

SPIRITUAL-BASED ENTREPRENEURSHIP IN PESANTREN: A CASE STUDY OF PESANTREN RIYADLUL JANNAH'S ECONOMIC MOVEMENT

Budiyono Santoso

Sekolah Tinggi Ilmu Ekonomi Syariah Riyadlul Jannah, Mojokerto, Indonesia, Email : budiyonosantoso@rjjan.ac.id



©2025 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

DOI : [10.30983/islam_realitas.v11i1.9255](https://doi.org/10.30983/islam_realitas.v11i1.9255)

<i>Submission: March 10, 2025</i>	<i>Revised: June 06, 2025</i>	<i>Accepted: June 30, 2025</i>	<i>Published: July 30, 2025</i>
-----------------------------------	-------------------------------	--------------------------------	---------------------------------

Abstract

Pesantren possess significant potential within the national economy, particularly through the development of entrepreneurship-based economic self-reliance. A notable example of success is Pesantren Riyadlul Jannah in Mojokerto, which has effectively established a sustainable business ecosystem. This research aims to explore the unique motivations driving entrepreneurial success within this *pesantren*, examining how their core values and beliefs are manifested in their business practices. Employing a qualitative methodology with a Grounded Theory approach, this study developed theory based on empirical data collected directly from the field. The data were gathered through in-depth interviews, participatory observation, document analysis, and audio-visual methods. Participants were selected using purposive and snowball sampling techniques, encompassing *pesantren* leader, business unit managers, students, and other stakeholders. The findings revealed that entrepreneurial motivation at Pesantren Riyadlul Jannah was driven by distinctive Islamic values, namely *jihad*, *dakwah*, and *wathaniyah*. *Jihad* encouraged students to build economic self-reliance to uphold Islamic values and enhance community welfare. *Dakwah* instilled a strong work ethic and a spirit of community empowerment, while *wathaniyah* fostered active involvement in managing national resources to achieve national economic independence. This study underscores the pivotal role of spiritual values as a primary factor in *pesantren* entrepreneurship. In contrast to conventional theories, these findings demonstrate that religious values shape the mindset and business strategies of *pesantren* entrepreneurs. Beyond its role as an educational institution, the *pesantren* also serves as a center for Islamic-based economic empowerment.

Keywords: *Dakwah*, Economic Self-Reliance, *Jihad*, *Pesantren* Entrepreneurship, *Wathaniyah*

Abstrak

Pesantren memiliki potensi besar dalam perekonomian nasional, terutama melalui pengembangan kemandirian ekonomi berbasis kewirausahaan. Salah satu contoh sukses adalah Pesantren Riyadlul Jannah Mojokerto, yang telah berhasil membangun ekosistem bisnis berkelanjutan. Penelitian ini bertujuan untuk menggali motivasi unik yang mendorong keberhasilan kewirausahaan di pesantren ini dengan menelaah bagaimana nilai-nilai dan keyakinan yang dianut termanifestasi dalam praktik bisnis mereka. Menggunakan metode kualitatif dengan pendekatan Grounded Theory, penelitian ini mengembangkan teori berdasarkan data empiris yang diperoleh langsung dari lapangan. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, analisis dokumen, serta pendekatan audio-visual. Partisipan dipilih secara purposive dan snowball sampling, mencakup pengasuh pesantren, pengelola unit bisnis, santri, dan pemangku kepentingan lainnya. Hasil penelitian menunjukkan bahwa motivasi kewirausahaan di Pesantren Riyadlul Jannah didorong oleh nilai-nilai Islam yang khas, yakni *jihad*, *dakwah*, dan *wathaniyah* (nasionalisme). *Jihad* mendorong santri untuk membangun kemandirian ekonomi untuk mempertahankan nilai-nilai Islam dan upaya meningkatkan kesejahteraan masyarakat. *Dakwah* menanamkan etos kerja tinggi dan semangat pemberdayaan umat, sementara *wathaniyah* mendorong keterlibatan aktif dalam pengelolaan kekayaan bangsa guna mencapai kemandirian ekonomi nasional. Penelitian ini menegaskan peran nilai spiritual sebagai faktor utama dalam kewirausahaan pesantren. Berbeda dari teori konvensional, temuan ini menunjukkan bahwa nilai agama membentuk pola pikir dan strategi bisnis wirausahawan pesantren. Selain sebagai lembaga pendidikan, pesantren juga berfungsi sebagai pusat pemberdayaan ekonomi berbasis Islam.

Kata Kunci: *Dakwah*, *Jihad*, Kemandirian Ekonomi, Kewirausahaan Pesantren, *Wathaniyah*

Background

This study adopts a single case study approach focusing on Pesantren Riyadlul Jannah in

Mojokerto, which has successfully developed an entrepreneurship-based model of economic self-

reliance. It explores the motivational factors underlying the *Pesantren's* economic success and examines how spiritual values inform its business practices.

Pesantren possess significant potential within the national economy¹. Self-reliance, a core characteristic of *pesantren*, serves as a foundational asset that enables them to evolve into economic institutions. According to data from the Ministry of Religious Affairs (Kemenag) in 2022, Indonesia had approximately 36,600 *pesantren* with 3.4 million students (*santri*) and 370,000 educators, including *kiai* and *ustaz*, representing a highly potent social and economic capital².

The Minister of State-Owned Enterprises (BUMN), Erick Thohir, has emphasized the potential of *pesantren* to contribute significantly to national welfare and economic development³. Several *pesantren* have successfully fulfilled community empowerment roles⁴ and built entrepreneurship-based ecosystems to promote self-reliance⁵. Programs such as *One Pesantren One Product* has improved *pesantren's* economic

competitiveness by supporting flagship products and skill-based training⁶.

The establishment of *Pesantren-Owned Business Entities* (Badan Usaha Milik *Pesantren* - BUMPes) also highlighted how Islamic education contributed to the development of managerial skills and Islamic finance practices⁷. These developments fostered an Islamic business environment while simultaneously integrating *pesantren* more closely into the national education and economic systems⁸.

