday, 16 May 2015 in Perum Bang Niaga Ngaliyan, at 10.00-11.00 am.

whatever you do not forget to teach because teaching is an attempt to transfer knowledge that the reward was never broken. Mother who has three children said:

“And I think it’s like a system of Multi Level Marketing (MLM) of God. The more science delivered at other people then that science will continue to run and the reward is not going to break.”

Arikhah revealed, except being educators at colleges and boarding activists, she also sells textile products such as fashion include batik in the country and products soaps which made by students of Be Songo Ngaliyan. The business turnover of about 80 million every month. Assets include 3 houses in Bank Niaga Ngaliyan and several hectares of lands.<sup>115</sup>

##### 5. Profile Entrepreneur of H. Sarjuni, S.Ag., M.Ag.

H. Sarjuni, S.Ag., M.Ag., is one of the graduated from Faculty of *Ushuluddin* and Humanities UIN Walisongo that engaged in the business. In the business, graduates of PMII organisation started his business since in college. Entrepreneurship initiatives because stolen in Tanjung Mas Semarang on 1991. He told initially was trapped because at that time he was come to Tanjung Mas to care of personal letters but instead stolen. The valuable things and money are runing out.<sup>116</sup>

He tells his experience more till becomes an entrepreneur:

“I could just let go and walk away to go home because i do not have any more money. I am jusr the newcomer from out of town, do not understand the direction return to boarding Ngaliyan. I walked from Tanjung Mas to Bubakan, then to Milo, until there, I asked for directions Johar. Milo I walk to Johar. Then I followed the transport in Johar to Jerakah. My trip takes a full day. come in Jerakah i went straight to my friend who student in college while selling candy on the buses. From it, i learned to sell from bus to bus. And ultimately that’s where I learned to sell and independent. I got lunch from parents 25 thousand. Approximately currently 450-500 thousand every month. 200 thousand to the campus needs and 300 thousand for eat everyday. To overcome the lack of me figure out a way to survive. I also write in newspapers and thank God the salary is able to live

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<sup>115</sup> Interview with Dra. Hj. Arikhah, M.Ag, Wednesday, 16 May 2015 in Perum Bang Niaga Ngaliyan, at 10.00-11.00 am.

<sup>116</sup> Interview with H. Sarjuni, S.Ag., M.Ag, Wednesday, 27 May 2015, at 12.30 – 01.00 WIB in Vice Rector III Unissula Semarang.

during college. i worked diligently, thank God when I was married with my own expense and have savings money to make BMT is currently managed by my wife”.<sup>117</sup>

Tips for success on his business is never abstinence, never vain, never be a burden to others. Currently he is in addition to bear the family needs, it's also to bear necessities of hisbrothers. The benefit are great and blessing. There are houses and BMT (*Baitul Mal wa at -Tanwil*) in Mugas Semarang.

Islam influence in fostering the spirit of entrepreneurship because Islam gives the perspective of our value in God, so his motivation/goal became an entrepreneur, being an entrepreneur is his orientation “*khoirunnas anfauhum linnas*” which provides the widest possible benefit to others. That's what makes also pursue the education.

In education he now serves as Vice Rector III in Sultan Agung Islamic University (Unissula) Semarang. For him, entrepreneurship is viewed narrowly in terms of not only trade, but in many respects. One of in education. The idea has been translated into on-campus programs into one effort to provide the best in life.<sup>118</sup>

#### 6. Profile Entrepreneur of H. Safari Abdillah, S.Ag.

Furthermore, the graduates of Faculty of *Ushuluddin* and Humanities UIN Walisongo who also pursue efforts is H. Safari Abdillah, S.Ag. residing in Kalicari Semarang. He was known as a multitalented entrepreneur because of the many areas of business that was involved, namely as a contractor, have a cattles and goats, have a boarding houses, property, material stores, cooperations and others. In addition to entrepreneurship he was also active in social activities in the

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<sup>117</sup> Interview with H. Sarjuni, S.Ag., M.Ag, Wednesday, 27 May 2015, at 12.30 – 01.00 WIB in Vice Rector III Unissula Semarang.

<sup>118</sup> Interview with H. Sarjuni, S.Ag., M.Ag, Wednesday, 27 May 2015, at 12.30 – 01.00 WIB in Vice Rector III Unissula Semarang.

community such as being *takmir* mosque, a former board PW Ansor Central Java, AMPI Semarang, Indonesian Council of Mosques, and others.<sup>119</sup>

One thing that made him can have a soul / mental entrepreneurship is himself deeply moved when he saw other people can do anything. So he will also certainly can. He revealed his motivation to be an entrepreneur along the tips:

“I was moved every look who could do anything that I can. If they can, why i can not?. Then from that, an entrepreneur was a strong will, dare to try, never give up, focus, optimism and supported by the competence, integrity well as honesty and discipline, good planning, organizing and duplication, each of us can do something then immediately teach people others to be able to do the same. Then i got benefit which blessing. there are 34 boarding, shop materials, livestock, parcels and house, and other.”<sup>120</sup>

Told to reseacher, he revealed that he started the business since before college (graduated MAN 1) has been like to work hard. Previously he was working on the project and he claimed to enjoy once. But he felt the need to study the science. At the beginning of college he was still running the business project. But it did not long time, because it had received a warning from the campuss that make his score down in semesters 2 and 3.

After getting alert, he focuses lecturer until his Achievement Index (IP) increased even more, and he dared to attempt again the pioneering of livestock puyuh during college. His business went well and blessing. After graduating he was the focus of cattle and contractors.<sup>121</sup>

#### 7. Profile Entrepreneur of Fatah Rosihan, S.Fil., I.

Graduated of Faculty of *Ushuluddin* and Humanities who is also do business is Fatah Rosihan, S.Fil.I, who entered college class of 1997 who became a business entrepreneur installation of drinking water and property (housing).

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<sup>119</sup> Interview with Drs. Safari Abdillah, 27 May 2015 in Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm.

<sup>120</sup> Interview with Drs. Safari Abdillah, 27 May 2015 in Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm.

<sup>121</sup> Interview with Drs. Safari Abdillah, 27 May 2015 in Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm.

Fatah was born and live in the midst of religious family. Armed with a education at Faculty of *Ushuluddin* and Humanities who encouraged him to gain the knowledge optimistic life. According to him, the science of the oldest in the world is in Faculty of *Ushuluddin* and Humanities. If you are able to peel a bit of science in it can be the foundation to be anything; politicians or economists, or others. The steps in the business is the final step when his goal to become teacher (lecturer) not run well after he graduated in 2002.<sup>122</sup>

“At that time, after graduation from the *Ushuluddin* Faculty IAIN Walisongo (now Faculty of *Ushuluddin* and Humanities UIN Walisongo), I immediately drove to Pare to learn English with some of graduation friends of Walisongo like Sumanto al-Qurtuby who studied at Virginia and Boston, USA first, Muhammad Ma'mun who is Deputy Chairman of Parliament Kendal and Encep who now has wife of Demak city, while i spend time for studying English a year, But the intention to continue to study postgraduate going abroad and became a lecturer has not been achieved, then i married, then i face the challenges of real life, then that is where i started thinking to pursue a business or becoming an entrepreneur.”<sup>123</sup>

To researcher who visited his home in Bella Vista, Beringin Ngaliyan Semarang, Fatah tells that the origin of his business came from something that is accidentally and utilizing his hobby by seeing an opportunities and potential around. After marriage, he faces the challenges of real life, then that is where he started thinking to pursue a business or becoming an entrepreneur. Fatah claimed to have his business installation of drinking water since 2004. At that time which in his mind is want to have a business that last a long time and can support the needs of life.

“I ever stayed in a very simple place when i became my new bride contract in a small house with muddy water condition and smell. The locations around is the gutter with the condition if it rains, the sewage go in in the house and bathes the goods. Once happened then we create an anticipation. So when it rains, my wife away from home roads in order not to see the condition of it. This often happens until God brings destiny for me to get

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<sup>122</sup> Interview with Fatah Rosihan, S.Fil.I, in his house Bella Vista Houses Beringin Ngaliyan Semarang, 5 May 2015, at 08.00-09.00 pm

<sup>123</sup> Interview with Fatah Rosihan, S.Fil.I, in his house Bella Vista Houses Beringin Ngaliyan Semarang, 5 May 2015, at 08.00-09.00 pm

more viable home. My wife and me enjoyed the process step by step and be grateful for everything that happens to us.”<sup>124</sup>

For ten years running (2004-2015), the current assets of the business are now about 7.2 M. with a turnover of around 75-150 million every month.

#### 8. Profile Entrepreneur of Istri Hastuti, S. Fil., I.

One of Faculty of *Ushuluddin* and Humanities graduates who become entrepreneur is Istri Hastuti, S.Fil. I., class of 1997 born in Rembang is now domiciled in Taman Manggis Indah Blok. A.8 Depok, West Java. Wife of Abdul Rouf that now become civil servant (PNS) of Kemenag RI and she tells about childhood experiences with family. Incidentally her father was civil servant, so she felt how become the son of a civil servant, with a barely salary, so when every would pay the school, she should be in line with her older brothers. The dream to be an entrepreneur arises because usually people that had graduated from college want to be a Civil Servants (PNS), because her husband was a civil servant, so she choose a business, namely Baby Shop, businesses that provide the required pregnant women and baby needs.

“Firstly we want to make a work to augment her husband’s income, then we choose what suits business and always needed people. Then we look at the statistics, if the number of maternal quite large in Depok city, so we chose attempt Baby Shop. Besides this, we are looking for businesses that have the small risk, if the business does not run and does not have a disadvantage. As a food business that’s if do not sold it must be thrown. Well, if Baby Shop is not sold, persisted. Choosing Baby Shop that have a most small risk.”<sup>125</sup>

This business has been running since 2010 till present, about 5 years, with a monthly turnover of 100 million-200 million.

#### 9. Profile Entrepreneur of Joko Ibrahim, S.Fil.I, M.Si.

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<sup>124</sup> Interview with Fatah Rosihan, S.Fil.I, in his house Bella Vista Houses Beringin Ngaliyan Semarang, 5 May 2015, at 08.00-09.00 pm

<sup>125</sup> Interview with Istri Hastuti, May 19, 2015 via email at 04.42 pm.

Joko, one of graduates Faculty of *Ushuluddin* and Humanities UIN Walisongo who become entrepreneur. He pursue the main business in the Manufacturing industry Metal Processing Wire Hanger For Laundry (laundry). While the supporting is a trademark that consists of a variety of products including household appliances (skimmer, *sotil*, *irus*), cleaning supplies (brooms and doormats), art and fashion (accessories, clothes, dream catcher) and toys (kites and caps Indian/wabonnet ).<sup>126</sup>

He pursue business ventures in 2009. Briefly divided into two periods, First, 2009-2012 established the industrial manufacture of Hanger (hanger for dress) specifically for laundry business; Second, 2012-2015 to develop trade and handicraft household appliance.

Basically, the business activities that he is working now is not something that is planned in advance, but it is something new and the result of circumstances that occurred in Jakarta. In the beginning, around 2008, Joko was educated Masters in Jakarta, but because the lectures were only Friday and Saturday, which means Joko utilizing Sunday-Thursday to work in a lawyer's office called Firmanysah Stanley and Law in Ciputat, Tangerang South. At that time, Joko contracted at a terraced house in the area of Campus UIN Jakarta, gather with friends from various regions. One of my friends came from Jember, East Java. His friend had contacts in Tulungagung Region, which was then a few months I visited the area, just to travel around the area. Upon arrival in Tulungagung, I was pleasantly surprised with the local community. Many activities of community-based home industry. The findings were the subject of me then to try that new things, which is ultimately a decision is made out Joko dared to work and pioneering. More detail he describes his business trip:

“At first I did not immediately start, but I'm starting to market that product to Jakarta. The first of three months, I offer hanger product only sold 15 dozen, but I do not despair. Fortune come when getting bids exports to Korea (though unsuccessful). By the bids that, I dared to start production helped by a friend in Tulungagung. After the production, export failed due to problems admintrasi convoluted, so I turned to the national market through a door to door and sample submissions to the laundry business in

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<sup>126</sup> Interview with Joko Ibrahim, S.Fil.I, M.S.i, June 1, 2015 via email at 10.38 pm.

various parts of Indonesia. Shortly after the request came, because at that time the laundry business is booming and needs very little hanger. Three years after the stable in the hanger laundry, then develop the trading of various products household items and hygiene kits, and in 2014 develop trade handicrafts and artwork.”<sup>127</sup>

Soul / mental employers in Joko’s view including basic potential, in the sense that belongs to everyone. Just because it is present and growing potential due to various factors, including, circumstances, environment and education. Likewise him, because of the urgency and did not have much choice after being out of a job (for starting a new business), neighborhoods in Jakarta which individualistic and high spirit competition, as well as friends of campus that from various backgrounds, the factors change the way thought and outlook on life. In accordance with a record close of year-end 2014, a 1.4 Billion turnover. Asked about his business success tips, he replied:

“In general, I think the tips for success is about trial and error or tries from mistakes and take risks also think positive and apply logic inverted to obtain broad market opportunities. In particular, tips for success are increasingly donating his wealth to the needy. Furthermore it should always extend the relationship.”<sup>128</sup>

#### 10. Profile Entrepreneur of Muhamamd Sahal, S.Psi.I.

The figure graduates of Faculty of *Ushuluddin* and Humanities UINWalisongo which also engages is Sahal, graduate on 2000. He pursues an agribusiness, wooden souvenirs and educational children’s toys. Sahal started the business (souvenirs) since college, previously he studied at art Jogjakarta last moment then entered in UIN Walisongo and admitted Faculty of *Ushuluddin* and Humanities. Then, after graduation, he was with friends made of natural school in Bandung named Nun Learning Centre. For three years had moved in Semarang in 2014. He began to focus souvenir business and agribusiness in 2013 until now that

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<sup>127</sup> Interview with Joko Ibrahim, S.Fil.I, M.S.i, June 1, 2015 via email at 10.38 pm

<sup>128</sup> Interview with Joko Ibrahim, S.Fil.I, M.S.i, June 1, 2015 via email at 10.38 pm

can set the time according to our wishes. Turnover of approximately 16 million, and assets of 50 million.<sup>129</sup>

“Since college I’ve liked entrepreneurship. But the main intention is to seek a science lecture. Happy and unattached. During prayer can pray in peace.”<sup>130</sup>

#### 11. Profile Entrepreneur of Abdullah Zainu, S. Psi., I.

Abdullah Zainu, S.Psi.I., a graduate of Faculty of *Ushuluddin* and Humanities who actively pursue the furniture. He claims to have had an interest in the business from a youngest. He got Supported by the environment and the family business, he liked the crafts of the town where he lived, Jepara. When he was in college, he was active in the Student Regiment (Menwa) who teach discipline, which ultimately also brought up in everyday life and entrepreneurship.

Born from a family background that care with education and entrepreneurship. His father was a teacher and entrepreneurship, then the mother as a homemaker and entrepreneur who is an expert in family business management. Abdullah felt discipline upbringing his parents. in the morning, school in Islamic Junior High School, afternoon school in *diniyah*. He strongly disagreed with the views of most people that study at Islamic Theology Faculty is considered less promising, especially for jobs that many people less interested in Faculty of *Ushuluddin* and Humanities.<sup>131</sup> According to him, basically lectures is the place to take knowledge.

“So I college to study, not a place for the provision of employment. After all, in fact, many of my friends graduates who have jobs such as teachers,

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<sup>129</sup> Interview with Muhamamd Sahal, S.Psi.I., at his house Jl. Worigalih II. No. 287 Perumahan PLN Krapyak Semarang, at 3 June 2015 05.00-05.30 pm.

<sup>130</sup> Interview with Muhamamd Sahal, S.Psi.I., in his house Worigalih II street. No. 287 PLN Houses Krapyak Semarang, June 3, 2015 at 05.00-05.30 pm

<sup>131</sup> Interview with Abdullah Zainu, S.Psi., in his house Demangan, Tahunan, Jepara, July 24, 2015 at 10.40-11.30 am.

employers, etc. Message from my *Kyai* is do not look for the science to find work.”<sup>132</sup>

Abdullah argued start running the business since 2004 after graduating from college. The story in 2004 after graduating from Faculty of *Ushuluddin* and Humanities, he began helping parents owned furniture business, but first, he had to pursue the world of furniture and crafts carve since schools class 2 of *Madrasah Tsanawiyah*. According to him, citing the words of his most influential person is born we did not bring anything. If we get little treasures of Allah, then, a black should be grateful. Do not feel less and do not feel proud. Means has been running 11 years. Turnover advantage now range 50-80 millions. The actor of business success is discipline.

“Soul/mental entrepreneurship grow along with my environmental conditions are a lot of jobs. Also families who pursue one of the typical business of Jepara city. I also loved the sculpture. It’s a wonder if there are people who live in Jepara but did not know what should they work.”

#### 12. Profile Entrepreneur of Sigit Budi W, S.Ag.

Sigit is one graduates of Faculty of *Ushuluddin* and Humanities UIN Walisongo who become an entrepreneur fisherish, property, general trading, brokerage and export. Pursue efforts since college by selling anything. He also sells handy craft directly to his friends. When he asked about the turnover of assets and he just replied *Alhamdulillah* with a smile. He explains:

“For me being an entrepreneur is wants to follow the Prophet Muhammad were able to control international trade. The tips for success is trust, intent, planned, targeted, and confident.”<sup>133</sup>

#### 13. Profile Entrepreneur of Mochammad Chasan Anwar, S.Psi.I.

Mochammad Chasan Anwar, S.Psi.I. as one graduates of Faculty of *Ushuluddin* and Humanities UIN Walisongo who become entrepreneur that pursue selling helmets and stickers since 2004. Rent a shop on Jl. Hasanuddin and

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<sup>132</sup> Interview with Abdullah Zainu, S.Psi., in his house Demangan, Tahunan, Jepara, July 24, 2015 at 10.40-11.30 am.

<sup>133</sup> Interview with Sigit Budi W, S. Ag., in his cafe at Gedung Dekranasda Pahlawan Street No: 8 Semarang, June 3, 2015 at 03.30-04.30 pm.

Ngalian, also selling via online. Selling CCTV installations since 2011 via online, also has a cafe Kupu-Net since 2009 in Beringin Ngaliyan. Within a month turnover of around 70 million with assets of land, house and cafe.<sup>134</sup> He tells his story:

“I had my business since I was in college. He gained entrepreneurial spirit of the association, like reading the tabloids ‘peluang usaha’. Tips for successful of business, he says is due for identity and hobbies, do what you love, want to ask and want to learn the person who had skill before.”<sup>135</sup>

### **C. The Free-Will and Tawakkal of According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

#### **1. The Free-Will of According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

The free will often associated with *madzhab* of anthropocentrism (human as the subject). Entrepreneurship is related to the spirit, ethos, drive, energy or strong motivation of human beings to be able to change for the better through entrepreneurship. Many factors that make a person can foster entrepreneurial spirit, either from family, friend, other people or experience that makes people to work hard.

Prof. Dr. Amin Syukur explain that *free will* is free to do and it is needed for life.

“when i see it, there is sunnatullah, If want to be healthy so keep in healt, if you want to eat so go work, if you want a smart then learn, if one wants to succeed so trying. But free will that can not be 100% free. Do not ever think that we have freedom of everything, in other words ‘selfish’. If we are free freely with no forgetting the Dzat who oversees, then sometime Allah will be wrath. It may be that what we have will be taken back at God side, because in everything is divine intervention of God. We take the parable of the formerly poor Tha’labah made rich by God. When got rich,

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<sup>134</sup> Interview with Mochammad Chasan Anwar, S.Psi.I, in his house, Perum Taman Beringin 3 Blok D No. 3 Ngaliyan Semarang, Mei 2, 2015 at 07.30-08.30 pm.

<sup>135</sup> Interview with Mochammad Chasan Anwar, S.Psi.I, in his house, Perum Taman Beringin 3 Blok D No. 3 Ngaliyan Semarang, Mei 2, 2015 at 07.30-08.30 pm.

the Prophet asked him to tithe, but reluctantly. Finally, God take possession of Tha'labah again, and Tha'labah impoverished.”<sup>136</sup>

He tells that he became an entrepreneur because it grows the desire to be independent and useful for others. Entrepreneur is influenced by many things such as perseverance, passion, not inferior, prayerful, and parents. The success of an entrepreneur can not be separated from the blessings of parents who are never stop, effort, perseverance, and prayer that constantly. How to be able to explore all of it, Amin Syukur get a lot of inspiration from the holy Quran.

“About studies of entrepreneur, when i lecture is not around. But my soul entrepreneurship is because i read the holy Qur'an. If we are able to understand the contents of the Qur'an as well as taught in islamic boarding house and in college, then we will find a lot of good things that can be used as a preparation to sail the ocean of life, including in economic terms. For me, the Qur'an teaches many things if we want understanding deeply. And in college that the place to understand, explore and practice the contents of the Qur'an.”<sup>137</sup>

In the view of Prof. Dr. Amin Syukur, human being has a free will. But free will can not be 100% free. Sometimes we are free, also sometimes we do something in forced.

“Human, in his suggest be able to madzhab of *jabbariyah* which *qodariyy*. *Jabbariyah*, everything was determined by God, but we as human beings must also be active. For example is if there is a family were sick. We are definitely worried. But we must surrender to God for his recovery also submitted a family sick to doctor to be treated as an active step of effort.”<sup>138</sup>

Prof. Dr. Amin Syukur who had undergone his business for 36 years, admits that his life is more than enough and blessing. “There is a shop in Ngaliyan Square, also some houses in Perum BPI Ngaliyan,” he added.<sup>139</sup>

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<sup>136</sup> Interview Prof. Dr. Amin Syukur, MA, in his house, BPI Ngaliyan, 9 Mei 2015, at 19.00-21.00 pm.

<sup>137</sup> Interview Prof. Dr. Amin Syukur, MA, in his house, BPI Ngaliyan, 9 Mei 2015, at 19.00-21.00 pm.

<sup>138</sup> Interview Prof. Dr. Amin Syukur, MA, in his house, BPI Ngaliyan, 9 Mei 2015, at 19.00-21.00 pm.

<sup>139</sup> Interview Prof. Dr. Amin Syukur, MA, in his house, BPI Ngaliyan, 9 Mei 2015, at 19.00-21.00 pm.

In views of Dra. Hj. Zuhar Mahsun, M.Si, free will in the context of life choice is that matches with the attitudes, beliefs, purpose of our life. Good in manage time and has a strategy in many ways. The key to success is a serious, diligent, disciplined, it is not just a simply plunge. According to her, free will is same with an effort.<sup>140</sup> She admitted that running the business is departs from a concern life.

“My parents were farmers, and there is no part of noble generation. So I want to change the fate and raising the degree of my children become better, also want my kids are proud of their parents. I want to be functionary people.”<sup>141</sup>

The next graduates of Ushuluuddin faculty taht be an entrepreneur is Dr. Mukhsin Djamil, M.Ag. According to him, free will is a human being becomes aware to recognize its full potential on their ability. As intellectualism and also the will should be developed in life. Without the will, ability, effort, man can not live.

“I believe if human be a subjects. If man is no freedom of choice, the law is useless. Humans were given the freedom to choose what is good and bad, there. Humans born with the mind equipped to respond positively and negatively. Then the man was given free will to choose what is good and bad.”<sup>142</sup>

Dr. Mukhsin Djamil saw that human has a free will and the ability to build positive self-image, as well as believe in God, if people realize that human beings have a large capacity and is able to make theirselves in positive, optimistic view of life and quality. Dr. Mukhsin Djamil revealed:

“The free will is human nature but there are limits that must be discovered by humans in the sunnatullah that can not be challenged unless discovered and utilized, and we must resignation with full believe in God’s will at the best given. That means between free will and resignation is no necessary connection until whenever we have to keep looking, and it’s because of God’s infinite knowledge. But, even if we are given the freedom to seek,

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<sup>140</sup> Interview Dra. Hj. Zuhar Mahsun, M.Si, 3 Juni 2015 in her house, Prof Hamka 122 Ngaliyan Semarang street, at 19.30-20.30 pm.

<sup>141</sup> Interview Dra. Hj. Zuhar Mahsun, M.Si, 3 Juni 2015 in her house, Prof Hamka 122 Ngaliyan Semarang street, at 19.30-20.30 pm.

<sup>142</sup> Interview Dr. H. Mukhsin Djamil, M.Ag, in his house, Bhakti Persada Indah (BPI) houses Ngaliyan Blok J.6, 20 Mei 2015 at 19.30-21.30 pm.

we must remember that there are still limitations that there is a science of God which unresolved and be a mystery.”<sup>143</sup>

The same thing is told by Arikhah, graduate of *Ushuluddin* Faculty who became ruler, educator and stake holder of student of university islamic boarding house. free will is a human endeavor. This concept makes human as an actor driving the changes included in the motivation for entrepreneurship.<sup>144</sup> Arikhah tells:

“The main purpose of business is not just for profit but to empower others. whwn want to pursue to become the best of human beings that benefit humanity (*khoirunnas anfa’uhum lin-nas*). People who share the goodness in others it will receive the reward of goodness as well (*man sanna sunnatan khasanatan falahu ajrun minha ....*).”<sup>145</sup>

About free will, H. Sarjuni, S.Ag, M.Ag has an interesting opinion, that stating the basically, God is according to His servant suspicion; ‘Ana inda dzonni abdi’ which means that I (God) depending on suspicion servant. Energy of free will influence on human as a motivation for entrepreneurship that an understanding of theology that affect a behavior.<sup>146</sup> He explains:

“I will try to achieve the takdir which will happen. I remember with Mr. Djamil (Prof. Dr. H. Abdul Djamil, M.A, former rector of IAIN Walisongo) which at that time been my professor, said that students of the *Ushuluddin* Faculty could be anything.”<sup>147</sup>

According to Sarjuni, about freedom of free will, the position of man in life have the freedom in the choice of life, as a servant of God; creation as well as kholifatullah (leader of God). As a leader chosen by God, the human task is to

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<sup>143</sup> Interview Dr. H. Mukhsin Djamil, M.Ag, in his house, Bhakti Persada Indah (BPI) houses Ngaliyan Blok J.6, 20 Mei 2015 at 19.30-21.30 pm.

<sup>144</sup> Interview Dra. Hj. Arikhah, May 16, 2015 at 10.00-11.00 pm in her house Bank Niaga houses Ngaliyan

<sup>145</sup> Interview Dra. Hj. Arikhah, May 16, 2015 at 10.00-11.00 pm in her house Bank Niaga houses Ngaliyan

<sup>146</sup> Interview with Sarjuni, S.Ag, MM, May 27, 2015 in Rector Vice Room III Unissula Semarang at 12.30-01.00 pm.

<sup>147</sup> Interview with Sarjuni, S.Ag, MM, May 27, 2015 in Rector Vice Room III Unissula Semarang at 12.30-01.00 pm.

manage and prosperity of the earth, free but responsible means have limits, as the verse: *fa wa alhamaha fujuuroha taqwaaha*; free limited by God to be *ahsani taqwiim*.<sup>148</sup>

Meanwhile, according to H. Safari Abdillah, S.Ag., claiming applying the principle of freedom (free will) but offset by faith and strong faith. Terms of free is respect the opinion of others. Have principles.<sup>149</sup> More clearly, he tells:

“The energy of free will have an impact on me as motivation for entrepreneurship, because if we want to change something, we should start from ourselves. I put the work as a hobby. That affects the entrepreneurial spirit of freedom is the desire to benefit others. Starting from the concerns and the desire to benefit others.”<sup>150</sup>

As according to other entrepreneur of *Ushuluddin* Faculty, Fatah Rosihan, free will is a strong desire. We must have a strong desire to succeed in the areas that we want a commitment. By having a mental as well as powerful as well as the strength of the business, also do not forget to make a good planning strategy before moving.

“By having a mental as well as powerful also the business powerful. As humans it is fitting into a strong-minded person, patient, and always grateful, and share with others, charity. Fatah admits the most influential in the spirit of entrepreneurship in itself is mental, heart, strength, mind, alms, prayer, resignation, patience, and gratitude.”<sup>151</sup>

In view Istri Hastuti, free will is defined as the freedom of the will, the actions of individuals to determine attitudes, including self-determination, but do not forget while praying. This means that everyone is in need of others as well. We are given the freedom to choose and sort out what is best for us. However, our interest was not to be harmful to others. Even what we wanted it to be beneficial

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<sup>148</sup> Interview with Sarjuni, S.Ag, MM, May 27, 2015 in Rector Vice Room III Unissula Semarang at 12.30-01.00 pm.

<sup>149</sup> Interview with Drs. Safari Abdillah, May 27 2015 in his house Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm.

<sup>150</sup> Interview with Drs. Safari Abdillah, May 27 2015 in his house Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm.

<sup>151</sup> Interview with Fatah Rosihan, S.Fil.I, in his house Bella Vista Houses Beringin Ngaliyan Semarang, 5 May 2015, at 08.00-09.00 pm

for others, because the individual is living in the midst of other people's lives. Clearly.<sup>152</sup> Istri says as follows:

“Free will that we interpret can choose a free to try anything. But keep in mind that our results were not necessarily only us to enjoy themselves, but also the rights of others, customers, employees and the society around them. Let's say, in a business that I always apply is the result of the profit bonus for employees, we love food allowance, THR. For buyers, we love discounts and damaged goods can be returned. For the community, in addition to monthly dues citizen participation also community activities and religious activities we always participate, contribute. On the other side than the business, I apply to employees must be neat and Islamic clothing, that men and women should be polite clothes compulsory veiling, everything must be prayers in the store room that we provide. I'm sure when people have to try and pray, God will grant! Problem of granted is it's up to God's prerogative. Matter of time. Unless people are lazy, which may be heard Lord. If we are close to God, then God is close to us.”<sup>153</sup>

For Istri Hastuti, he never gave up the effort. Trying without giving up. This means that we must always strive, work hard, work smart. Thus, we always passion to work with any profession and in any condition, so it will psychologically give us passion for effort and always tried without surrender. In the business world it's principle, brave. Daring act, about the risks that later as we go along and we can evaluate as we go along that we planned program. Already experienced the bitterness, but still occupied.<sup>154</sup>

“For example, this business initially did not go as planned, even suffered enormous losses. In 2 years we experienced a deficit of up to 200 million, due to operational so big and inclusion that has not been so great. But *Alhamdulillah*, now starting to stabilize and keep it running. That means that while learning from mistakes, and we can fix, then everything will be the way.”<sup>155</sup>

Meanwhile, according to Joko Ibrahim, S.Fil.I, M.Si, free will is a theme in Islamic theology. This term refers to the reign of liberty and humanity for his actions. Power or energy is recognized free will provide a strong influence in

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<sup>152</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42 pm.

<sup>153</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42 pm.

<sup>154</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42 pm.

<sup>155</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42 pm.

entrepreneurship. That human potential (intellect, instinct and conscience) is a very valuable human capital.<sup>156</sup> With his wits then a creative entrepreneurs capable of creating and developing a variety of products. By instinct, an employer has the competitiveness and instincts to compete and withstand various difficulties. As well as a businessman with a conscience is able to distinguish, weigh and ponder its business activities, as well as sharpen social sensitivity. The third power that synergy, complementarity with freedom, the employer can set the dimensions of the reality in so many directions that can meet all the demands and needs of challenges. Entrepreneurial spirit to grow and develop to be processed through a disciplined environment, orderly and resilient through education and habits. By becoming entrepreneurs, we can not provide benefits to many people.

“People must have the freedom in the choice of his life, although in practice this freedom is bound by the moral law where it is located. But free will is absolutely necessary in order to manage the maximum human potential. Influential in the growth of the entrepreneur spirit is the environment and education. This means that basically every person has an opportunity to be an entrepreneur, just sometimes potential is not routed through the environment and education, then the potential was not developed.”<sup>157</sup>

Meanwhile, according to Muhammad Sahal, S.Psi.I, free will be interpreted as an attempt to express what one has, but as per the norm. Energy free will affect him as his motivation for entrepreneurship because he claimed could express what he likes. Working according to a hobby.<sup>158</sup>

Furthermore Ancong revealed:

“Related freedom of the free will, the position of man in life is as a creature, a servant of God. The most influential in fostering the spirit of entrepreneurship is a large family as my encouragement. Is the motivation

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<sup>156</sup> Interview with Joko Ibrahim, S.Fil.I, M.Si, June 1, 2015 via email sent at 10.38 pm.

<sup>157</sup> Interview with Joko Ibrahim, S.Fil.I, M.Si, June 1, 2015 via email sent at 10.38 pm.

<sup>158</sup> Interview with Muhamamd Sahal, S.Psi.I, June 3 2015 at his house Jl. Worigalih II. No. 287 Perumahan PLN Krapyak Semarang, at 05.00-05.30 pm.

/ my goal of becoming an entrepreneur, being an entrepreneur, my business should be useful for others.”<sup>159</sup>

Meanwhile, according to Abdillah Zainu, S.Psi.I, free will is included in the subjects taught in lectures Kalam Science. For this free will according to him is in the middle. Not necessarily completely free, but everything to divine intervention. We can not simply free as we please without the intervention of God.