Pesantren Riyadlul Jannah in Mojokerto exemplified this shift. It has established a range of professionally managed business units, generating economic benefits for both the *pesantren* and surrounding community. The *pesantren* founded PT Rjan Dinamis Selaras (RDS), to oversee business sectors including culinary, property, wedding services, travel, garment, rental, organic farming, mineral water, livestock, and retail⁹. Its tax contributions ranged from Rp 600 million monthly—around Rp 5 to 6 billion annually¹⁰.

Its achievements have gained national recognition. In 2015, the Minister of Religious

¹ M. Bastomi Fahri Zusak, 'Economic Empowerment Impact in Indonesian *Pesantren*: Advice for Government and Future Research', *Peradaban Journal of Economic and Business*, 3.2 (2024), 118–33, doi: <https://doi.org/10.59001/pjeb.v3i2.166>.

² Muhammad Ali Ramdhani, 'Pesantren: Dulu, Kini, Dan Mendatang', 2022 <<https://kemenag.go.id/read/pesantren-dulu-kini-dan-mendatang-wkgo>> [accessed 6 December 2022].

³ Budiyo Santoso, Matnin Matnin and Maskuri Bakri, 'Meningkatkan Kesejahteraan Perekonomian Indonesia Berbasis Islamic Entrepreneurship', *Eqien - Jurnal Ekonomi dan Bisnis*, 9.1 (2022), 57–69, doi: <https://doi.org/10.34308/eqien.v9i1.309>; Republika, 'Erick Thohir: Pesantren Mercusuar Peradaban dan Penggerak Ekonomi Umat', *Republika Online*, 2022 <<https://republika.co.id/share/rbgdsq380>> [accessed 13 August 2022].

⁴ Florian Pohl, 'Islamic Education and Civil Society: Reflections on the *Pesantren* Tradition in Contemporary Indonesia', *Comparative Education Review*, 50.3 (2006), 389–409, doi: <https://doi.org/10.1086/503882>.

⁵ Muhamad Masrur and Agus Arwani, 'Pengembangan Kemandirian Ekonomi Pondok Pesantren', 2022, <https://doi.org/10.29040/jiei.v8i3.6001>; Apdan Pebriana, Dudung Dudung and D. Yadi Heryadi, 'Pengembangan Pondok Pesantren Melalui Program Kewirausahaan Untuk Kemandirian Pesantren', *Mikroba:*

Jurnal Ilmu Tanaman, Sains Dan Teknologi Pertanian, 1.3 (2024), 21–28, doi: <https://doi.org/10.62951/mikroba.v1i3.149>.

⁶ Elis Nurhasanah and others, 'Developing Sustainable Islamic Boarding Schools: Analysis of One *Pesantren* One Product Program in Fostering Self-Sufficiency', *Penamas*, 37.2 (2024), 236–48, doi: <https://doi.org/10.31330/penamas.v37i2.772>.

⁷ Ahmad Afif, 'Islamic Education and Sharia Economy in Developing *Pesantren* Business Entities: A Case Study of BUMPes Nurul Jadid', *IJIE International Journal of Islamic Education*, 3.2 (2024), 125–36, doi: <https://doi.org/10.35719/ijie.v3i2.2207>.

⁸ Shokhibun Ni'am and Nawal Nur Arafah, 'Transformasi Sistem Pendidikan Formal Pesantren', *DIMAR: Jurnal Pendidikan Islam*, 6.1 (2024), 69–84, doi: <https://doi.org/10.58577/dimar.v6i1.271>.

⁹ *TOP 10 EKOSANTRI: Pionir Kemandirian Pesantren*, ed. by Husen Hasan Basri (Jakarta: LITBANGDIKLAT PRESS, 2017); Sufyan Syafi'i, 'Jejaring Bisnis ala Pesantren Riyadlul Jannah Mojokerto', *nu.or.id*, 2019 <<https://www.nu.or.id/nasional/jejaring-bisnis-ala-pesantren-riyadlul-jannah-mojokerto-L4Ed9>> [accessed 4 December 2022].

¹⁰ Republika, 'Pesantren Sukses Bangun Wirausaha', *Republika Online*, 2017 <<https://republika.co.id/berita/koran/news-update/17/01/22/ok68w64-pesantren-sukses-bangun-wirausaha>> [accessed 13 August 2022].

Affairs of the Republic of Indonesia presented an award as a Pioneer of Pesantren Self-Reliance. Also in 2015, this *pesantren* was included in the list of the top 10 eco-santri pioneers of *pesantren* self-reliance given by the Ministry of Religious Affairs of the Republic of Indonesia¹¹. The Indonesian Ulema Council (MUI) also presented the New Wave of Indonesian Economy (Arah Baru Ekonomi Indonesia-ABEI) award in the category of Pesantren Driving the People's Economy in 2019¹².

The success of Pesantren Riyadlul Jannah is underpinned by a strong motivation to develop entrepreneurship. Motivation is crucial factor in entrepreneurship, influencing various aspects such as performance, innovation, and goal achievement. Existing research indicates that different motivational factors can yield diverse entrepreneurial outcomes, making it essential to understand this dynamic in depth¹³.

Entrepreneurship in *pesantren* varies widely, shaped by local cultural and environmental contexts¹⁴. Pillis and Reardon have argued that beliefs and cultural values determine

entrepreneurial characteristics and motivations¹⁵. In *pesantren*, these are deeply rooted in Islamic teachings and community ideals.

Therefore, this study aims to explore the specific motivations that drive entrepreneurship at Pesantren Riyadlul Jannah. It addresses two questions: (1) What motivations underlie entrepreneurship at the Pesantren Riyadlul Jannah? and (2) What are the implications of this entrepreneurial motivation in the development of motivation and entrepreneurship theory?