Incidentally in my area is also mostly the nahdliyyin. In the Qur’an it is also clear about *inna Allaha laa yughoyyiruu ma biqumin hatta yughoyyiruu maa bianfusihim*; means Allah does not change a people so that they change their inner selves. So it is clear that the concept *Qodariyyah* and *Jabariyyah* we can not follow just one of them.”<sup>160</sup>

Then, according to Sigit Budi W, S.Ag., free will is a maturing process of thinking. Humans were given reason which seems free but controlled. But humans have a ‘qalb. So free will is free but limited. Energy of free will have an effect on us as a motivation for entrepreneurship through faith, steadiness, planned, executed, and focused. *Istiqomah* is you never know how close you are so never give up on your dream.<sup>161</sup> Sigit explains:

“Related free will, the position of man in life is very important as the word of God: *Inna Allaha la yughoyyiruu ma biqoumin hatta yughoyyiruu ma bianfusihim*. The most influential in fostering my entrepreneurial spirit is not want to become civil servants background while the average family of civil servants. Motivation become entrepreneurs, we can determine our large-small income. We can set the working hours. To worship and work. So the world can, God willing, hereafter too. I motivated also by the Prophet Muhammad. He taught us about the trade between countries. Therefore I pursue import-export”<sup>162</sup>

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<sup>159</sup> Interview with Muhamamd Sahal, S.Psi.I, June 3 2015 at his house Jl. Worigalih II. No. 287 Perumahan PLN Krapyak Semarang, at 05.00-05.30 pm.

<sup>160</sup> Interview with Abdillah Zainu, S.Psi.I, July 24, 2015 in his house Demangan Tahunan Jepara at 10.40-11.30 am.

<sup>161</sup> Interview with Sigit Budi W, S.Ag., June 3, 2015 in his cafe at Dekranasda Building Pahlawan street No. 8 Semarang at 03.30-04.30 pm.

<sup>162</sup> Interview with Sigit Budi W, S.Ag., June 3, 2015 in his cafe at Dekranasda Building Pahlawan street No. 8 Semarang at 03.30-04.30 pm.

Meanwhile, according to Mochammad Chasan Anwar, free will in the sense that we as humans are given a mind to decide what to do. Energy free will the effect on him as a motivation for entrepreneurship, so better choose to be entrepreneurs than employees.<sup>163</sup>

By becoming an entrepreneur what he wants to do is not bound by time and others, because he can arrange more time with family and without any pressure from employers.

“Related free will, the position of man in life, people have the freedom to make life choices. For example, by choosing to be entrepreneurs should be prepared with a variety of possibilities, such as when entrepreneurship, greater opportunities for advancement, the opportunity to fail too large.”

## **2. The *Tawakkal* of According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

According to Prof. Amin Syukur, the individual's position in life is as a servant, then we worship God. And how there are many. If his position as a student can be studied in earnest, as a teacher with teach and educate their students, as president with rule the people wisely.

“The *tawakkal* can not be 100% *tawakkal*. We must sole trust but also to be active. *Tawakkal* should be accompanied by efforts. *Tawakkal* is a resignation but should be active. The *tawakkal* must always simultaneously in each of our activities. Ibnu Athaillah once said that it is beneficial for the others except the *uzlah* in thinking.”<sup>164</sup>

According to Dra. Hj. Zuhar Mahsun, M.Si, resigned (*tawakal*) is presented the results of our efforts to God.<sup>165</sup> Effort we've done with the maximum and then we surrender results on God.

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<sup>163</sup> Interview with Mochammad Chasan Anwar, S.Psi.I, May 2, 2015 at his home on Jl. Raya Ngaliyan - Perum Taman Beringin Beringin 3 Block D No. 3 Ngaliyan Semarang at 07:30 to 08:30 pm.

<sup>164</sup> Interview Prof. Dr. Amin Syukur, MA, in his house, BPI Ngaliyan, 9 Mei 2015, at 19.00-21.00 pm

<sup>165</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 at his home Jl. Prof Hamka 122 Ngaliyan Semarang at 7:30 to 8:30 pm

“Effort we’ve done with the maximum and then we surrender the results to God. Among them there is ideals, obsession, hope, purpose of our lives and then we noted in our schedule. Like for example my last cattle business had failed. I believe God knows what works and what is best for us. If at this time what we try not yet achieved then maybe think God is not the time and will give you at the right time, in the Qur’an declared “*faidzaa azamta fatawakkal ala Allah*; after you tried then submit the results to God”.<sup>166</sup>

For Zuhar Mahsun, motivation/goal *tawakkal* let us not stress, pain, frustration. Because now a lot of people who have a huge obsession but not offset by abandonment/understand the reality of it will be sick. *Tawakkal* impact on mental health as an entrepreneur in order not to stress when his down. He describes the experience in accordance *tawakkal* as follows:

“I never failed in the selection of candidates. I was sick in one day. *Alhamdulillah* after that I was fine. Since I’ve been preparing for the possibility of success and failure as well as the full support of her husband and children. For me; communication, persistence, openness to family and faith in God about what is best for me been a strength for me to endure life.”<sup>167</sup>

While Dr. Mukhsin Djamil, M.Ag, defines *tawakkal* as being realistic and complete confidence in Allah. There is no *tawakkal* without effort. And his form to be grateful for the gift of God by sharing it on others. According to him, without human *tawakkal* could be stress, because it does not believe that God will give you the best for us, then we must be wise and must believe that our Lord is God of affection not limited. Thus was born optimistic to achieve a balanced life. *Tawakkal* concrete manifestation of the entrepreneur is charity, good property, energy, mind.<sup>168</sup> He stated as follows:

“*Tawakkal* is to be realistic and trust completely in Allah. Then the result is the best gift from Allah. There is no *tawakkal* without effort. *Tawakkal* is *ma qoblaha wa ma ba’daha wa ma ‘indaha*, which means *tawakkal* before, after, and at the same endeavor. And his form to be grateful for the

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<sup>166</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 at his home Jl. Prof Hamka 122 Ngaliyan Semarang at 7:30 to 8:30 pm

<sup>167</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 at his home Jl. Prof Hamka 122 Ngaliyan Semarang at 7:30 to 8:30 pm

<sup>168</sup> Interview with Dr. H. Mukhsin Jamil, M.Ag, in home Perum Bhakti Persada Indah (BPI) Ngaliyan Block J.6, Wednesday, May 20, 2015 at 07:30 to 09:30 pm.

gift of God by sharing it on others. And we must believe that God has given us the potential to do something as a gift of God the best.”<sup>169</sup>

*Tawakkal* often associated with an attitude *Qona'ah*. *Qona'ah* is to accept what is. But *Qona'ah* not just a goal, but we should be able to develop the capacity of our humanity.

“*Qona'ah* I define as good efforts thought on Allah. That what is given is his affection and do not *su'udzdzon* if rich considered that God is love and if poor considered that God's wrath. Such understanding is wrong. And remember again that regardless of the conditions given by God are His gifts, then the duty of man is trying their best.”<sup>170</sup>

In view Arikhah, S.Ag, M.Ag, *tawakkal* of entrepreneurship is to surrender the result of effort, hard work, hope and desire entirely on Allah. According to him, in the Qur'an there is often a word “*nahnu*” (we), and the word is the relation between man and God that everything that go hand in hand. In trying, Arikhah undergo *Syari'at* compliant principles. According to her, God sent his servant to work hard. But do not ever think about the result, because it is God's territory.<sup>171</sup>

Arikhah deeply loved *Tasawuf* science because is a science sense that includes ethics islam, *ihسان*, teach values of kindness. By *Tasawuf* that I feel can undergo religious values wholeheartedly. If we prayer, the heart is also do prayer. Also on another religious practice. She revealed:

“For me, work / strive / entrepreneurship is human affairs to do as much as possible. But always keep in mind that the outcome is God's business. If the affairs of our Lord lunge strong then we will not even have stress / depression. So we need to sole trust the affairs of the results of the surrender completely to God. As a servant of, God wants people to be happy and dignified by running Islamic law. If God forbid this and that because it is not good for humans. And if Allah ruled it as good for

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<sup>169</sup> Interview with Dr. H. Mukhsin Jamil, M.Ag, in home Perum Bhakti Persada Indah (BPI) Ngaliyan Block J.6, Wednesday, May 20, 2015 at 07:30 to 09:30 pm.

<sup>170</sup> Interview with Dr. H. Mukhsin Jamil, M.Ag, in home Perum Bhakti Persada Indah (BPI) Ngaliyan Block J.6, Wednesday, May 20, 2015 at 07:30 to 09:30 pm.

<sup>171</sup> Interview with Dra. Hj. Arikhah, M.Ag, Saturday, May 16, 2015, at home in Perum Bang Niaga Ngaliyan, at 10:00 to 11:00 am.

humans. As a human being to another human being, is useful. It ranges from organizing themselves, by working hard, then others will follow.”<sup>172</sup>

According to H. Sarjuni, S.Ag, *tawakkal* comes from the word *al-wakiil*, which means: there representative, then we must be sure there representing our affairs is God and each of our business helped.<sup>173</sup> Energy submissive (*tawakkal*) influence on us as a motivation for entrepreneurship because Allah representing then every difficulty we certainly helped.

“*Tawakkal* makes us very confident and there is responsibility. In my community set a social entrepreneur and active in TPQ chairman, Chairman of the Expert Council of ICMI, etc. I work in Unissula leaving half six and return after sunset. I tried to contribute to the progress and development of the campus and carry out the work as well as possible.”<sup>174</sup>

According to him, the motivation / goal *tawakkal* as an entrepreneur, being an entrepreneur, is to avoid stress. There is a law of conservation of energy because it does not reduce the motivation but adds motivation. H. Sarjuni, S.Ag., expressing *tawakkal* impact on mental health as an entrepreneur is the impact he used the time to fall up. “I used to work. Mentally healthy,” he said.<sup>175</sup>

In the view of H. Safari Abdullah, S.Ag, *tawakkal* is the backrest shape us in the One who owns us. Energy *tawakkal* effect on us as a motivation for entrepreneurship because we tried the maximum with all the amenities but rely completely on Allah all results. Safari Abdillah explained:

“Related *tawakkal*, we are humans as *kholifatullah fi al-ardli*, which have attempt to live life to the fullest. Motivation / purpose *tawakkal* at myself

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<sup>172</sup> Interview with Dra. Hj. Farikhah, M.Ag, Saturday, May 16, 2015, at home in Perum Bang Niaga Ngaliyan, at 10:00 to 11:00 am.

<sup>173</sup> Interview with H. Sarjuni, S.Ag, MM, May 27, 2015 in room Vice Rector III Unissula Semarang at 12:30 to 01:00 pm.

<sup>174</sup> Interview with H. Sarjuni, S.Ag, MM, May 27, 2015 in room Vice Rector III Unissula Semarang at 12:30 to 01:00 pm.

<sup>175</sup> Interview with H. Sarjuni, S.Ag, MM, May 27, 2015 in room Vice Rector III Unissula Semarang at 12:30 to 01:00 pm.

as an entrepreneur, being an entrepreneur, is that people live should be a balance between faith and *syariah*.<sup>176</sup>

*Tawakkal* impact on mental health as an entrepreneur, it distinguishes between Muslims had entrepreneur *tawakkal* with which no soul *tawakkal*, namely, deep faith will make us able to cope with life. If we knew the test then we'll know what it was *tawakkal*. He revealed:

“In every test that in essence there is an effort to raise the degree of our Allah on God’s side, there is a criticism of Allah, and there is a form of Allah torment. So in life depends on how we understand and interpret them to live better. Because in my opinion, the first and second test meaning we were doing and we were received as a result. But the test of the third category, torment, that we were doing but others to feel the consequences.”<sup>177</sup>

Meanwhile, according to Fatah Rosihan, in doing business, when it was tried as much as possible, and the ending is already in position “stuck”, usually we just submissive, *tawakkal*. That’s when we submit all results to Allah SWT. Fatah says:

“*Tawakkal* is an interesting topic. When we are at the point ‘stuck’, it should we surrender and letting go to God. Commit things beyond human ability fully to God. And the human task was to try and pray.”<sup>178</sup>

But that also need to be believed in the sole trust is that God will bring the same person as our bow, which will occur interconnections together towards the same path as us. So it is very important that *tawakkal* was born a balance.

“*Tawakkal* was conducted in conjunction with effort and passion. Patience, gratitude and pray to Allah with all my heart that Allah will bring us to the same people as our direction. In the form of *tawakkal* is with charity.”<sup>179</sup>

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<sup>176</sup> Interview with Drs. Safari Abdillah, May 27 2015 in his house Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm

<sup>177</sup> Interview with Drs. Safari Abdillah, May 27 2015 in his house Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm

<sup>178</sup> Interview with Fatah Rosihan, S.Fil.I, in Perum Bella Vista Beringin Ngaliyan Semarang, Tuesday, May 5, 2015, at 08.00-09.00 pm.

<sup>179</sup> Interview with Fatah Rosihan, S.Fil.I, in Perum Bella Vista Beringin Ngaliyan Semarang, Tuesday, May 5, 2015, at 08.00-09.00 pm.

The same thing also disclosed of Istri Hastuti also understand *tawakkal* as surrender to Allah SWT, but as human beings we keep trying. God's desire is not necessarily grant us, if we just stand by, as known as lazy. God is a determinant of the business and our desires.

“If I understand that if *tawakkal* is always trying and should not despair. While *qona'ah* it consistently. So we have to plan our life goals are always consistent between what is thought to what is done in earnest, and pray to Allah.”<sup>180</sup>

As human beings, we shall *tawakkal*, that once we can determine what kind of effort we want, then we work in earnest, hard work and smart work, and the last is pray, hopefully what we run will be easy from Allah. Always strive continuously without giving up the effort that we elaborated. Even if there is such error we should improve constantly. So any attempt also our continuous evaluation to find the best way.

“I believe that if there are poor people, only for lazy! If you want to try, hard working, diligent, consistent surely their lives will be better. Indeed, there are few people who understand that life eternal that someday it will be the temporary earthly life, so it does not need to be ignored. This view is misleading in my opinion! People want to worship, do a good deed certainly needed material. And the size of the material so rich! So the Muslims if they want a strong so we must to be rich!”<sup>181</sup>

As according to Joko Ibrahim, S.Fil.I, M.Si., *tawakkal* means making and surrender to God for all the events or results received. In their understand continued after *tawakkal* was the attitude of people try and attempt.

“Power or energy resigned big impact on entrepreneurial activity, while employers have done the maximum work, then later attitude bertawakkal enhance the job. For any business activities that do employers must have limitations and shortcomings. The spirit of life to familiarize bertawakkal be part Enhancement destination job became pemeliharaan mental activity.”<sup>182</sup>

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<sup>180</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42 pm.

<sup>181</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42 pm.

<sup>182</sup> Interview with Joko Ibrahim, S.Fil.I, M.Si, June 1, 2015 via email sent at 10.38 pm.

*Tawakkal* in humans must exist because it is a part of faith, if humans do not have an attitude of *tawakkal* that would potentially damage mental health. With that, then I think *tawakkal* also serves as the buzzer / signal for human life. Humans absolutely must have the freedom of choice to live, without freedom then people will not be able to create, and creating new things. Employers who *tawakkal* healthier than have not *tawakkal* soul. *Tawakkal* keep us away from ambitious attitude, exaggeration self-confident and arrogant. This means that with *tawakkal* the entrepreneur have sought health mental. Basically in the business world are often planning to fail, and not in accordance with the attitude of *tawakkal*, the entrepreneur is able to accept the fact. In contrast the less have an attitude of *tawakkal*. With excessive confidence when finding the harsh reality of seeking an outlet on the negative things that basically can damage the health of body and soul. Such as alcohol, drugs and so forth.

“Interest *tawakkal* within no more entrepreneurs to bring faith and life maintenance efforts. With having attitude of *tawakkal*, Entrepreneur had inferiority attitude. Increasingly *tawakkal* of a Businessman, getting stronger the faith as well as healthy mental/soul.”<sup>183</sup>

While Muhammad Sahal, S.Psi.I, understand *tawakkal* is surrender to God. *Tawakkal* attitude is important in life. After the business is *tawakkal*. Without *tawakkal* life feels bland. For humans, *tawakkal* in conjunction with each of our activities the whole time in the attempt. Energy surrender (*tawakkal*) effect on us as a motivation for entrepreneurship. He admitted to the mental health impact *tawakkal* is extraordinary.

“With the *tawakkal*, then if when I do something and succeed, I thank God either. If I fail, so it’s nevermind. And during the business gets in the way and there are a lot of ups and downs, thank God I was never stressed. Most is just a little dizzy.”<sup>184</sup>

In the view of Abdullah Zainu, S.Psi.I., *tawakkal* or attitude of surrender to God is a must to have, because in attempting result is the will of God. The concept of *tawakkal* could be implemented for the development of the soul

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<sup>183</sup> Interview with Joko Ibrahim, S.Fil.I, M.Si, June 1, 2015 via email sent at 10.38 pm.

<sup>184</sup> Interview with Muhamamd Sahal, S.Psi.I, June 3 2015 at his house Jl. Worigalih II. No. 287 Perumahan PLN Krapyak Semarang, at 05.00-05.30 pm.

entrepreneurship in the success of businesses, for example, there are customers do not want to pay does not necessarily angry. But trying to be patient and believe that if God livelihood not of the people will have come from someone else.<sup>185</sup> He argued:

“The concrete of *tawakkal* to the development and success of business entrepreneurship soul is with *tawakkal* we do not stress and despair despite being down in the effort. For example my neighbors had the same business. But the results are really different. This is one of the real things of God’s will. Nobody can change the will of God. This is true in any business.”<sup>186</sup>

According to Sigit, *tawakkal* is hoping *ridla* and mercy from Allah SWT. carry out all the commands of Allah and avoid His prohibitions. Energy surrender (*tawakkal*) is very influential on him as a motivation for entrepreneurship is always trying to become a better human being than yesterday.

“*Tawakkal* in the business impact is extraordinary. We’re not anything or anyone from Allah’s view without any norms of life. The lesson that most touched me in college was Sufism. Always be grateful for His blessings, faith, Islam, and healthy. The life of the world is the field of charity that will be picked in the next life.”<sup>187</sup>

The same thing also expressed Mochammad Chasan Anwar, S.Psi.I, *tawakkal* is submission to God after endeavors.<sup>188</sup> Energy *tawakkal* (trust) influence as a motivation for entrepreneurship calming in dealing with problems. “Impact resignation makes calming. Have a downtime, but can get through it.”<sup>189</sup>

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<sup>185</sup> Interview with Abdullah Zainu, S.Psi.I, July 24, 2015 at his house in Demangan Tahunan Jepara 10.40-11.30 am.

<sup>186</sup> Interview with Abdullah Zainu, S.Psi.I, July 24, 2015 at his house in Demangan Tahunan Jepara 10.40-11.30 am.

<sup>187</sup> Interview with Sigit Budi W, S.Ag., June 3, 2015 in his cafe at Dekranasda Building Pahlawan street No. 8 Semarang at 03.30-04.30 pm

<sup>188</sup> Interview with Mochamad Chasan Anwar, S.Psi.I, May 2, 2015 at his house di Jl. Raya Ngaliyan – Beringin Perum Taman Beringin 3 Blok D No. 3 Ngaliyan Semarang 07.30-08.30 pm.

<sup>189</sup> Interview with Mochamad Chasan Anwar, S.Psi.I, May 2, 2015 at his house di Jl. Raya Ngaliyan – Beringin Perum Taman Beringin 3 Blok D No. 3 Ngaliyan Semarang 07.30-08.30 pm.

### 3. The Uniqueness of Free-Will and *Tawakkal* of According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo

In the view of Prof. Amin Syukur, a human being has free will and *tawakkal* (surrender to God) all at once.

“For me, people are not free will be 100% or 100% of *tawakkal*. Free will and *tawakkal* could go hand in hand. Both are no collision Well, *bismillahirrahmaanirrahiim, kullun muyassarun lima khuliqa lahu*; was destined easy for His servants. Prayer of *tawakkal* is *Ya jami’ ya jaami’ ya jaami’ Kullun muyassarun lima khuliqa lahu.*”<sup>190</sup>

According to Prof. Amin Syukur, poverty of Muslims caused by many things, very complex. In Islam there is Islamic teaching concepts and perceptions vary. And often one is in perception. That perception must be in order proportionally. Poverty that there are three kinds: (1) structurally, the original was created in a poor state; (2) influenced by religious understanding; (3) faith / theology. The solving is to maintain a balance between the extremes / elements of the left and right.

“Islamic theology is able to make his people creative, independent and competitive, when the perception of people who see and understand it can, otherwise it can not be. Islamic understanding must be developed is the *qodariyyah jabbariyah*. That Muslims can advance in the economy, it must organize perception proportionally. Do not just *jabbariah* alone or *Qodariyah*, but the middle like that *Qodariyy that jabbariyy*. I recommend that they balance between resignation and desire. And take advantage of the potential that God has given his best.”<sup>191</sup>

According to Dra. Hj. Zuhar Mahsun, M.Si., between free will and *tawakkal* prefer the middle course. A cross between *qodariyyah* and *jabbariyah*. If we want and have tried something, what happens is destiny. But fate that could be pursued, could be asked. We pray is the desire to bring us to God’s will. Fate can

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<sup>190</sup> Interview with Prof. Dr. Amin Syukur, MA, home Perum BPI Ngaliyan, on Saturday, May 9, 2015, at 07:00 to 09:00 pm.

<sup>191</sup> Interview with Prof. Dr. Amin Syukur, MA, home Perum BPI Ngaliyan, on Saturday, May 9, 2015, at 07:00 to 09:00 pm.

be picked up and cultivated.<sup>192</sup> If in fact does not correspond to reality may God had other plans are more beautiful.

“So actually the events that have occurred to me to make a choice to live in a political world must have a foundation of *tawakkal*. *Iktiar* not have to walk straight. But it has to do with art, namely as an entrepreneur when I want to do something of interest to be with tips or strategies. There must be confidence that not every attempt will succeed. That effort is part of the human task and the result is the Dominical area.”<sup>193</sup>

In this respect an interesting look at the opinion Dra. Hj. Zuhar Mahsun, M.Sc., for students and graduated Faculty of *Ushuluddin* and Humanities in understanding and implementing the concept of free will and *tawakkal* in everyday life, especially in entrepreneurship. Faculty of *Ushuluddin* and Humanities is very flexible. Although the first time she lectures frequently ridiculed was on the faculty afterlife where the edges will be Mudin. Why flexible? Because so what, and everywhere could. But in fact everything that depends on how the individual.

“So my advice when subjects do not just tuition but also the skill of self-actualization and multiply. Be the person who always show sympathetic. Because people will see something of his performance. Then show the best stuff when out of the house. Well it was not always a luxury, too much makeup but neat. Compared entrepreneur graduated of Faculty of *Ushuluddin* and Humanities and non UIN in general there is no difference. The attitude is always confident and optimistic must always exist. If the practice of Islam clearly there. Because it is in UIN we have moral, mental, have religious control. But in other skills, I believe can be more of them (Non UIN).”<sup>194</sup>

If indeed she has a skill, although a graduate of Faculty of *Ushuluddin* and Humanities of UIN Walisongo then she will be able to jump in a variety of fields and exist. Also do not forget to build a network and do not be picky. Because after

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<sup>192</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 in her home Jl. Prof Hamka 122 Ngaliyan Semarang at 07:30 to 08:30 pm.

<sup>193</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 in her home Jl. Prof Hamka 122 Ngaliyan Semarang at 07:30 to 08:30 pm.

<sup>194</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 in her home Jl. Prof Hamka 122 Ngaliyan Semarang at 07:30 to 08:30 pm.

graduation. Knowledge at Faculty of *Ushuluddin* and Humanities was still immature so with it do not forget to actualize themselves and build a network.<sup>195</sup>

The same thing also expressed by Dr. Mukhsin Djamil, M.Ag, that we as humans are born in a state of society with certain social and political circumstances. But at the same time, humans are also given the potential of both inner and outer, given the physical strength and intellect, by conscience, lust, or spirit, in which the individual must harness the power of the individual to the fullest in order to respond to the necessities of life and take advantage of social resources, finance, cultural, around the individual. If we are able to utilize it optimally it is able to be a chance of survival for us and do not forget that people become social beings not only to meet the desires of the individual himself but also to share and contribute to society as accountability for good luck on God.<sup>196</sup>

In the self-contained individual human physical and spiritual needs, where health is born can be pursued with an effort to meet the nutritional needs and mental health by seeking the intellect / mind and conscience by doing deeds, ritual and social as our needs, not God. Such as fasting and almsgiving to spiritual needs that we care about, healthy and balanced life. Individual progress that is when a lot of the laws of God are found and utilized Dr. Mukhsin Djamil revealed:

“Humans are free to determine our wishes but still certain limitations on the form of the laws. I guess there is no conflict between free will and *tawakkal*. If an when there is a failure means that there are achievements that are not optimal. And every failure or success, both God’s grace. Do not be mean if we fail that God is angry and if successful then God is love.”<sup>197</sup>

According to Dr. Mukhsin Djamil, M.Ag, when people define themselves as people who have the will (free will) but at the same time limited by the laws

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<sup>195</sup> Interview with Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 in her home Jl. Prof Hamka 122 Ngaliyan Semarang at 07:30 to 08:30 pm.

<sup>196</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

<sup>197</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

(laws of nature), the human being can freely determine the direction it remains aware of the limits of the laws in order to find out the maximum our ability and make good use of large capacity contained in themselves as a preparation for life and improve quality of life. According to him, because there is no freedom that is then taqlid. God has limitations in the laws He created that then there is a dynamic field in which human beings are given the freedom to find a human in order to develop them into science and technology. This is where their free will in humans, but there are limits that can not be *sunnatullah* in about except humans must find and use them to balanced.”<sup>198</sup>

With the balance of free will and *tawakkal* will be able to balance the mental, mentally healthy so as to contribute to the development of entrepreneurial spirit. The balance between free will and resignation also contribute to the betterment of others. Not desire more superior than others. Because the mental stability of an effect on the way we solve problems.

There are three pillars of the teachings of Islam: faith, Islam, *ihsan*, the formulation in the understanding that we have to: (1) the concept of all God’s. God as what we understand. Is active (create and intervene in any process) or God as a watchmaker who only created and completed; (2) the concept of freedom that we have. Effect on optimistic or not optimistic in life; (3) of the law *qodlo* ‘and *qodar*.

In a lecture at Faculty of *Ushuluddin* and Humanities taught many streams in theology that teaches the relationship between God, man and his actions and relationships between people, reason and revelation. The lessons that we receive in the course should not accept raw processing but must be creative in the lesson. We are in classes taught about *jabariah*, *qodariah*, *muktazilah*, etc., but even there we should be able to creatively combine and develop new perspectives. Faculty of *Ushuluddin* and Humanities in classes taught many ways to read: fate and free

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<sup>198</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

will, it hopes that the student/graduated were able to define themselves and how to act and relationship with God.

“As far as I learn and practice everyday I guess man must strike a balance between belief in fate and free will which since birth we can not choose where we are born, who our parents, and so forth. And when we are born of God equip with the mind and our conscience to respond negatively or positively impact our environment is also free will. The free will also be limited by the laws of fate. That we as human beings not to be proud of being a free human being at large, but realize there is no freedom that can not be pierced.”<sup>199</sup>

According to Dr. Mukhsin Djamil, uniqueness entrepreneur graduated of Faculty of *Ushuluddin* and Humanities is a balance in the understanding of free will and *tawakkal*, so the graduated Faculty of *Ushuluddin* and Humanities must improve learning ethos, willing and ability to learn from others who are successful, brainstorming (observing, imitating, developing), try, do not just theory, but must practice for *ngelmu iku tinemune kanthi laku* means learning by doing with *tawakkal* to God Almighty.

“Graduated of Faculty of *Ushuluddin* and Humanities maintain a balance between free will and *tawakkal*, between elements of the right and left, between the extreme left and right using the theology being studied for use as a viewpoint in solving the problem, do not just stick to one perspective, but enriching many perspectives in order more creatively solve critical problems, creative, humane and contributive for other human.”<sup>200</sup>

In view Arikhah, there is a relationship between the disciplines studied at Faculty of *Ushuluddin* and Humanities with the development of entrepreneurial spirit he experienced. According Arikhah, free will is a human endeavor. While the *tawakkal* was the result. “As *Bismillahi tawakkaltu ala Allah*, then *bismillah* is my attempt to start and the *tawakkal* was the result of which is up to God.”<sup>201</sup> Between free will and *tawakkal* in business there is no conflict at all, but rather

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<sup>199</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

<sup>200</sup> Interview with Dr. Mukhsin Djamil, M.Ag, at his house perum Bhakti Persada Indah (BPI) Ngaliyan Blok J.6, Wednesday, May 20, 2015 at 07.30-09.30pm.

<sup>201</sup> Interview with Dra. Hj. Arikhah, M. Ag, at her house in Perum Bank Niaga Ngaliyan, Saturday, May 16, 2015 at 10:00 to 11:00 am

linkage and attachment, because if someone is Muslim well, godless well, then it is definitely two journeys coalesced.

“Free will it work as closely as possible. While *tawakkal* is part of the results entirely in surrendering at Essence Own Life. Free will that can be described as a *muadzin*. When he *adzan* then there are people who participated prayer in mosques or no participating prayer in mosques, then the reward is the same. I do entrepreneurship due to develop *silaturrahiim*, empower others. Proverbial in worship, if done together then the reward is doubled. Similarly in entrepreneurship, it also must be done together to bless others.”<sup>202</sup>

Arikhah, S.Ag, M.Ag, argued, first as an undergraduate at Faculty of *Ushuluddin* and Humanities, he majored in Philosophy Aqeedah (AF) there are lectures Sufism and occupied. She admitted please mysticism. From here understood there must be a balance between effort (free will) and resignation (*tawakkal*).

“In human beings have free will and *tawakkal* (surrender to God) and the two things are taught as an undergraduate at Faculty of *Ushuluddin* and Humanities, especially in the majors Mysticism and Psychotherapy. Concept of free will and *tawakkal* is understandable for the development of the soul entrepreneurship implemented in the success of the business under a principle that the business is developing *silaturrahmi*, to search for relatives, not solely because of money.”<sup>203</sup>

In the view of H. Sarjuni, S.Ag, M.Ag, free will is a maximum effort, and the *tawakkal* was the result. What needs to be understood is in every adversity there is relief.<sup>204</sup> He said:

“While studying at Faculty of *Ushuluddin* and Humanities material taught free will and *tawakkal* (surrender to God), namely in science subjects *kalam* 1 and 2 at the time. In studying theology I am more likely to

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<sup>202</sup> Interview with Dra. Hj. Arikhah, M. Ag, at her house in Perum Bank Niaga Ngaliyan, Saturday, May 16, 2015 at 10:00 to 11:00 am

<sup>203</sup> Interview with Dra. Hj. Arikhah, M. Ag, at her house in Perum Bank Niaga Ngaliyan, Saturday, May 16, 2015 at 10:00 to 11:00 am

<sup>204</sup> Interview with Sarjuni, S.Ag, MM, May 27, 2015 in room Vice Rector III Unissula Semarang at 12:30 to 01:00 pm.

*Maturidi* because it is more rational. If usually interpreted sacred nature, there is defined as the potential basis / more progressive.”<sup>205</sup>

According to H. Sarjuni, S.Ag, M.Ag., as an entrepreneur graduated of Faculty of *Ushuluddin* and Humanities, I want to practice the principles of Islamic entrepreneurship prophetic style of the Prophet Muhammad that Muslims poverty alleviation. I made BMT (*Baitul Mal wa at-Tamwil*) to help people. And I often do not even make a profit. Wanting to help others to be free from poverty. My advice to students and graduated of Faculty of *Ushuluddin* and Humanities in understanding and implementing the concept of free will and *tawakkal* in everyday life, especially in entrepreneurship should understand free will proportionate and do *tawakkal*.<sup>206</sup>

Meanwhile, according to H. Safari Abdillah, S.Ag, related to the relationship between free will and *tawakkal*, as an entrepreneur, he can work as a passion but do not forget the values of religious and social life. He said: “Since he studied at Faculty of *Ushuluddin* and Humanities are taught free will (free will) and *tawakkal* (surrender to God)”<sup>207</sup>.

According to H. Safari Abdillah, S.Ag., as students and graduated of *Ushuluddin* Faculty should be as free as possible in thinking but it must be balanced with faith and strong faith. “The lucky person is who believe and do deeds of *Salih* (QS. Al-Asr). Without faith in God, good deeds are not worth the reward.”<sup>208</sup>

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<sup>205</sup> Interview with Sarjuni, S.Ag, MM, May 27, 2015 in Rector Vice Room III Unissula Semarang at 12.30-01.00 pm.

<sup>206</sup> Interview with Sarjuni, S.Ag, MM, May 27, 2015 in Rector Vice Room III Unissula Semarang at 12.30-01.00 pm.