This research seeks to enrich the discourse on entrepreneurship by highlighting how cultural and religious values can shape entrepreneurial practice in *pesantren* contexts.

This research employed a qualitative method with a Grounded Theory approach to explore entrepreneurial motivation at Pesantren Riyadlul Jannah in Mojokerto. Grounded Theory was chosen because it allows researchers to develop theories based on empirical data obtained directly from the field, without being bound by pre-existing

¹¹ Basri, p. 10.

¹² OpopJatim, 'Pesantren Riyadlul Jannah, Pionir Kemandirian Pesantren', <https://opop.jatimprov.go.id/>, 2020 <<https://opop.jatimprov.go.id/detail/189/pesantren-riyadlul-jannah-pionir-kemandirian-pesantren>> [accessed 4 August 2022]; Ali Imron Mashadi, 'Analisis Faktor Pendukung Dan Penghambat Dalam Pengelolaan Dana Infaq Produktif Berbasis Kewirausahaan Pesantren: Studi Kasus Pondok Pesantren Riyadlul Jannah Pacet', *FADZAT: Jurnal Ekonomi Syariah*, 1.1 (2020), doi:<https://doi.org/10.58787/fdzt.v1i1.19>.

¹³ Marco Caliendo, Alexander S. Kritikos and Claudia Stier, 'The Influence of Start-up Motivation on Entrepreneurial Performance', *Small Business Economics*, 61.3 (2023), 869–89 <<https://doi.org/10.1007/s11187-022-00722-6>>; Huajin Li and Hsueh-Jen Tsao, 'A Study on the Relationship between Psychological Needs, Entrepreneurial Motivation and Entrepreneurial Performance of College Students' Entrepreneurship in the Context of Digitization', *Applied Mathematics and Nonlinear Sciences*, 9.1 (2023) <<https://doi.org/10.2478/amns.2023.2.01465>> [accessed 23 February 2025]; Morteza Sardari, Mahdi Tajeddin and Masoud Karami, 'Assessing Motivational Factors and Effectual Mechanisms' Impact on Developing Radical Innovation in Small Firms', *Journal of Small Business Management*, 0.0 (2024), 1–37, doi: <https://doi.org/10.1080/00472778.2024.2360049>; Bayu Ilham Pradana and Rini Safitri, 'Pengaruh Motivasi

Wirausaha Dan Mental Wirausaha Terhadap Minat Wirausaha', *IQTISHODUNA*, 16.1 (2020), 73–82, doi: <https://doi.org/10.18860/iq.v16i1.6797>.

¹⁴ Iman Saifullah and Anton Anton, 'Peningkatan Keterampilan Santripreneur Melalui Pelatihan Kewirausahaan Berbasis Digital Marketing Di Kabupaten Garut', *PaKMas: Jurnal Pengabdian Kepada Masyarakat*, 4.2 (2024), 313–21, doi:<https://doi.org/10.54259/pakmas.v4i2.2986>; Dewi Shofi Mulyati and others, 'Entrepreneurship Development in Islamic Boarding School Through Tabulampot Cultivation', *KnE Social Sciences*, 9.22 (2024), 58–65, doi: <https://doi.org/10.18502/kss.v9i22.16654>; Apdan Pebriana, Dudung Dudung and D. Yadi Heryadi, 'Pengembangan Pondok Pesantren Melalui Program Kewirausahaan Untuk Kemandirian Pesantren', *Mikroba: Jurnal Ilmu Tanaman, Sains Dan Teknologi Pertanian*, 1.3 (2024), 21–28, doi: <https://doi.org/10.62951/mikroba.v1i3.149>; Ahmad Syukri, Kasful Anwar and Fahrina Yustiasari Liriwati, 'Management of Pondok Pesantren Entrepreneurship in Empowerment of Community Economy in Riau Province', *International Journal of Research -GRANTHAALAYAH*, 8.3 (2020), 136–46, doi:<https://doi.org/10.29121/granthaalayah.v8.i3.2020.138>.

¹⁵ Emmeline de Pillis and Kathleen K. Reardon, 'The Influence of Personality Traits and Persuasive Messages on Entrepreneurial Intention', ed. by Suzanne C. de Janasz, *Career Development International*, 12.4 (2007), 382–96, doi: <https://doi.org/10.1108/13620430710756762>.

theories¹⁶. Participants in this study were selected using purposive and snowball sampling, including *pesantren* leaders, business unit managers, *santri*, and other stakeholders involved in the *pesantren*'s entrepreneurial activities. The data were collected through in-depth interviews, participatory observation, and document analysis related to the *pesantren*'s business units and applied business development strategies¹⁷. Additionally, an audio-visual approach was used to capture the dynamics of entrepreneurship taking place within the *pesantren* environment.

The data were analysed by following Grounded Theory coding procedures: (1) open coding (line-by-line analysis of interviews/field notes), (2) axial coding (grouping concepts into categories), and (3) selective coding (identifying core themes). This iterative process continued until theoretical saturation was reached¹⁸.

Entrepreneurial Motivation of Pesantren Riyadlul Jannah

This study reveals that entrepreneurial motivation at Pesantren Riyadlul Jannah is driven by both economic factors and the *pesantren*'s core values. From the analysis of data obtained through in-depth interviews and observation, it was found that the entrepreneurial motivation of this *pesantren* can be identified into three main concepts, namely, *dakwah*, *wathaniyah*, and *jihad*.

The process of identifying these categories was carried out inductively based on the Grounded Theory approach, where the main patterns in entrepreneurial motivation emerged gradually from the data. Interviews with the leader of the *Pesantren*, business unit managers, and *santri* involved in the *pesantren*'s businesses revealed that entrepreneurship was not merely an effort to seek profit, but also a part of the *pesantren*'s mission to

spread Islamic values, strengthen the economic self-reliance of the people, and contribute to national development. To further understand how these motivations work in practice, the following section will discuss each category of motivation found

Wathaniyah as a Driving Force to Achieve Pesantren Economic Self-Reliance

In the *pesantren* context, *wathaniyah* is often interpreted as a sense of nationality or love for the homeland, which is also frequently associated with the concept of nationalism. This concept emphasizes the importance of love for the homeland as part of religious teachings, where defending, protecting, and contributing to the country are considered forms of worship¹⁹.