<sup>207</sup> Interview with Drs. Safari Abdillah, May 27 2015 in his house Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm.

<sup>208</sup> Interview with Drs. Safari Abdillah, May 27 2015 in his house Kalicari Dalam 1 No. 3A Semarang, at 02.30-03.30 pm.

As for Fatah Rosihan, S.Fil.I, what he achieved today do not arise suddenly. His efforts initially had experienced ups and downs, but with hard work (free will) offset by tawakkal, prayer and alms, so make it survive and even grow.

“Science and provision lobby organization with knowledge gained in college are also very useful for him in running the business. Among the key to success in entrepreneurial lobby is armed with the knowledge that he acquired in college, when it became activists, the provision of religious education from childhood to college, and alms. Thankful, enjoy the process, and alms that much. Initially forced to take a long time to be accustomed. With charity there are people who participated in each awarding us happy. Whether we realize it or not, they are happy will also pray for our success.”<sup>209</sup>

Entrepreneur is the most important part of the job can be executed. It should be remembered, whatever work is important not to fade *Ushuluddin* and Humanities science. That work should be based on any benefit for oneself and others. That is the teaching of Islam, or borrow a modern term Sufism Mr. Amin Syukur, yes we can become modern Sufi. Which means that what we get from the work it should be useful for others as well. “Furthermore, Fatah Rosihan said as follows:

“As an entrepreneur upbringing Faculty of *Ushuluddin* and Humanities, then we must have the desire and mental strength in entrepreneurship and surrender results on God. Graduated of Faculty of *Ushuluddin* and Humanities has now spread across many areas. If Faculty of *Ushuluddin* and Humanities students also want to be successful as they were then understood only existing scientific lecture because many things can be used as guidance in any profession. For example, just patience, gratitude, and so forth where if we are able to peel, to understand, to practice the teachings in it can be the provision of life and sought after by many people.”<sup>210</sup>

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<sup>209</sup> Interview with Fatah Rosihan, S.Fil.I, in his house Bella Vista Houses Beringin Ngaliyan Semarang, May 5, 2015, at 08.00-09.00 pm

<sup>210</sup> Interview with Fatah Rosihan, S.Fil.I, in his house Bella Vista Houses Beringin Ngaliyan Semarang, May 5, 2015, at 08.00-09.00 pm

As according Istri Hastuti, the balance of free will and the *tawakkal* was that we could determine what kind of effort we want, then we work in earnest, hard work and smart work. And lastly pray: hopefully what we run easy Allah. Between the concept of free will and *tawakkal* in everyday life, especially in our entrepreneurial compromised. If the business is in principle seek maximum profit. However, we are in business for profit in addition, also provide convenience for consumers, as well as beneficial for employees and the public. That is the important of we have a handle on life based on religion-which is not merely for the money, but what we can provide benefits for others.<sup>211</sup> Istri explain that:

“Humans are free does not mean free to do whatever we want. But we are free to do anything that does not contradiction with religious teachings and the interests of the people. For example, did we *shalat* that we can do in any way? It did not. But we have to follow the procedures (rules) there. Also in life, we should behave and act, but it still does not contradiction with the rules, whether the rules of the State and religion. If I interpret the *tawakkal* as an attitude that is always without giving up or trying to constantly accompanied by prayer. Yes, *alhamdulillah*, I am grateful for what I planned before, now get results. But what I plan ahead, was the process, may be achieved as well.”<sup>212</sup>

According Istri Hastuti, if during this appears assessment in some quarters that the graduated lecture of Faculty of *Ushuluddin* and Humanities considered less promising, especially for jobs that many people less interested in Faculty of *Ushuluddin* and Humanities, if the parameters are considered to work is a civil servant or a teacher or government employee, then it is rather difficult indeed for the majority of the graduated Faculty of *Ushuluddin* and Humanities. Most were allowed only as an extension or a prince. However, work is not only that, because a lot of jobs besides. Istri Hastuti revealed:

“I think, the graduated of Faculty of *Ushuluddin* and Humanities do not necessarily want to be Civil Service only. But many other kinds of work that we need to do, including self-employment. The principle is better creating jobs rather than looking for a job. Back when I was studying at Faculty of *Ushuluddin* and Humanities there are also subjects of entrepreneurship. So there is a passion for entrepreneurship. Aside also

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<sup>211</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42pm.

<sup>212</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42pm.

other Islamic sciences. We stayed comparison wrote, between the science of entrepreneurship with Islam. Despite the limited entrepreneur lesson, I think it was only three credits. But we can also learn from everyday life.”<sup>213</sup>

Istri Hastuti told three things to the young graduated of Faculty of *Ushuluddin* and Humanities: *the first*, he hopes the graduated of Faculty of *Ushuluddin* and Humanities do not necessarily when graduating from college can only hope so Civil Servants (PNS) only. But it’s still wide open another job than civil servants. So there is a saying “graduated of Faculty of *Ushuluddin* and Humanities could be anything and anything can be when working graduated of Faculty of *Ushuluddin* and Humanities; *the second*, in life do not give up and despair. Always strive continuously, there is certainly the best way; *the third*, whatever we have no rights of others should be shared, do not enjoy themselves. If we are good at sharing in others, we are definitely better.

According to Joko Ibrahim, S.Fil.I, M.Si, while studying at Faculty of *Ushuluddin* and Humanities he confessed study material free will and *tawakkal* (surrender to God). The relationship between free will and *tawakkal* in him as an entrepreneur is free will is the first step towards success and *tawakkal* enhance the success. By maximizing the potential entrepreneur is able to achieve the level/success/success are high. With the high level it will then reach the highest consciousness of God.<sup>214</sup> In theology, as an entrepreneur, Joko better implement the totality *Jabariyah* gave his life to God. He explains:

“For students and graduated Faculty of *Ushuluddin* and Humanities should understand the concept of free will clearly. That man is endowed with spiritual and physical potential that should be used to the maximum. Sense, instinct and conscience should be honed through experience that keeps getting repeated. But do not forget that behind the utilization of the potential maximum when someone is a businessman should be aware that everything happens by the will of God. Man must strive and strive, regardless of the result is the territory God in other words, put your trust.”<sup>215</sup>

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<sup>213</sup> Interview with Istri Hastuti, Thursday, May 19, 2015 via email sent at 04.42pm.

<sup>214</sup> Interview with Joko Ibrahim, S.Fil.I, M.Si, June 1, 2015 via e-mail sent at 10:38 pm.

<sup>215</sup> Interview with Joko Ibrahim, S.Fil.I, M.Si, June 1, 2015 via e-mail sent at 10:38 pm.

Whereas for the graduated of Faculty of *Ushuluddin* and Humanities, Muhammad Sahal, S.Psi.I, the relationship between free will and *tawakkal* very closely and gave birth to gratitude. Material free will and *tawakkal* (surrender to God) learned when studying at Faculty of *Ushuluddin* and Humanities.

“In theology, as an entrepreneur, we are in the middle between the two sects of *Jabariyah* and *Qodariyah*, we were middle course that is *Ahlussunnah wal Jama’ah*. In essence, I am not one to surrender to God alone but keep trying.”<sup>216</sup>

Sahal advice to the students of Faculty of *Ushuluddin* and Humanities always attempt, effort, and business. In Faculty of *Ushuluddin* and Humanities was no impediment in thinking then reinforce the foundation with the understanding of science in college with a good balance between the extreme right and left. Then open scholarly discourse outside the campus and improve skills in entrepreneurship as well.

“Among the graduated of Faculty of *Ushuluddin* and Humanities with that non *Ushuluddin* and Humanities if fellow UIN same, yes I guess. But beyond IAIN / UIN so different. Because not everything taught about religious concepts like at Faculty of *Ushuluddin* and Humanities UIN. If the doctrine taught us it was very detailed. In doing everything starts with “*bismillah*.”<sup>217</sup>

According Abdillah Zainu, S.Psi.I., associated free will and *tawakkal* it is clear that the concept *Qodariyyah* and *Jabariyah* we can not follow one of them. But the balance between the two so as not to repel extreme between one another.

“The concept of entrepreneurship that I run is beginning is trust. Once upon a time there was a customer who was rebellious and did not pay so I returned to the will of God. For example there who do not want to pay, then I do not necessarily confront and angry. When I was their bill convoluted. I do not know where his house. So I just said to him via SMS “when it does not want to pay so be it. Debt in the world is not only in the

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<sup>216</sup> Interview with Muhammad Sahal, S.Psi.I, at his house Jl. Worigalih II. No. 287 Perumahan PLN Krapyak Semarang, June 3, 2015 at 05:00 to 05:30 pm.

<sup>217</sup> Interview with Muhammad Sahal, S.Psi.I, at his house Jl. Worigalih II. No. 287 Perumahan PLN Krapyak Semarang, June 3, 2015 at 05:00 to 05:30 pm.

world but in the hereafter also “This I do so that person was thinking. If you then want to pay so please, if not, then it’s okay. At least I’ve tried to remind. With effort and *tawakkal* then we do not stress and despair despite being down in the effort.”<sup>218</sup>

Zainu admitted to take entrepreneurship courses. Most of the graduated and students of Faculty of *Ushuluddin* and Humanities in college not because the main option. So some college less passion, less focused. But not all. For some students who realized could be more focused.

“I’m from the beginning was focused wanted to study at Faculty of *Ushuluddin* and Humanities, major in Philosophy Aqidah. For many successful graduated after graduation. Many that become teachers, businessmen.”<sup>219</sup>

Similarly, according to Sigit Budi W, S.Ag., between free will and *tawakkal* are related. Instead free will which follows the *tawakkal*, not the opposite. Then, *tawakkal* will raise us be diligent to do something.<sup>220</sup>

“Most Muslims are still many people that believe in mystical things. Examples of frequent pilgrimages grave and pray there but ruled out the effort. And do not know what the conclusions in the pilgrimage. Which pilgrimages in my opinion it was an effort reminiscent of the death and we would go back to God.”<sup>221</sup>

Before he studied at IAIN, he had met with people and said he was polite and it is very beautiful and touching. Then, after being asked to answer UIN Walisongo studies at Faculty of *Ushuluddin* and Humanities. He was interested to go to college there. Though himself a general and illiterate Arab. Even he had to study harder than others in order to compensate for other friends.

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<sup>218</sup> Interview with Abdillah Zainu, S.Psi.I, July 24, 2015 at his home in Tahunan Demangan Jepara at 10:40 to 11:30 am.

<sup>219</sup> Interview with Abdillah Zainu, S.Psi.I, July 24, 2015 at his home in Tahunan Demangan Jepara at 10:40 to 11:30 am.

<sup>220</sup> Interview with Sigit Budi W, S.Ag., June 3, 2015 in his cafe at Dekranasda Building Pahlawan street No. 8 Semarang at 03.30-04.30 pm.

<sup>221</sup> Interview with Sigit Budi W, S.Ag., June 3, 2015 in his cafe at Dekranasda Building Pahlawan street No. 8 Semarang at 03.30-04.30 pm.

“Thank God I graduated on time four years and had offered so lecturer in UIN. But I prefer the way that I want. I like UIN because life in it courtesy, mutual respect and brotherhood thick (that is not necessarily obtain on other campuses).”<sup>222</sup>

In an effort to be a successful solution is to multiply the *silaturrahim* and *husnudzan* at anyone and willing to learn. As graduated of Faculty of *Ushuluddin* and Humanities of UIN Walisongo we have many differences with the employers that non-UIN. The difference we are entrepreneurs ‘plus-plus’ because we are equipped with ‘*halal-haram*’.

Meanwhile, according to Mochammad Chasan Anwar, between free will and *tawakkal* must be balanced. In theology he tends *Asy’ariah*, ie, more surrender to God results.<sup>223</sup> With a balance between free will and *tawakkal* that someone will be seen intelligence.

“I’m sure the students of Faculty of *Ushuluddin* and Humanities is far more intelligent than other students because it taught the science basis. But sometimes they tend to be more forward the logic than conscience. It means they believe more in the mind than what is in the universe. For example, many of my friends who fall in the case of less well because they advanced logic. That is because they do not have a strong faith or still half. Then they were overwhelmed by the logic of science and affected by it. So they finally set aside faith. Preferably before learn to explore the science of logic, provide a strong faith that is not affected significantly. We need to follow the example of the Prophet Muhammad at a young age has become the operator. For students of Faculty of *Ushuluddin* and Humanities. I recommend to do social and learn on an expert in economics and that we want a commitment, the practice of entrepreneurship, join communities that build, joined training bussiness and a lot of reading knowledge of entrepreneurship.”<sup>224</sup>

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<sup>222</sup> Interview with Sigit Budi W, S.Ag., June 3, 2015 in his cafe at Dekranasda Building Pahlawan street No. 8 Semarang at 03.30-04.30 pm.

<sup>223</sup> Interview with Mochammad Chasan Anwar, S.Psi.I, May 2, 2015 at his house on Jl. Raya Ngaliyan - Perum Taman Beringin Beringin 3 Block D No. 3 Ngaliyan Semarang at 07:30 to 08:30 am.

<sup>224</sup> Interview with Mochammad Chasan Anwar, S.Psi.I, May 2, 2015 at his house on Jl. Raya Ngaliyan - Perum Taman Beringin Beringin 3 Block D No. 3 Ngaliyan Semarang at 07:30 to 08:30 am.

## **CHAPTER IV**

### **ANALYSIS THE UNIQUENESS FREE-WILL AND *TAWAKKAL* ACCORDING TO ENTREPRENEURS GRADUATED FROM FACULTY OF *USHULUDDIN* AND HUMANITIES OF UIN WALISONGO**

#### **A. Analysis of Free-Will According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

This study shows that the study of Free-will is closely related to the subject that is the subject of freedom itself. Freedom has a meaning that is more noble and especially for humans. Broadly speaking the thirteenth informant answers the description of this study indicate that the Free-will is strongly associated with the freedom of the individual as a free human wills in order to motivate the spirit of entrepreneurship and the process as an entrepreneur who can be seen in the following table:

Table 1

Name Interviewees	Subjects of Free-will	Human in Life	The purpose of Entrepreneur	Processes Affecting The Entrepreneur
Prof. Dr. H. Amin Syukur, MA.	Free-will is free to will and it is necessary in life	Humans have Free-will. But Free-will can not be 100%. If you want to be healthy so guarded, if you want to eat so work, if you want a smart then learn, if you want to succeed so trying.	Being an entrepreneur because it grows from desire to be independent and useful for others.	Perseverance, spirit, not inferior, prayerful, and invoke the parents. The success of an entrepreneur is inseparable from prayer blessing of the parents were not ever stop, effort, perseverance, and prayer that constantly. About 36 years have assets shop in Ngaliyan Square also some houses in Perum BPI Ngaliyan.
Dra. Hj. Zuhar Mahsun, M.Si.	According to him, Free-will together with an effort. Free-will is free in a context that matches the attitudes, beliefs, and purpose of our lives.	Timing and strategy in many ways.	Departing from a concerned. Want to change the fate for the better is also important that the children are proud of their parents.	The key to success is a serious, diligent, disciplined, not enough to simply plunge. Its assets have kindergarten and elementary Islam Permatasari in Mijen, Semarang. Boarding houses, land, and others.
Dr. H. Mukhsin	Free-will is a	Human	Develop what	Must diligently

Djamil, M.Ag.	human being becomes aware to know maximum of what kind of abilities will be developed in life.	subjects. Humans born with the mind equipped to respond positively and negatively. Then the man was given Free-will to choose what is good and bad.	has become a passion and a hobby, that intellectualism and so forth as well as the will developed in life. Without the will, effort, man can not live.	manage capital, solve problems, be careful in consuming, honest, always providing the goods with a variety of alternative price and quality. The turnover from 100 million per month. Assets of approximately 3 M
Dra. Hj. Arikhah, M.Ag.	Free-will is a human endeavor.	Man as actor activator the changes included in the motivation for entrepreneurship	The main purpose of business is not for profit but to empower others. Want to be the best of human useful for others ( <i>khoirunnas anfa'uhum linnas</i> ).	Entrepreneur is related to the spirit, ethos, drive, energy or strong motivation of human beings to be able to change for the better through entrepreneurship. Turnover of approximately 80 million per month. Assets include 3 houses in Housing Bank Niaga Ngalian and several hectares of land plots.
H. Sarjuni, S.Ag., M.Ag.	Free-will is essentially free but responsible that is free but limited, as the verse: <i>fa alhamaha fujuuroha wa</i>	Man's position in life have the freedom in the choice of life, as a servant of God; <i>abdullah</i> as well as <i>kholifatullah</i>	Performing the task of managing human and prosperity of the earth.	Energy freedom of the will (Freewill) effect on him as a motivation for entrepreneurship that an understanding