This spirit of love for the homeland and nationality also serves as the foundation that drives entrepreneurial development at Pesantren Riyadlul Jannah. Ainur Rofiq, one of the sons of the late K.H. Mahfudz Saubari, who now serves as the director of the *pesantren*, explained that the self-reliance of Pesantren Riyadlul Jannah was inspired by the economic independence and contributions of Al-Azhar University in Egypt to the country. When the founder of Pesantren Riyadlul Jannah, the late K.H. Mahfudz Saubari, studied at Al-Azhar, he heard stories that Al-Azhar University became the main supporter in financing the war against Israel when the Egyptian government had difficulty funding the war. Al-Azhar's economic independence and its support for the country inspired K.H. Mahfudz Saubari. He aspired that educational institutions, such as *pesantren*, should be able to be economically independent in order to make real contributions to society and the nation,

¹⁶ Antony Bryant, *Grounded Theory and Grounded Theorizing: Pragmatism in Research Practice* (Oxford: Oxford University Press, 2017).

¹⁷ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (Thousand Oaks, California: Sage Publication, 2007).

¹⁸ Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis* (Los Angeles: SAGE Publications Ltd, 2012).

¹⁹ Hairiyah Hairiyah, 'Islam Dan Nasionalisme: Studi Atas Pergumulan Islam Dan Nasionalisme Masa Pergerakan Nasional Indonesia', *Staatsrecht: Jurnal Hukum Kenegaraan Dan Politik Islam*, 2.1 (2022), doi: <https://doi.org/10.14421/staatsrecht.v2i1.2804>

without relying on assistance from outside parties²⁰.

This spirit of nationality, inspired by Al-Azhar, was then realized in various aspects of *pesantren* life, one of which was through the formulation of the *pesantren's* vision and mission. This spirit of nationality is reflected through the “Siir Kebangsaan” (National Poem), a formulation of the *pesantren's* vision and mission that serves as a strategic guide for all aspects of the *pesantren*. The verses that explicitly emphasize the spirit of nationality read:

*Kapan bangsa biasa danai negara,
Penguasa terima amanat bangsa,
Tidak mudah didekte oleh preman,
Bilang membantu tapi ada tujuan.*
When the nation can finance the state,
The rulers accept the mandate of the people,
Not easily dictated by thugs,
Claiming to help but with ulterior motives

*Mandiri tak bergantung siapa saja,
Kecuali Allah yang Maha Kuasa,
Cendekiawan, habaib, para Kyai,
Selalu mandiri, memberi, menyontohi.*
Independent, not dependent on anyone,
Except Allah the Almighty,
Scholars, descendants of the Prophet, and
Kyai,
Always independent, giving, setting
examples.

*Cermin karakter bangsa bermartabat,
Di negeri kaya jaya yang berdaulat.*
Reflecting the character of a dignified nation,
In a prosperous and sovereign land.

Ahsanul Milal, one of the sons of the late K.H. Mahfudz Syaubari and also a *pesantren* administrator, revealed that the verses of the poem were composed by the founder of the *pesantren*, the late K.H. Mahfudz Syaubari, which reflected his strong aspirations to make Indonesia an economically independent nation, capable of becoming a sovereign state without submitting to other powers or nations.

It indicates that the development of entrepreneurship at Pesantren Riyadlul Jannah is based on the primary goal of achieving economic independence as part of an effort to maintain national sovereignty. The verses of the Siir Kebangsaan, which are used as a reference, reflect the spirit of *wathaniyah* as a key element in entrepreneurial development at the *pesantren*.

The poem also explicitly affirms the importance of building national economic independence. The idea that a nation must be able to fund itself and not depend on external parties emphasizes that entrepreneurship can be a primary means to achieve this goal. The concept of economic independence is also closely related to efforts to reduce dependence on external parties who may have specific interests in manipulating or dominating the nation.

In the context of entrepreneurial development, Wathaniah can be realized through a commitment to managing natural resources to achieve national prosperity. This principle is also reflected in the verses of the *Siir Kebangsaan*:

*Nusantara ini anugerah ilahi
Untuk orang yang iman mau mengabdikan
Cinta tanah air harus mengembangkan
Kekayaan alam di berbagai bidang*
This archipelago is a divine gift
For those who believe and wish to serve
Love for the homeland must develop
Natural resources in various fields

*Berdiri sendiri dan mempertahankan
Daulat kebangsaan dan kenegaraan
Lautan kita luas dalam nan lepas
Ayo dijaga biar tidak terampas*
Standing alone and defending
National and state sovereignty
Our ocean is vast and boundless
Let's protect it, lest it be seized

*Subur tanahnya macam-macam isinya
Ayo dikelola jangan sia-sia*
The land is fertile, with various contents
Let's manage it, lest it be wasted

²⁰ Ainur Rofiq, interview with *pesantren* Riyadlul Jannah Leader (Juli 2024)

These verses emphasize that the Nusantara (Indonesia) is a mandate from God that must be protected and developed by those who believe. The sense of nation in this context is not merely pride in the homeland, but also a collective responsibility to ensure that abundant resources are well-managed and do not fall into the hands of foreign parties. The subsequent verses remind us of the importance of protecting the oceans and fertile land from being captured by external parties. This is a call to action to ensure that natural wealth is not left to waste or exploited for detrimental national interests. Thus, love for the homeland must be implemented into natural management aimed at the welfare of the people.

In this context, *wathaniyah*—as internalized in the *pesantren's* educational and ideological practices—functions as a strong motivational driver for students (*santri*) to engage in entrepreneurship. The belief that economic self-reliance is an act of patriotism motivates the *santri* to build businesses that support their livelihoods while contributing to national development. This reflects what motivational theorists describe as value-driven or purpose-oriented entrepreneurship, where the drive to create and manage a business is rooted in a desire to serve higher social or ideological purposes. In the case of Pesantren Riyadlul Jannah, the entrepreneurial spirit is shaped by the conviction that building economic strength is part of their religious and national duty.

The spirit of nation or love for the homeland is a principle deeply ingrained in the lives and identities of *santri*. *Pesantren* have a long history of fighting for Indonesia's independence. One of the most monumental examples of the role of *pesantren* in the independence struggle was the issuance of the "Jihad Resolution" by KH. Hasyim Asy'ari on October 22, 1945. This resolution called on

Muslims to wage jihad to defend Indonesia's independence from the threat of Dutch and Allied colonization²¹. As a form of appreciation for the great role of *pesantren* in the independence struggle, the Indonesian government designated October 22 as National *Santri* Day²².

This expression of *wathaniyah*—understood as love for and responsibility toward the homeland—serves as a powerful motivational force that drives entrepreneurial activity at Pesantren Riyadlul Jannah. In this situation, entrepreneurship is portrayed as a national duty and moral obligation, rather than purely for financial gain. The entrepreneurial actions inspired by *wathaniyah* resonate with values-based motivation theory, which highlights how deeply held values can serve as intrinsic drivers for action. At Riyadlul Jannah, the drive to achieve economic self-reliance as a form of contribution to national sovereignty exemplifies this principle. This is further supported by McClelland's theory of achievement motivation, which posits that individuals are motivated to succeed when their goals align with a strong internal need for achievement—especially when tied to broader social or patriotic aspirations²³.

In the *pesantren* context, *wathaniyah* becomes a key source of achievement motivation, where success in business is understood as both personal fulfilment and a form of service to the *ummah* and the nation. Additionally, this dynamic reflects key insights from institutional theory, which explains how cultural and organizational norms shape entrepreneurial behavior. In this framework, *wathaniyah* does not function merely as a cultural value but as an institutional logic that legitimizes and sustains entrepreneurship within the *pesantren* environment. The *pesantren's* religious-educational mission is thus extended into the economic domain, aligning nationalism, faith, and enterprise.

²¹ NUonline, 'Resolusi Jihad NU', *NU Online*, 2015 <<https://nu.or.id/nasional/resolusi-jihad-nu-icQwR>> [accessed 31 August 2024].

²² Kemenag RI, 'Apel Hari Santri 2023, Presiden: Santri Pilar Kekuatan Bangsa, Terbukti Sejak Zaman Perjuangan', <https://www.kemenag.go.id>, 2023

<<https://kemenag.go.id/pers-rilis/apel-hari-santri-2023-presiden-santri-pilar-kekuatan-bangsa-terbukti-sejak-zaman-perjuangan-ipyg3>> [accessed 31 August 2024].

²³ David Clarence McClelland, *Achieving Society* (Simon and Schuster, 1961).

Recent findings further affirmed this link, demonstrating that patriotism positively influenced Social Entrepreneurial Orientation (SEO)²⁴ and that institutional support played a partial mediating role in this relationship. This means that nationalistic sentiment, when embedded in a supportive institutional framework—such as that of a *pesantren*—can enhance both the motivation to start ventures and the sustainability of entrepreneurial efforts. The *pesantren*'s internal culture, vision, and organizational support formed a conducive environment in which *wathaniyah* translated into actionable, socially oriented entrepreneurship. These perspectives show that *wathaniyah* in Pesantren Riyadlul Jannah functions as a theological or ideological concept and also as a motivational engine that drives concrete entrepreneurial practices—anchored in Islamic identity, national service, and community empowerment

Thus, *wathaniyah* at Pesantren Riyadlul Jannah becomes a fundamental value that is internalized in every aspect of *pesantren* life, including entrepreneurship. The spirit of nationhood inherited from the struggle of the predecessors, and actualized through the *Trilogi Ukhwah*, becomes the main driver for the *pesantren* to contribute tangibly to national development. Entrepreneurship, in this context, is a manifestation of love for the homeland, efforts to empower the people, and contributions to national economic self-reliance, all of which are integral parts of the *santri*'s service to religion and state.

Dakwah as Spirit of the Pesantren's Economic Movement

Dakwah, etymologically, originates from Arabic and means calling, inviting, or summoning.

Terminologically, *dakwah* is defined as an effort to invite humanity to goodness and truth in accordance with Islamic teachings²⁵. The main goal of *dakwah* is social transformation based on the values of Islamic teachings, encompassing increased spirituality, improved economic conditions, and the achievement of social justice. For example, *dakwah* invites society to submit to one God, improve the marginalized economic groups, and to reduce social inequality to achieve communal welfare²⁶. Thus, *dakwah* is not limited to the delivery of religious teachings, but also encompasses aspects of empowerment, including in the economic field.

In the *pesantren* context, *dakwah* becomes the foundation for an economic movement aimed at the self-reliance of the people. Pesantren Riyadlul Jannah, under the leadership of the late KH Mahfudz Syaubari, which is now continued by his sons, integrates the function of a religious education institution with an economic empowerment center based on a *dakwah* mission. Abdullah, one of the sons of the late KH Mahfudz Syaubari and also the *pesantren* administrator, revealed that Pesantren Riyadlul Jannah implements *dakwah* by spreading Islamic teachings to various local communities. This activity aims to internalize religious values while simultaneously promoting economic self-reliance within the target communities²⁷.

The emphasis on economic self-reliance in the *dakwah* carried out by the *pesantren* is also emphasized by another administrator, Ahsanul Milal. He stated, "In the economic, Muslims must be strong, rise, and be independent. Allah SWT prefers the strong believer²⁸," he said, referring to the *hadith* that states the virtue of the strong Muslim.