	<i>taqwaaha</i> ; free as freely given by God to be <i>ahsani taqwiim</i> .			of theology that affect behavior. The turnover fairly large and blessing. There are houses and BMT (Baitul Mal wa at - Tanwil) in the area Mugas Semarang.
H. Safari Abdillah, S.Ag.	Free-will must be balanced beliefs and faith. Terms a free is willing to respect the opinion of others. Have principles.	Free-will affect him as a motivation for entrepreneurship, because if you want to change something must start from ourselves.	Pursue entrepreneurship is the desire to benefit others.	Starting from the concerns and from desire to benefit others. The turnover of thank God blessing. Assets there are 34 boarding, shop materials, livestock, plots and houses, etc.
Fatah Rosihan, S.Fil.I.	Free-will is a strong desire. We must have a strong desire to succeed in the areas that we want a commitment.	Personal strong-minded, patient, and always grateful, and share each other. Strength of business with good planning strategies before moving.	After graduating from college start thinking to pursue a business or becoming an entrepreneur. At that time all I could want to have a business that last a long time and can support the needs of life	The most influential entrepreneurial spirit is mental, heart, strength, mind, alms, prayer, resignation, patience, and gratitude. For ten years running, the assets of his business is now about 7.2 billion. with a turnover of around 75-150 million per month.
Istri Hastuti, S.Fil.I.	Free-will is interpreted as	Individual is also living in	The desire to be an entrepreneur	Business is more

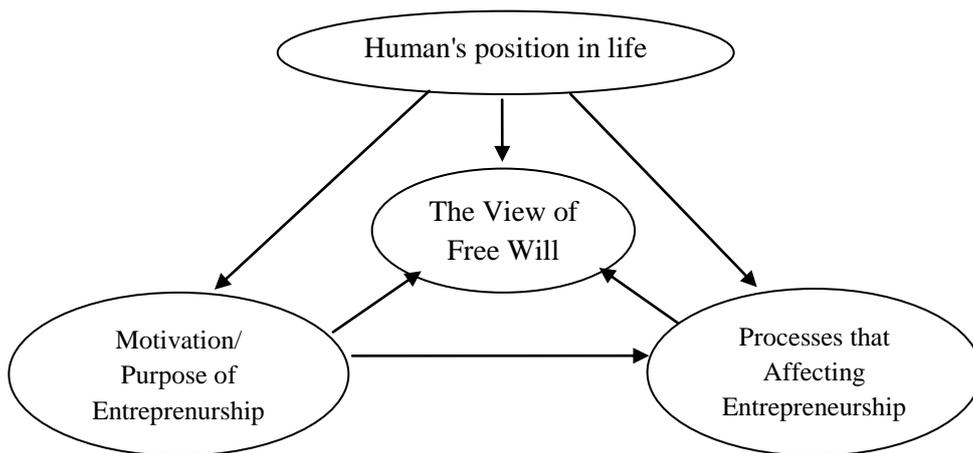
	the freedom of the will, the actions of individuals to determine attitudes, including self-determination.	the midst of other people's lives. This means that each person needs someone else.	arises because usually people that had graduated from college, so eager Civil Servants (PNS). I chose the business.	challenging, next to the train independence. To be successful must never give up and pray. Effort has been running 5 years, with a monthly turnover of 100 million - 200 million.
Joko Ibrahim, S.Fil.I, M.Si.	Free-will is a theme in Islamic theology. This term refers to the reign of liberty and humanity for his actions.	Power or energy is recognized Free-will provide a strong influence in entrepreneurship. That human potential (intellect, instinct and conscience) is a very valuable human capital.	By becoming entrepreneurs, we can not provide benefits to many people.	Entrepreneurial spirit to grow and develop to be processed through a disciplined environment, orderly and resilient through education and habits. In accordance with a record close of year-end 2014, a \$ 1.4 Billion turnover.
Muhamamd Sahal, S.Psi.I	Free-will be interpreted as an effort to express-kan what is owned, but as per the norm.	The position of human beings in the life of a servant of God.	Being an entrepreneur, my business should be useful for others.	Free-will take effect as motivation for entrepreneurship because it can express what she likes. Turnover of approximately 16 million, and assets of 50 million.
Abdullah Zainu, S.Psi.I.	Free-will was duly middle. Not necessarily completely free, but Everything	<i>Inna Allaha laa yughoyyiruu ma biqumin hatta yughoyyiruu maa</i>	Have an interest in the business since I was little. Supported by the	Said the old man of the most influential: we are born not bring anything.

	is divine intervention.	<i>bianfusihim</i> ; means, Allah does not change a people so that they change their inner selves.	environment and the family business as a regional Jepara carving.	If we get a little treasure from Allah Almighty, then, we should be grateful. Do not feel less and do not feel proud. Turnover advantage now range 50-80 jt. Factor of business success is discipline.
Sigit Budi W, S.Ag.	Free-will is the maturation process of thinking. Humans were given reason which seems free but controlled. But humans have <i>qalb</i> . So Free-will is free but limited.	<i>inna Allaha laa yughoyyiruu ma biqumin hatta yughoyyiruu maa bianfusihim</i> ; that is, Allah does not change a people so that they change their inner selves.	Motivation become entrepreneurs because they do not want to become civil servants. The background of the average family of civil servants. We can determine the size of our income. We can set the working hours. To worship / employment. So the world can, God willing, hereafter also. I was motivated also by the Prophet.	Intention, steady, plan, execute, <i>istiqomah</i> . <i>Istiqomah</i> is you never know how close you are so never give up on your dream. When asked about the turnover of assets and thank God he just replied with a smile.
Mochammad Chasan Anwar, S.Psi.I.	As human beings are given intellect mind, to decide what to do.	Humans have the freedom to make life choices.	Do not want to be bound of time, not bound by other people because they can arrange more time with	Mothers and warm families and supportive wishes to advance. Mom even a day of work become employees, at

			family and without any pressure from employers.	home can still do a side job 'tailoring' and caring for the family. Within a month turnover of around 70 million with assets of land, house and Internet cafes.
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In Table 1 above is known that the thirteen informants who were interviewed have been able to be Free-will. This is evident from the attitude of those who can actualize the potential and the entrepreneurial spirit devote them in daily life, so they can go ahead get results. In order to be Free-will a person need to improve mental entrepreneurship with mental and honing entrepreneurial skills. This exercise is related to the maturity of life and perceptions of motivation / goal, the process of entrepreneurship up to the achievements of entrepreneurs.

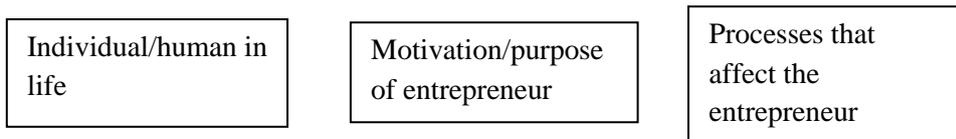
Relationships between concepts: between Free-will in connection with the position of the individual as a human being in life, motivation goal entrepreneurship, to processes that influence the success entrepreneur and the achievements of entrepreneurs can be explained as follows:



From the above scheme can be formulated the proposition that: “The concept of Free-will occur associated with the position of the individual as a

human being in life, motivational/entrepreneurial purposes, processes that affect the entrepreneur.”

The proportional relationship between the concept of Free-will to the position of the individual as a human being in life, motivation/goal entrepreneur, and the factors that influence the success of entrepreneurs in the schematic relationship can be described as follows:



**B. Analysis of *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

*Tawakkal* is closely related to one’s faith, and the maturity of his views on wealth and jobs. This means that *Tawakkal* is determined by a person’s faith that believes in God and all the provisions His *qadla’* and *Qadr*. *Tawakkal* is also associated with the maturity of one’s soul and outlook on property.

If faith is good, his soul was looked at the property as a surrogate God (he was always grateful and put their trust in God and his heart was not deceived by worldly wealth) then he will be able to be *Tawakkal*, otherwise if his faith is weak, his soul is looked wealth and position as his own and must be seized by all means, that it begins to be much of an attitude of *Tawakkal*.

One’s faith are dynamic: fluctuating up and down, increases and decreases (*yazid wa yanqush*) the perceptions of wealth is also dynamic. Therefore, the attitude of someone’s *Tawakkal* also are highly volatile. This is where the consistency and constancy are important and therefore need to be trained.

Broadly speaking, the description of the fifth answer informants (speakers) study as described above are related to factors surrounding the *Tawakkal* to the table schema as follows:

Table 2

<b>Name of Informants</b>	<b>Interpret <i>Tawakkal</i></b>	<b>Human in Life</b>	<b>Motivation/ Purpose in <i>Tawakkal</i></b>	<b>Maturity Mental / Mental Health</b>
Prof. Dr. H. Amin Syukur, MA.	<i>Tawakkal</i> is resigned but to be active. <i>Tawakkal</i> must always be the same in all our activities.	The individual's position in life is as a servant, then we should worship God.	The <i>Tawakkal</i> can not be 100%. We must trust, but also to be active in trying.	Pretending to be more than enough and blessing.
Dra. Hj. Zuhar Mahsun, M.Si.	<i>Tawakkal</i> is submit the results of our efforts to God.	Belief in God about what is best for him be the power for him to endure life.	Let not stress, pain, frustration. Because now a lot of people who have a huge obsession but not offset by complete surrender / understand the reality of it will be sick.	<i>Tawakkal</i> impact on mental health as an entrepreneur to avoid stress at a time when down. Effort we've done with the maximum and then we surrender the result to God.
Dr. H. Mukhsin Djamil, M.Ag.	<i>Tawakkal</i> as being realistic and complete confidence in God. There is no <i>Tawakkal</i> without effort, and his form to be grateful for the gift of God by sharing it on others.	<i>Tawakkal</i> is to be realistic and trust completely in God. Then the result is the best gift from God. <i>Tawakkal</i> concrete manifestation of the entrepreneur is charity, good wealth, power, or mind.	Without <i>Tawakkal</i> human could be stress, because it does not believe that God will give you the best for us, then we must be wise and must believe that our Lord is God of affection not limited. Thus was born optimistic to achieve a balanced life.	<i>Tawakkal</i> is <i>ma qoblaha wa ma ba'daha wa ma 'indaha</i> , which means <i>Tawakkal</i> was before, after, and at the same endeavor. We must believe that God has given us the potential to do something as a gift of God the best.
Dra. Hj.	The concept of	In the Qur'an	In trying,	In search of

Arikhah, M.Ag.	<i>Tawakkal</i> in entrepreneurship, according to Arikhah, is surrendering the result of effort, hard work, hope and desire entirely on God.	there is often a word “ <i>nahnu</i> ”, and the word is the relation between man and God that everything that go hand in hand.	undergo appropriate principles of the <i>Syariat</i> . God sent His servant working hard. But do not ever think about the result, because that is God’s territory.	treasure or work / tried / entrepreneurship is human affairs to do the maximum extent possible. But always keep in mind that the outcome is God’s business.
H. Sarjuni, S.Ag, M.Ag.	<i>Tawakkal</i> is derived from the word <i>al-wakiil</i> , which means: there was representative, then we must be sure there representing our affairs is God and each of our business helped.	Energy resigned to ( <i>Tawakkal</i> ) influence on us as a motivation for entrepreneurship because God representing then every difficulty we certainly helped.	Motivation / purpose <i>Tawakkal</i> as an entrepreneur, being an entrepreneur, is to avoid stress. There is a law of conservation of energy because it does not reduce the motivation but adds motivation.	<i>Tawakkal</i> impact on mental health as an entrepreneur is the impact he used the time to fall up.
H. Safari Abdillah, S.Ag.	<i>Tawakkal</i> is our backup in the form of the One who owns us.	Related <i>Tawakkal</i> , we as humans are <i>kholifatullah fi al-ardli</i> , should earnestly tries to live.	Motivation / purpose <i>Tawakkal</i> in myself as an entrepreneur, being an entrepreneur, is that people live should be a balance between faith and <i>syariah</i> .	Very distinguish between Muslim entrepreneur between who has <i>Tawakkal</i> with no soul of <i>Tawakkal</i> , deep faith will make us able to cope with life. If we knew the test then we’ll know what <i>Tawakkal</i> .
Fatah Rosihan, S.Fil.I.	<i>Tawakkal</i> is given all things beyond human	Human task was to try and pray.	<i>Tawakkal</i> is very important that a balance is	<i>Tawakkal</i> was conducted in conjunction

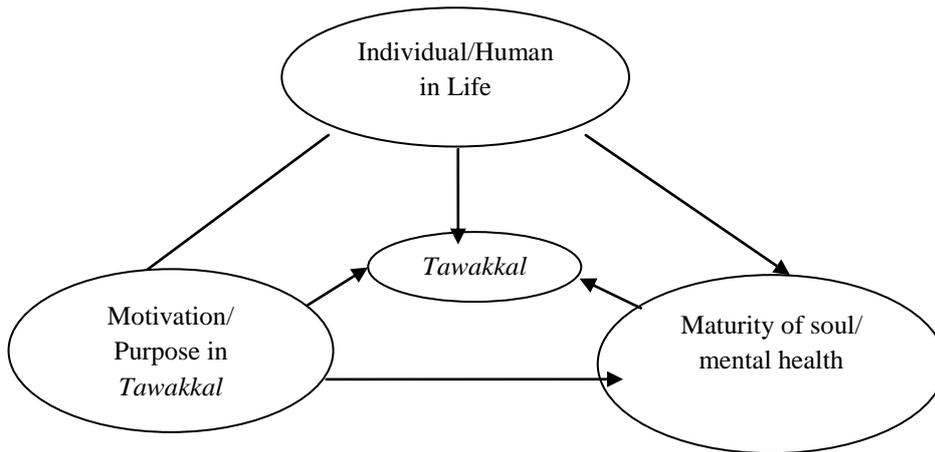
	ability fully to God.		born. In the <i>Tawakkal</i> God would bring someone the same bow, which will occur interconnections together towards the same path.	with effort and passion. Patience, gratitude and pray to God wholeheartedly. In the form of <i>Tawakkal</i> is with charity.
Istri Hastuti, S.Fil.I.	<i>Tawakkal</i> as a surrender to Allah SWT.	Humans as servants submit all results to the Lord, but nevertheless shall endeavor / sought to	We have to plan life goals, always consistent between what is thought to what is done in earnest, and pray to Allah.	<i>Tawakkal</i> to strengthen our souls in trying to not be discouraged.
Joko Ibrahim, S.Fil.I, M.Si.	<i>Tawakkal</i> means the set and put my trust in God for all events or results received. <i>Tawakkal</i> is the next attitude after people try and cope.	<i>Tawakkal</i> part of faith, if humans do not have an attitude <i>Tawakkal</i> that would potentially damage mental health.	The aim <i>Tawakkal</i> to faith and life maintenance efforts. With aside from the attitude of <i>Tawakkal</i> , entrepreneurs have the humble. The more <i>Tawakkal</i> from an entrepreneur, the stronger the belief and mental health / soul.	Employers that <i>Tawakkal</i> have soul healthier than not <i>Tawakkal</i> . <i>Tawakkal</i> make us away from the ambitious, over confident and arrogant. This means that employers have been trying to <i>Tawakkal</i> his mental health.
Muhamamd Sahal, S.Psi.I	<i>Tawakkal</i> is surrender to God. After the effort is <i>Tawakkal</i> . Without <i>Tawakkal</i> life was bland.	For humans, <i>Tawakkal</i> hand in hand with any activity that is all the time in the attempt.	Energy resigned to ( <i>Tawakkal</i> ) influence on us as a motivation for entrepreneurship.	<i>Tawakkal</i> impact on mental health is extraordinary. With the <i>Tawakkal</i> , then if when to do something and

				succeed, so thank God either. If it fails so mediocre.
Abdillah Zainu, S.Psi.I.	<i>Tawakkal</i> must be owned. This is one of the real things of God's will.	Humans shall endeavor but the results were submitted to Allah. This is one of the real things of God's will.	The concept of <i>Tawakkal</i> can be implemented for the development of entrepreneurial spirit in the success of the business, for example, there are customers do not want to pay does not necessarily angry.	<i>Tawakkal</i> concrete form to the development of entrepreneurial spirit and business success is with <i>Tawakkal</i> we do not stress and despair despite being down in the effort.
Sigit Budi W, S.Ag.	<i>Tawakkal</i> is hoping the blessing and mercy of God. Carry out all the commands of Allah and avoid His prohibitions.	Always try to be a better human being than yesterday. Always be grateful for his bles-sings, faith of Islam, and healthy.	The life of the world is the field of charity that will be picked in the next life.	Outstanding. We're not anything or anyone before God without any norms of life. The most touching lesson in college is Sufism.
Mochammad Chasan Anwar, S.Psi.I.	<i>Tawakkal</i> is submission to God after an effort.	Human servant of God that must seek, but God determines the outcome.	With <i>Tawakkal</i> then we can more calm running the business.	Calmer in dealing with problems. Have a downtime, but can get through it

In Table 2 above is known that the thirteen informants studied already can fully be *Tawakkal*. This is evident from the attitude of those who can always surrender to any results of their efforts in entrepreneurship, with gratitude, to be content with what she receives, persistent and keep trying to get more results and better, felt that the wealth that open the sheer wealth but also the inner wealth. For a person to be *Tawakkal* someone needs to increase faith and constantly train

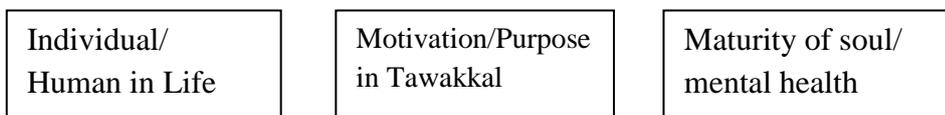
yourself to be *Tawakkal*. Exercise *Tawakkal* is strongly associated with mental maturity and perceptions of wealth and jobs.