²⁴ Rimsha Makeel and others, 'How Does Patriotism and Institutional Support Affect the Social Entrepreneurial Orientation (SEO) in the Presence of Social Valuation and Experiential Learning for Social Ventures', *Journal of Enterprising Communities: People and Places in the Global Economy*, 17.6 (2022), 1315–37 <<https://doi.org/10.1108/JEC-04-2022-0058>>.

²⁵ Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Prenada Media, 2024), p. 5.

²⁶ Ma'mun Efendi Nur, 'Dakwah Sosial Ekonomi Dalam Pandangan Dawam Rahardjo', *Jurnal Ilmu Dakwah*, 37.1 (2017), 1–26, doi: <https://doi.org/10.21580/jid.v37.1.2597>.

²⁷ Abdullah, interview with pesantren Riyadlul Jannah Leader (Juli 2024)

²⁸ Ahsanul Milal, interview with pesantren Riyadlul Jannah Leader (Agustus 2024)

The *pesantren* leader believe that economics is viewed as an instrument to achieve a better life in this world and the hereafter. Therefore, entrepreneurship in the *Pesantren* is directed towards *dakwah* by transforming community paradigms, motivating economic spirit, and reconstructing community mindsets. This *dakwah* does not merely emphasize understanding and adherence to Islamic values, but also to encourage economic self-reliance. By encouraging Muslims to engage in economic activities, the *pesantren* helps create independent individuals and communities and not rely on external assistance. This is a form of *dakwah* that encourages people to use their potential and existing resources for the common good.

To support this *dakwah* orientation, the *pesantren* also strives to correct the interpretation of *zuhud* (asceticism), emphasizing that it does not mean rejecting wealth, but using it responsibly in accordance with Islamic values. Ust. Khusnan, the vice director of Pesantren Riyadlul Jannah, said that the late K.H. Mahfudz Jauhari, as the founder of the *pesantren*, believed that a flawed understanding of *zuhud* could hinder the progress of the people. K.H. Mahfudz always emphasized that *zuhud* is not about avoiding efforts to seek sustenance, but rather an attitude of not being overly fixated on material possessions. This is important to motivate entrepreneurs to strive with integrity, seek sustenance with all their might, while keeping their hearts from getting overly tied to material wealth²⁹.

A proper understanding of the concept of *zuhud* is also an important part of the education of the *santri*. Khusnan emphasized that a Muslim must have the spirit to seek sustenance with maximum effort, while also yielding to Allah. He explained,

“In this *pesantren*, we teach that economics is a means to live life. True *zuhud* is when a person possesses something, but their heart is not attached to it. Thus, a person

will find it easier to be generous and give *infaq* in the path of Allah³⁰.”

The *dakwah* orientation in entrepreneurship developed by the *pesantren* is also expected to be an example for the community and other educational institutions. The administrators hope that the *pesantren's* economic movement can become a pioneer in instilling entrepreneurial values that align with Islamic teachings and provide broad benefits to the people. Ahsanul Milal explained how the *pesantren's* founder instilled the spirit of *dakwah* through hard work, high work ethic, and a correct understanding of economics. He also emphasized that the *dakwah* of *pesantren's* focuses on improving the community's mindset regarding work, especially for those who mistakenly equate religiosity with world-weariness. He asserted:

“Abuya (K.H. Mahfuzd Jauhari) always reminded us not to fall into a flawed understanding that makes someone hate the world. Do not love the world excessively but also do not let this gift from Allah be mismanaged.³¹”

The statement above clearly explains that Pesantren Riyadlul Jannah actively encourages the community to prioritize a spirit and high work ethic. *Dakwah*, in this context, involves guidance and motivation in daily life, including in aspects of work and productivity. A spirit and high work ethic are viewed as part of Islamic teachings, where effort and hard work are forms of obedience in seeking halal sustenance and contributing to society. Thus, *dakwah* in this context invites individuals to live life with dedication, honesty, and integrity, so that every action reflects Islamic values in various aspects of life.

The efforts to develop entrepreneurship undertaken by Pesantren Riyadlul Jannah with a *dakwah* orientation are a form of *dakwah bi al-lisan* and simultaneously *dakwah bi al-ha²*. *Dakwah bi al-lisan* is implemented through verbal invitations from the *Pesantren* leaders to foster a high work ethic in seeking halal sustenance, as well as

²⁹ Khusnan, interview with Co Directure Pesantren Riyadlul Jannah (Juni 2024)

³⁰ Khusnan, interview with Co Directure Pesantren Riyadlul Jannah (Juni 2024)

³¹ Ahsanul Milal, interview with pesantren Riyadlul Jannah Leader (Juli 2024)

³² Misbahul Munir, *Metode Dakwah* (Jakarta: Kencana, 2009), p. 9.

improving the community's mindset regarding the correct concept of *zuhud*. Meanwhile, *dakwah bi al-hal* is implemented through economic empowerment, which aims to improve the welfare of the community so that they can more easily practice religious teachings. The *Pesantren's* business units serve as concrete examples, encouraging independence and the practice of Islamic values such as honesty, hard work, and social concern in business practices.

The *pesantren's* *dakwah* orientation, which emphasizes economic self-reliance, also has the potential to contribute to social transformation. By teaching the correct understanding of *zuhud*, the *pesantren* shifts the community's paradigm from a ritual focus to a tangible contribution to the economic development of the people. Social *dakwah* in an economic context plays an important role in addressing social inequality. Philanthropic approaches, such as *Pesantren Riyadlul Jannah's* economic empowerment programme, contribute to poverty alleviation and increased access to education and health. *Dakwah* institutions are responsible for providing equal access to all levels of society, regardless of their economic conditions³³. Thus, the *pesantren* serves as both a center of religious education and an agent of change that empowers communities economically and socially for the common good.

Jihad as the Spirit of Pesantren Economic Self-Reliance

Etymologically, 'jihad' comes from the verb 'jahada,' which means 'to strive diligently.' Terminologically, *jihad* in Islam encompasses a broad spectrum of meanings, transcending the concept of physical warfare. *Jihad* encompasses all forms of sincere effort to draw closer to Allah SWT and provide benefits to others, including seeking knowledge, working, and fighting against one's desires. In this view, every sincere effort to

develop oneself, increase knowledge, and contribute to society is a form of *jihad* based on worship³⁴.

Jihad becomes the foundation of the entrepreneurship movement at *Pesantren Riyadlul Jannah*, because economic self-reliance is a strategy to maintain Islamic values and identity as well as a form of resistance against threats to the existence and values of Islam in the *pesantren* environment.

Milal recounted that in Pacet, where *Pesantren Riyadlul Jannah* is located, is a very strong missionary area. Pacet faces significant challenges due to the strong influence of missionary movements in the region. Missionary strategies that rely on economic assistance to influence the local people, such as providing livestock, create economic instability and become a means to bring residents into the church network. Milal recounted:

“So, the missionaries entered the villages carrying economic needs, for example, giving cows to the villagers, and when the cows became pregnant and had offspring, they came back and made offers. If they wanted to go to church, then the cow and calf could be owned. But if not, the cow would be taken back by the missionaries³⁵.”

K.H. Mahfudz Jauhari believed that the *Pesantren* needed to have a robust economic strategy to counter those missionary tactics. Abuya, the term of address for K.H. Mahfudz Jauhari, argued that owning cows and offering them to the community, as the missionaries did, could be part of an economic resistance that aligns with Islamic values. Therefore, Abuya then developed cattle farming and offered it to the community in the same way the missionaries did.

In this context, the *pesantren's* efforts to provide equitable and sustainable economic solutions can be interpreted as a form of economic *jihad*. Economic *jihad* includes the struggle to counter negative influences and economic

³³ Aldi Surizkika, 'Dakwah Sosial dan Filantropi Islam: Transformasi, Kesejahteraan dan Keadilan bagi Masyarakat', *Jurnal Sabid Da'watii*, 3.01 (2024), 28–39, doi:<https://doi.org/10.56406/jurnalsahiddawatii.v3i01.459>.

³⁴ RiFat Husnul Ma'afi and Muttaqin Muttaqin, 'Konsep Jihad Dalam Perspektif Islam', *Kalimah: Jurnal Studi*

Agama Dan Pemikiran Islam, 11.1 (2013), 134–39, doi:<https://doi.org/10.21111/klm.v11i1.488>.

³⁵ Ahsanul Milal, interview with *pesantren Riyadlul Jannah* Leader (Juli 2024)

injustice. Through these efforts, the *pesantren* fights to preserve religious values and counter attempts at conversion to other religions that exploit the economic conditions of the community.

Jihad as the basis of the entrepreneurship movement at *Pesantren Riyadlul Jannah* is also reflected in the *pesantren's* efforts to empower the community's economy by opening access for various groups to contribute to the business units managed by the *pesantren*. The *pesantren* director, Ainur Rofiq, explained that the *pesantren* strives in various ways to involve the community in business development to build *silaturahmi* (kinship) and synergy among individuals.

“Some have ideas, some have capital, some have skills, and some only have labor. We synergize everything, with some as conceptors, executors, or others. The important thing is, we involve everyone.”³⁶

For those who have capital, the *pesantren* provides opportunities to become shareholders in the desired business units, so they can participate as business partners. For those who have skills, the *pesantren* provides a platform to utilize their expertise in suitable business units, so that their skills develop and provide economic benefits. Even for those who do not have capital or special skills, the *pesantren* still opens its doors by providing opportunities to work in existing business units.

Through independent business development, strategic investment, and effective management of economic resources, this *pesantren* preserves its religious identity and values while simultaneously offering concrete solutions to improve the economic conditions of the people. Thus, the economic jihad carried out by *Pesantren Riyadlul Jannah* serves as a key instrument to build the economic resilience of the people, create jobs, and distribute wealth fairly, thereby bringing sustainable benefits to the community.

The jihad motivation of *Pesantren Riyadlul Jannah* in developing entrepreneurship is also affirmed by Prof. Imam Suprayogo, former Rector

of UIN Malang and chairman of the advisory board of *Pesantren Riyadlul Jannah*. Imam highlighted the community-oriented focus that underlies the movement of the *Pesantren's* founder, KH. Mahfudz, where the interests of the people are prioritized over personal interests. He emphasized that a true struggle requires sacrifice, not personal gain. According to Imam, KH. Mahfudz's economic movement reflects a noble ethos of struggle. Imam said,

“An advocate must be willing to sacrifice wealth, time, and energy for the interests of the people, unlike a broker or trader who is oriented towards personal gain. This is the difference between a fighter and a broker or trader. An advocate sacrifices for the people, while a broker or trader pursues personal gain.”³⁷

The economic jihad approach applied by *Pesantren Riyadlul Jannah* reflects a broader Islamic paradigm regarding struggle in various aspects of life. *Jihad*, in this context, is not merely an effort to maintain Islamic identity through economics, but also a real strategy to create a just and sustainable system. In the Islamic perspective, jihad is not limited to the physical dimension but also includes all forms of struggle in improving the social, economic, and spiritual conditions of the people. Therefore, the concept of economic *jihad* applied in the *Pesantren* can be studied further through theoretical approaches, both in the study of Islamic economics and the thought of contemporary scholars.

In line with this understanding, jihad can also be understood as a process of *islah* (reform) in various aspects of life. For example, striving to earn a lawful (*halal*) livelihood, seeking knowledge, and resisting personal desires in the pursuit of piety are all considered forms of jihad that hold significant value in Islam. Thus, the economic *jihad* promoted by the *pesantren* aims to achieve both the

³⁶ Ainur Rofiq, interview with *pesantren Riyadlul Jannah* Leader (Juli 2024)

³⁷ Imam Suprayogo, Interview with *Pesantren Riyadlul Jannah* Advisory Board

economic self-reliance of the people and a more just and sustainable distribution of wealth³⁸.