Relationships between concepts: the *Tawakkal* in relation to the position of the individual as a human being in life, motivation/purpose in *Tawakkal*, until the maturity of the soul/mental health can be explained as follows:



Of the above scheme can be formulated propositions, namely: “*Tawakkal* occurs concerned with understanding the position of the individual as a human being in life, motivation / purpose in *Tawakkal* and maturity of soul / mental health.”

The proportional relationship between the position of the individual as a human being in life, motivation / purpose in *Tawakkal* and maturity of soul / mental health in schematic relationship can be described as follows:



**C. Analysis the Uniqueness of Free-Will and *Tawakkal* of According to Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo**

The uniqueness mean something distinctive, which distinguishes with others. The uniqueness here means there is an understanding the balance of Free-will and the *Tawakkal* according to Entrepreneurs graduated from faculty of *Ushuluddin* and Humanities of UIN Walisongo based on religion with those who do not have religious education. Many entrepreneurs that not based on religious knowledge is lacking of *Tawakkal*, as result when their business faltered or bankrupt become frustration and moreover they do suicide because of debt that coil around.

It is necessary to *Tawakkal* as a form of faith and mental health of an Entrepreneurs graduated from Faculty of *Ushuluddin* and Humanities. Faith intent is to make God as a starting point the beginning and end of effort. After trying with all his strength and mind then continued with the *Tawakkal* that resignation on any results to be obtained. Human duty is trying while the result is God's right to decide. And that is what is taught when studying at the Faculty of *Ushuluddin* and Humanities of UIN Walisongo.

From the results of this research known that the uniqueness of the concept of Free-will and *Tawakkal* According to Entrepreneurs Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo are the graduates being personally entrepreneurs prophetic who have mental health in entrepreneurship, means become human that has harmony among the functions of psychiatric and have the ability to deal with problems that are common in entrepreneurship and positively feel the happiness and the ability be able to balance between Free-will and *Tawakkal* in daily life.

When his business smoothly and obtain the results / many benefits so he not arrogant because understand it as a gift from Allah SWT that must be appreciated. Conversely when that mess and can result in mental shock due to "loss of property and employment situation" very vulnerable to cause psychiatric crisis but because to understand it as belonging to Allah then this condition does not make it stress or fall in severe mental illness.

When facing such a situation, the concerned should able to find a strategy actualization/attitudes in entrepreneurship so that he could get out of the problems

that he was facing, then the existence of spiritual guidance or counseling to increase faith and piety to Allah for the patient and grateful that could *Tawakkal* in running the business and did not experience severe mental shock. In the perspective of theology patterns of thought like this in the category *ahlussunnah wal Jama'ah* (as described in Chapter II).

For more details can be seen in the following scheme:

Table 3

The Uniqueness of Free-Will and *Tawakkal* of According to Graduated from Faculty of *Ushuluddin* and Humanities of UIN Walisongo

1. The Difference of Free-Will and *Tawakkal* Among Informants on Entrepreneurs in Education Sector

<b>Informant Name</b>	<b>The Uniqueness of Free-Will and Tawakkal</b>	<b>The Comparison of Free-Will and Tawakkal</b>	<b>Form of Prophetic Entrepreneur Personal</b>	<b>Type of Theology</b>
Prof. Dr. H. Amin Syukur, MA.	In human beings have Free-will and <i>Tawakkal</i> at the same time.	The person can not be 100% Free-will, or 100% <i>Tawakkal</i> . Do not just <i>jabbariah</i> only or <i>Qodariyah</i> , but the middle like <i>jabbariyah</i> that <i>Qodariyah</i>	Striking a balance between resignation and desire, as well as utilize the potential that God has given his best.	Midway between <i>jabariyah</i> and <i>Qadariyah</i> or similar <i>Asy'ariyah</i>
Dr. H. Mukhsin Djamil, M.Ag.	The Free-will is human nature but there are limits that must be discovered by humans in the form of <i>sunnatullah</i> that can not be resisted unless discovered and utilized, and we must <i>Tawakkal</i> with full trust in God's will at	Balance between Free-will and <i>Tawakkal</i> by using the theological teachings are studied for use as a viewpoint in solving problems, to be more creative, critical, humanist and contributive.	The balance of Free-will and <i>Tawakkal</i> will balance the soul, mentally healthy, thus contributing to the development of entrepreneurial spirit. The balance between Free-will and <i>Tawakkal</i> also contribute to the	Midway between <i>jabariyah</i> and <i>Qadariyah</i> or similar <i>Asy'ariyah</i>

	any given was the best. That means between Free-will and <i>Tawakkal</i> there is a correlation.		betterment of others. Not desire more superior than others, due to mental stability affects the way we solve problems.	
Dra. Hj. Arikhah, M.Ag.	Between Free-will and <i>Tawakkal</i> in business there is no conflict, but the linkage and attachment. A good Muslim, godless well, then it is definitely two journeys coalesced.	Balance between Free-will and <i>Tawakkal</i>	Entrepreneurship to develop friendship, empower others. Proverbial in worship, if done together then the reward is doubled.	Midway between <i>jabariyah</i> and <i>Qadariyah</i> or similar <i>Asy'ariyah</i>
H. Sarjuni, S.Ag, M.Ag.	Free-will is a maximum effort, and <i>Tawakkal</i> is the result. What needs to be understood is in every adversity there is relief.	Free-will is a maximum effort, and <i>Tawakkal</i> is the result.	As an Graduated of <i>Ushuluddin</i> entrepreneur, he wanted to practice the principles of Islamic entrepreneurship prophetic style of the Prophet Muhammad that Muslims poverty alleviation.	Tend to <i>Maturidiyah</i> because it is more rational.

From the results of Table 3 above it can be seen the uniqueness of informants Graduated of the Faculty of *Ushuluddin* and Humanities Faculty on Entrepreneur in Education. Here is two : first, they are educated in *Ushuluddin* and Humanities

Faculty UIN Walisongo for examples Prof. Dr. H. Amin Syukur, MA., Dr. H. Mukhsin Djamil, M.Ag., and Dra. Hj. Arikhah, M.Ag. Prof. Dr. H. Amin Syukur, MA.said in human beings have Free-will and *Tawakkal* at the same time. The person can not be 100% Free-will, or 100% *Tawakkal*. Dr. H. Mukhsin Djamil, M.Ag. and Dra. Hj. Arikhah, M.Ag. They are said the Free-will is human nature but there are limits that must be discovered by humans in the form of *sunnatullah* that can not be resisted unless discovered and utilized, and we must *Tawakkal* with full trust in God's will at any given was the best. That means between Free-will and *Tawakkal* there is a correlation. Between Free-will and *Tawakkal* in business there is no conflict, but the linkage and attachment. A good Muslim, godless well, then it is definitely two journeys coalesced. So, balance between Free-will and *Tawakkal*. Do not just *jabbariah* only or *Qodariyah*, but the middle like *jabbariyah* that *Qodariyah*, or similar *Asy'ariyah*.

Two, educated on foreign *Ushuluddin* and Humanities Faculty UIN Walisongo for example H. Sarjuni, S.Ag, M.Ag. teacher in Sultan Agung University Semarang. He said Free-will is a maximum effort, and *Tawakkal* is the result. What needs to be understood is in every adversity there is relief, so he tend to *Maturidiyah* because it is more rational.

## 2. The Difference of Free-Will and *Tawakkal* Among Informants on Entrepreneurs in Business Sector

<b>Informant Name</b>	<b>The Uniqueness of Free-Will and Tawakkal</b>	<b>The Comparison of Free-Will and Tawakkal</b>	<b>Form of Prophetic Entrepreneur Personal</b>	<b>Type of Theology</b>
Dra. Hj. Zuhar Mahsun, M.Si.	For students and Graduated from <i>Ushuluddin</i> in understanding and implementing the concept of Free-will and <i>Tawakkal</i> in daily life,	Between Free-will and <i>Tawakkal</i> preferred that the middle course.	If we want and have tried something, what happens will become destiny. But fate that be pursued, could be asked. We pray is a desire to bring us to	<i>A cross between jabariyah and Qodariyah.</i>

	especially in entrepreneurship.		God's will. Fate can be picked up and cultivated. If in fact does not correspond to reality may God had other plans are more beautiful.	
Fatah Rosihan, S.Fil.I.	Life is full of hard work (Free-will) offset by <i>Tawakkal</i> , prayer and alms, so make it stay afloat and even grow.	Hard work (Free-will) offset by <i>Tawakkal</i>	As an entrepreneur we must have the desire and mental strength in entrepreneurship and surrender the result to God.	Between <i>Jabariyah</i> and <i>Qodariyah</i>
H. Safari Abdillah, S.Ag.	Between Free-will and <i>Tawakkal</i> , as an entrepreneur, he can work as a passion but do not forget the values of religious and social life	On work with Free-will, and than he <i>Tawakkal</i> (surrender to God).	The lucky person is who believe and do deeds <i>sholih</i> (QS. Al-Asr). Without faith in God, good deeds are not worth the reward.	Between <i>Jabariyah</i> and <i>Qodariyah</i>
Istri Hastuti, S.Fil.I.	The balance of Free-will and trust that we can determine what businesses we want, then we work in earnest, hard work and smart work, and pray, hopefully what we carried	The balance of Free-will and <i>tawakkal</i>	If the business is in principle seek maximum profit. However, we are in the business in addition to looking for a profit, also give comfort to consumers, as well as beneficial for	Between <i>Jabariyah</i> and <i>Qodariyah</i>

	made easy by Allah.		employees and the public. That's important that we have a handle on life based on religion.	
Joko Ibrahim, S.Fil.I, M.Si.	Between Free-will and <i>Tawakkal</i> in him as an entrepreneur Free-will is the first step towards success and <i>Tawakkal</i> enhance the success.	Free-will is the first step but God is created the success ( <i>tawakkal</i> )	By maximizing the potential entrepreneur is able to achieve the level/ successful/high success With the high level it will then reach the highest consciousness of God.	<i>Jabariyah</i> (that totality gave his life to God).
Muhamamd Sahal, S.Psi.I	Graduated of Faculty of <i>Ushuluddin</i> and Humanities always effort, effort, and effort, strengthen the foundation with the understanding of science in college with a good balance between the extreme right and left.	The relationship between Free-will and <i>Tawakkal</i> very closely and gratitude.	Then open scholarly discourse outside the campus and improve skills in entrepreneurship.	Between <i>Jabariyah</i> and <i>Qodariyah</i>
Abdullah Zainu, S.Psi.I.	Free-will and <i>Tawakkal</i> is clear that the concept <i>Qadariyyah</i> and <i>Jabariyah</i>	Balance of Free-will and <i>tawakkal</i>	Because everything was already there provisions the concept of entrepreneurship	Between <i>Jabariyah</i> and <i>Qodariyah</i>

	we can not follow one of them. But the balance between the two so as not to repel extreme between one another.		ip that he run is the beginning of mutual trust.	
Sigit Budi W, S.Ag.	Between Free-will and <i>Tawakkal</i> are interrelated. Precisely Free-will which follows <i>Tawakkal</i> . Not vice versa. Eventually led to the <i>Tawakkal</i> of our diligent in doing something.	Balance of Free-will and <i>tawakkal</i>	Life in it courtesy, mutual respect and brotherhood thick (which is not necessarily on other campuses) and is in the business. Faculty of <i>Ushuluddin</i> and Humanities taught us to have many differences with the employers that non- UIN that we became entrepreneurs ‘plus-plus’ because we are equipped with ‘ <i>halal-haram</i> ’ is very important.	Between <i>Jabariyah</i> and <i>Qodariyah</i>
Mochammad Chasan Anwar, S.Fil.I.	Between Free-will and <i>Tawakkal</i> should be balanced. Students of Faculty of	Balance of Free-will and <i>tawakkal</i>	Follow the example of the Prophet Muhammad at a young age has become an entrepreneur.	Between <i>Jabariyah</i> and <i>Qodariyah</i>

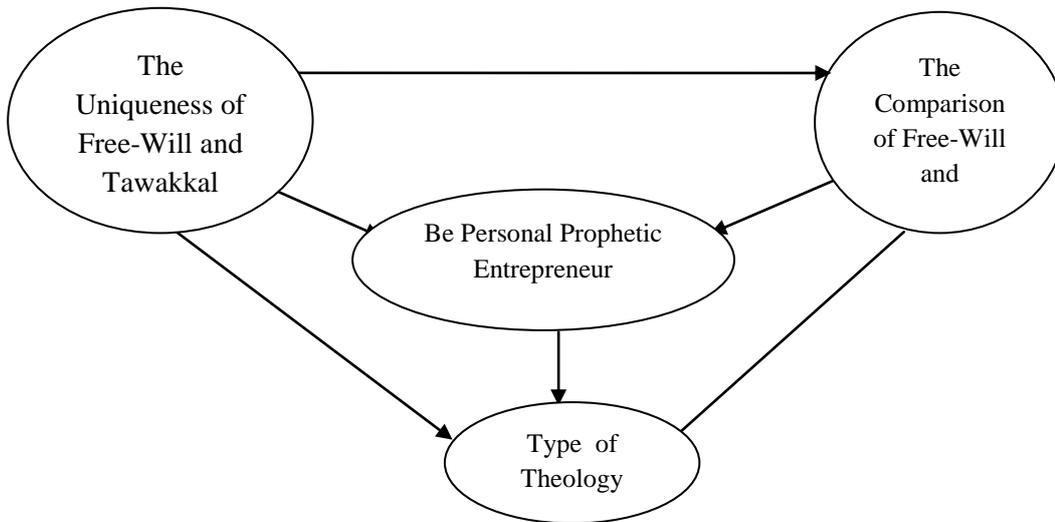
	<i>Ushuluddin</i> and Humanities is far more intelligent than other students because it taught the science-scientific basis.		The practice of entrepreneurship, join communities that build up, joined training of business and read a lot of knowledge about entrepreneurship	
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From the results of Table 3.b above it can be seen the uniqueness of thirteen Entrepreneur Graduated of the Faculty of *Ushuluddin* and Humanities UIN Walisongo in business. Dra. Hj. Zuhar Mahsun, M.Si., Fatah Rosihan, S.Fil.I., H. Safari Abdillah, S.Ag., Muhamamd Sahal, S.Psi.I, Istri Hastuti, S.Fil.I., Abdullah Zainu, S.Psi.I., Sigit Budi W, S.Ag., and Mochammamad Chasan Anwar, S.Fil.I. They said the balance of Free-will and *tawakkal*. They are type theology is a cross between *jabariyah* and *Qodariyah*. But Joko Ibrahim, S.Fil.I, M.Si. said free-will is the first step but God is created the success (*tawakkal*). The type theology is *Jabariyah* (that totality gave his life to God).

The conslussion, understanding Free-will and *Tawakkal* is not contradictory but interrelated and this view has implications for the form of personal uniqueness entrepreneurs Graduated of the Faculty of *Ushuluddin* and Humanities namely Islamic entrepreneur in prophetic spirit with the balance of Free-will and *Tawakkal*. It seen from their attitude that work hard in trying and submit the results to God, gratefull, be content with what they received, be persistent and keep trying to get more results and better, felt that the true wealth is inner wealth. In an effort is also intent to add the relationship with other so strengthens relationship. From here is seen the real contribution about knowledge that learned while studying at Faculty of *Ushuluddin* and Humanities in their personal life and business.

While in terms of theology, informants that researched, most of them are viewing business as *ahlussunnah wal Jama'ah* concept, namely moderate theological sect.

Relationships between concepts: views on the concept of Free-will and *Tawakkal*, *Ushuluddin* scientific contributions, the establishment of personal entrepreneur and the type of theology in dialectic context, researcher described it as follows:



From the relationships between those concepts would be formulated propositions, namely: “The uniqueness the view of graduateds from faculty of *Ushuluddin* and Humanities that balance Free-will and *Tawakkal* from when they studying in Faculty of *Ushuluddin* and Humanities affect the strategy actualization in entrepreneurship and running a business that balance between Free-will and *Tawakkal* and make a personal character / islamic entrepreneur spirit (prophetic entrepreneur) that in this type of theology in category *ahlussunnah wal jama'ah*”.

The proportional relationship between the scientific contribution of faculty of *Ushuluddin* and Humanities, forming a personal prophetic entrepreneur in actualization strategic / attitudes in entrepreneurship and the type of theology can be described in the following:

The uniqueness and Comparison  
of Free-will and *Tawakkal*

Form of Prophetic  
Entrepreneur Personal

Type of Theology

## CHAPTER V

### CONCLUSION, SUGGESTION, AND CLOSING

#### A. Conclusion

Research on free-will and *tawakkal* according to entrepreneurs graduated from faculty of *Ushuluddin* and Humanities of UIN Walisongo is very interesting because most informants that interviewed stated that lectures in college give them effect to the development their entrepreneurial spirit that is now practiced. Base on trusting in God and an understanding that God will not change a people destiny if he do not change it become a theological base that after people make an effort or free-will then doing *tawakkal*, in another language should not be *tawakkal* without any effort or free-will.

Conclusion specifically in particular, the study concluded that the graduated of faculty of *Ushuluddin* and Humanities of UIN Walisongo being academic lecturer at the *Ushuluddin* and Humanities UIN Walisongo tend offsetting between free-will and *tawakkal*. In the chapter IV about analysis the uniqueness of free-will and *tawakkal* according to graduated from faculty of *Ushuluddin* and Humanities of UIN Walisongo above revealed that the informants name: Prof. Dr. H. Amin Syukur, Dr. H. Mukhsin Djamil, M.Ag and Dra. Hj. Arikhah, M.Ag, Dra. Hj. Zuhar Mahsun, H. Sarjuni, S.Ag., M.Ag, Joko Ibrahim, S.Fil.I, M.Si, Fatah Rosihan, S.Fil.I, Istri Hastuti, Mochammad Chasan Anwar, S. Psi.I, H. Safari Abdillah, S.Ag., Sigit Budi W, S.Ag., Mohammad Sahal, S.Psi.I and Abdullah Zainu, S.Psi.I. have different sector of entrepreneurship. Their view of free-will and *tawakkal* in teologic concept also different, but they are staying try to balance free-will and *tawakkal* and apply both in daily life. From here the differences of free-will and *tawakkal* according to graduated faculty of *Ushuluddin* and Humanities of UIN Walisongo is still active as a lecturer at the Faculty of *Ushuluddin* and Humanities of UIN Walisongo with that is outside the Faculty of *Ushuluddin* and Humanities of UIN Walisongo could be seen.

Prof. Dr. H. Amin Syukur, MA. as entrepreneur in education Said that in human have free-will and *tawakkal* at once but human cannot be 100% free-will, or 100% of *tawakkal*. There the time when human beings have free, but sometimes do it forced. Human should do *Jabariyy* that *Qodariyy*. *Jabbariyah* determined that everything by God but as a human should be active or *Qodariyah*. Likewise Dr. H. Mukhsin Djamil, M.Ag. as entrepreneur in education said that between free-will and *tawakkal* have relevance. Keep balance of free-will and *tawakkal* will balance the soul, health mental, thus contributing for development of entrepreneurial spirit. According to Dra. Hj. Arikhah, M.Ag. as entrepreneur in education that between free-will and *tawakkal* in business there is no conflict, but there are linkage and attachment to balance between effort (free-will) and resignation (*tawakkal*). It means balancing between resignation and desire as well as take advantage of the potential that God has given, reforming the perception proportionally between *Jabbariyah* and *Qodariyah*, or similar *Asy'ariah*.

However there are little different concept from the graduated who are working outside faculty of *Ushuluddin* and Humanities of UIN Walisongo, like H. Sarjuni, S.Ag, M.Ag., as entrepreneur in education which became an academic at Unissula Semarang. According to him that free-will is a maximum effort, and the *tawakkal* was the result. And he tends to *Maturidiyah* concept because it is more rational.

While the graduated *Ushuluddin* and Humanities that is not an academic and purely a businessman is Joko Ibrahim, S.Fil.I, M.Sc., he argued free-will is the first step towards success and *resignation* enhance the success. By maximizing the potential self, an entrepreneur is able to achieve the high level or more success. With the high level, then human is able to reach the highest consciousness of God. He agree with *Jabbariyah* concept to apply the totality his life to God.

According to Dra. Hj. Zuhar Mahsun, M.Sc. as entrepreneur in business sector, that between free-will and *tawakkal*, she chooses the middle or balances between *jabbariyah* and *Qodariyah*.

According to Fatah Rosihan, S.Fil.I. as entrepreneur in business sector, life is full of hard work (free-will) but balanced with *tawakkal*, praying and giving other that make effort stay survive and always growing. And as an entrepreneur graduated from faculty of *Ushuluddin* and Humanities, we should have desire and strength mental in entrepreneurship and and always surrender the results to God. Theologically, he follows *Ahlus Sunnah wal Jama'ah* concept.

According H. Safari Abdillah, S.Ag. as entrepreneur in business sector, between free-will and *tawakkal*, become an entrepreneur, human should works by passion and do not forget the values of religious and social life. The lucky person is who have faith to God and do good activity (*amal shalih*) as holy quran verse *Al-Asr*. Without faith in God, *amal shalih* is not worth the reward. In theology he agree with *Ahlussunnah wal Jama'ah* concept.

According to Istri Hastuti, S.Fil.I. as entrepreneur in business sector, the balance of free-will and effort *tawakkal* could determine what we want, then we work in earnest, hard work and smart work, and pray, hopefully what we do, made easy by Allah. In addition to looking for profit in business, human must gives comfort to consumers, as well as beneficial for employees and customers. That's important is we have a handle on life based on religion. She follows *Ahlus Sunnah wal Jama'ah*.

According to Abdullah Zainu, S.Psi.I as entrepreneur in business sector, about free-will and *tawakkal*, don't do one of them only but keep balance both. He follows *Ahlus Sunnah wal Jama'ah* concept.

According to Mohammad Sahal, S.Psi.I as entrepreneur in business sector, between free-will and *tawakkal* very close relationship. If human keep balance both of them, he able to have gratitude (*syukur*) in self to god . In theology, he

expresses the middle between *Jabbariyah* and *Qodariyah* that mean *Ahlussunnah wal Jama'ah*.

According to Sigit Budi W, S.Ag., as entrepreneur in business sector, between free-will and *tawakkal* have relationship. Precisely free-will which follows the *tawakkal*, not reverse it. From *tawakkal*, somebody become a diligent doing anything. He follows *Ahlussunnah wal Jama'ah* concept.

And the last, according to Mochammad Chasan Anwar, S.Fil.I, as entrepreneur in business sector, between free-will and *tawakkal* must be balanced. It is with follow Prophet Muhammad SAW like at a young age, that he has become successfull entrepreneur in many sector, especially in business. We can following his in this era by practice of entrepreneurship from now, then join good communities, training, and read a lot of knowledge about entrepreneurship. He follows *Asy'ariyah* sect.

From this explanation, the conclusion of this study are: *First*, that the concept of free-will is closely related to the subject that is the subject of freedom itself. Freedom has a high meaning and special for humans. The outline of thirteenth informant answers that description of this study indicate that free-will is strongly associated with the freedom of the individual as a free human wills in order to motivate the spirit of entrepreneurship and the process as an entrepreneur. In order to be free-will a person need to improve entrepreneurship mental with sharpening entrepreneurial skills and action. Exercise is associated with mental maturity and perceptions of motivation/goal, the process of entrepreneurship to the achievements of it.

*Second*, the concept of *tawakkal* was strongly associated with a person's faith, and the maturity of his views on wealth and jobs. This means that *tawakkal* is determined by a person's faith that believes in God and all his provisions of *qadla* 'and *qadar*. *Tawakkal* is also associated with the maturity of one's soul and outlook on world treasure. If his faith is good, his soul mature and looked at the property as a surrogate of Allah and a tool to fight in Allah way (he always

grateful and put their trust in God) so, he will be able to be *tawakkal*. Otherwise if his faith is weak, his soul is not mature and looked wealth and position as his own and must be seized by all means, so he will be far from the attitude of *tawakkal*. One's faith are dynamic: fluctuating up and down, increases and decreases (*yazid wa yanqush*) then one's view of wealth is also dynamic.

Therefore, the attitude of someone for *tawakkal* also are highly fluctuative. This is where the consistency (*istiqamah*) are important and it need to be trained. In outline description of the fifth answer informants (speakers) study as described above are related to factors surrounding the *tawakkal* that the five sources studied are able to fully act *tawakkal*. This is evident from the attitude of those who can always surrender to any results from their efforts in entrepreneurship, with gratefulness, feel enough with something that he receives from Allah, persistent and keep trying to be better than yesterday, feel that the true wealth is inner wealth. So that one can be *tawakkal* someone needs to increase faith and constantly train yourself to be *tawakkal*. *Tawakkal* exercise is strongly associated with mental maturity and perceptions of wealth and jobs.

*Third*, the uniqueness of the free-will and *tawakkal* entrepreneur alumni of the faculty of *Ushuluddin* and Humanities is keep balance of free-will and *tawakkal* based on religion than who are not have religious education. Many entrepreneurs become frustration and some of them even do suicide when getting many debt. It because they do not have *tawakkal*. It necessary to have *tawakkal* as a form of faith and mental health of an entrepreneur who graduated from faculty of *Ushuluddin* and Humanities. Faith intent is taht God as a starting point the beginning and end of the business. After trying with all his strength and mind then continued with the *tawakkal* about any results. Human duty is keep trying and the result is God's right. And that is what was taught when studying at Faculty of *Ushuluddin* and Humanities of UIN Walisongo.

From the results of this research known that the uniqueness of free-will and *tawakkal* according to entrepreneurs graduated from faculty of *Ushuluddin*

and Humanities being personally entrepreneurs who have prophetic mental in entrepreneurship, namely a personal that have a genuine harmony between mental functions and have the ability to face the common problems in entrepreneurship and positively feel the happiness and the ability of him for being able to balance between free-will and *tawakkal* in everyday life. When his business smoothly and obtain many results/benefits then he did not arrogant because understand it as a gift from Allah SWT that must be appreciated. Conversely when that mess and can lead to the occurrence mental shock due to “included personal loss and employment situation” very vulnerable to cause psychiatric crisis but because to understand it as belonging to Allah then this condition does not make it stress or fall in severe mental illness. When facing such a situation, the question must be able to find a strategy actualization/attitudes in entrepreneurship so that he could get out of the problems that he was facing, then the existence of spiritual guidance or counseling to increase faith and *taqwa* to Allah for the patient and grateful that could *tawakkal* in running the business and did not experience severe mental shock. In the perspective of theology patterns of thought like this is categorized *ahlussunnah wal Jama'ah*.

## **B. Suggestion**

After completing the research and lead to the conclusion then the advice that can be given related to this study are:

*The first*, associated with free-will , humans are basically born with the nature of *tauhid* namely as liberation from all shackles of life, with only compulsory *tauhid* Oneness of God. So that's where humans are given the freedom to devote all his energies to growing power into servants of Allah Who independent, creative and competitive. Motivation to rise as a creative individual and competitive indispensable. To that end, for the alumni of *Ushuluddin* Faculty should be able to evoke the spirit of free-will in their daily lives.

*The second*, associated with *tawakkal*, that as a servant of Allah are given the freedom to determine the type of business and powerful, then after making the

human effort is expected to return the results to God. So it is suggested that the alumni Ushuludin in establishing permanent business results surrender all to God then we can realize that the good results of our efforts were successful and the less successful of success is part of the ordinance of God. If Their efforts resulted in success then we are not arrogant and forget themselves could even be grateful and pay *zakat* and alms to help others, on the contrary if it is less successful then we do not dissolve in grief. So we can easily rise from adversity to back up business plans in order to achieve success.

*The third*, related to the uniqueness of free-will and *tawakkal*, that the entrepreneurs graduated of Faculty of *Ushuluddin* and Humanities of UIN Walisongo regarded the two must be balanced. Not perhaps free-will 100% or 100% *tawakkal*. Free-will is human nature but there are limits that must be discovered by humans in the form of *sunnatullah* that can not be opposed unless discovered and utilized, and we must *tawakkal* with full trust in God's will at any given was the best. That means between free-will and *tawakkal* there is a correlation. For those who want to conduct further research also suggested that extend its scope by comparing the entrepreneurs graduated Faculty of *Ushuluddin* and Humanities of UIN Walisongo with other faculties and alumni both in the environment UIN Walisongo or with other universities, especially public universities that are not based on religion.

### **C. Closing**

Although there is a the uniqueness view of the entrepreneurs graduated of *Ushuluddin* Faculty, which balances the attitude of free-will and *tawakkal* when studying in *Ushuluddin* Faculty affect the strategy actualization in entrepreneurship and running a business that balance between free-will and *tawakkal* and make a personal character/entrepreneur spirit that Islamic (prophetic) deep type of theology is categorized *ahlussunnah wal jama'ah*, but it is recommended to keep good planning, good business practices and conscientious, diligent and always innovative and build good relationships with

relatives. Further research comparing the gait entrepreneurs graduated of *Ushuluddin* Faculty with other faculties, especially of common campus (secular) is very important to see how far competitive ability entrepreneurs graduated of *Ushuluddin* Faculty dealing with graduates with other faculties.

*Alhamdulillah*, this research we submit to be used as contributions to the development of science, particularly related to study of free-will and *tawakkal* in the discipline of *Tasawuf* and Psychotherapy courses. Respectfully, *wassalam*.

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Interview With :

Dr. Mukhsin Djamil, M.Ag, At His House Perum Bhakti Persada Indah (Bpi) Ngaliyan Blok J.6, Wednesday, May 20, 2015 At 07.30-09.30pm.

Prof. Dr. Amin Syukur, Ma, In His House, Bpi Ngaliyan, 9 Mei 2015, At 19.00-21.00 Pm.

Zainuddin, Employees of Academic and Student Affairs Department of *Ushuluddin* and Humanity, At Dekanat Fakultas Ushuluddin, Jum'at 22 Mei 2015, Pukul 10.00 Am- 03.00 Pm

Dra. Hj. Zuhar Mahsun, M.Si, June 3, 2015 At His Home Jl. Prof Hamka 122 Ngaliyan Semarang At 7:30 To 8:30 Pm

Dra. Hj. Arikhah, M.Ag, Mei 16, 2015, In Her House At Perum Bank Niaga Ngaliyan, At 10.00-11.00 Am.

Sarjuni, S.Ag, MM, May 27, 2015 In Rector Vice Room Iii Unissula Semarang At 12.30-01.00 Pm.

Sigit Budi W, S.Ag., June 3, 2015 In His Cafe At Dekranasda Building, Pahlawan Street No. 8 Semarang At 03.30-04.30 Pm.

Drs. Safari Abdillah, May 27 2015 In His House Kalicari Dalam 1 No. 3a Semarang, At 02.30-03.30 Pm.

Fatah Rosihan, S.Fil.I, In His House Bella Vista Houses Beringin Ngaliyan Semarang, May 5, 2015, At 08.00-09.00 Pm

Interview with Dr. Muhyar Fanani, M.Ag, at Dekanat Fuhum Faculty, February 05, 2015

Joko Ibrahim, S.Fil.I, M.Si, June 1, 2015 Via Email Sent At 10.38 P

Istri Hastuti, S.Th.I., Thursday, May 19, 2015 Via Email Sent At 04.42 Pm

Muhamamd Sahal, S.Psi.I, June 3 2015 At His House Jl. Worigalih Ii. No. 287 Perumahan Pln Krapyak Semarang, At 05.00-05.30 Pm.

Mochamamd Chasan Anwar, S.Psi.I, 2 Mei 2015 In His House Jl. Raya Ngaliyan – Beringin Perum Taman Beringin 3 Blok D No. 3 Ngaliyan Semarang At 07.30-08.30 Pm

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