In the modern context, *jihad* is understood not merely as a physical struggle, but as a strategic effort to confront contemporary challenges, including through economic means. KH Said Aqil Siroj, former Chairman of PBNU (Nahdlatul Ulama Central Board) emphasized that economic *jihad* is an important step for Muslims, especially *Nahdliyin* (member of Nahdlatul Ulama), to achieve self-reliance and reduce dependence on the capitalist economic system. In *kitab Fathul Mu'in*, *jihad* is also defined as *daf'u dharari ma'shumin*—an effort to protect society from the scarcity of basic needs such as food, clothing, shelter, and health. Economic *jihad*, thus concerns not just individual welfare, but also a collective struggle for social justice and the empowerment of marginalized groups³⁹.

This economic *jihad* principle is the foundation for the entrepreneurial movement developed by Pesantren Riyadlul Jannah. This *pesantren* views entrepreneurship as more than just an economic activity; it is part of the effort to preserve Islamic values, improve the welfare of the people, and strengthen community self-reliance. In this context, economic *jihad* forms the foundation for the *pesantren* to design community empowerment strategies through various collectively managed business units. This *jihad* motivation encourages the *pesantren* to achieve financial independence while also engaging the surrounding community in building an economy grounded in Islamic values. Accordingly, the entrepreneurial initiatives at Pesantren Riyadlul

Jannah are rooted in the spirit of *jihad*, emphasizing an economic struggle aimed at justice, sustainability, and public welfare.

The findings discussed above demonstrate how the values of *dakwah*, *jihad*, and *wathaniyah* actively serve as core components of entrepreneurial motivation at Pesantren Riyadlul Jannah, extending beyond their ideological or symbolic nature. These values are internalized by *pesantren* leaders and *santri*, translating into concrete economic actions that reflect both spiritual aspirations and national commitment. Figure 1 visually models how these Islamic values shape entrepreneurial motivation, which in turn leads to tangible socio-economic outcomes.

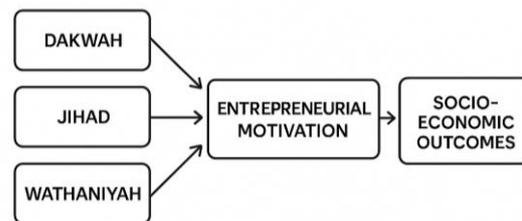


Figure 1. Relationship between Islamic Values and Entrepreneurial Motivation at Pesantren Riyadlul Jannah

Implications of the Entrepreneurial Motivation of Pesantren Riyadlul Jannah in the Development of Motivation and Entrepreneurship Theory

Entrepreneurial motivation is a crucial factor that influences the success of an entrepreneur and has been the subject of various studies. Previous studies generally associated entrepreneurial motivation with economic and personality factors, such as the need for achievement, independence, and risk-taking⁴⁰. In addition, research also highlighted psychological factors⁴¹ and personality

³⁸ Ilham Ibrahim, 'Jihad Menurut al-Qur'an, Ulama dan Muhammadiyah', *Muhammadiyah.or.id*, 2021 <<https://muhammadiyah.or.id/2021/10/jihad-menurut-al-quran-ulama-dan-muhammadiyah/>> [accessed 7 September 2024].

³⁹ NUonline, 'Ketum PBNU: Nahdliyin Wajib Lakukan Jihad Ekonomi', *NU Online*, 2021 <<https://nu.or.id/nasional/ketum-pbnu-nahdliyin-wajib-lakukan-jihad-ekonomi-Adgcv>> [accessed 7 September 2024].

⁴⁰ Scott Shane and S. Venkataraman, 'The Promise of Entrepreneurship as a Field of Research', *The Academy of Management Review*, 25.1 (2000), 217–26,

doi:<https://doi.org/10.2307/259271>; Katerina Sarri and Anna Trihopoulou, 'Female Entrepreneurs' Personal Characteristics and Motivation: A Review of the Greek Situation', *Women in Management Review*, 20.1 (2005), 24–36, doi:<https://doi.org/10.1108/09649420510579559>; Jodyanne Kirkwood and Sara Walton, 'What Motivates Ecopreneurs to Start Businesses?', *International Journal of Entrepreneurial Behavior & Research*, 16.3 (2010), 204–28, doi:<https://doi.org/10.1108/13552551011042799>.

⁴¹ Ahmad Yani, 'The Impact of Psychological Factors in Decision-Making to Start and Develop Entrepreneurial Initiatives', *Technopreneurship and Educational Development Review*

traits⁴² as important elements in encouraging someone to become an entrepreneur. Saranya and Banila⁴³ even emphasized the role of achievement motivation in determining the success of an entrepreneur. These various factors interacted with each other to form complex motivation patterns.

However, this study shows that entrepreneurial motivation at Pesantren Riyadlul Jannah is oriented not merely toward financial gain but is equally driven by distinctive Islamic values—namely *jihad*, *dakwah*, and *wathaniyah* (nationalism). This approach aligns with the growing recognition that religion must be considered when assessing the range of cultural and institutional effects on entrepreneurial activity⁴⁴. Indeed, there is a resurgence of interest in the nexus between religion and entrepreneurship as an important aspect of broader economic behavior, acknowledging that religion remains a significant sociocultural force at a global level⁴⁵.

The spirit of *jihad* encourages *santri* to foster economic self-reliance as a form of collective communal struggle aimed at both upholding Islamic values and improving the community's quality of life. *Dakwah* serves as an orientation that instills a strong work ethic and promotes the use of self-potential and resources for greater benefit. Meanwhile, *wathaniyah* affirms love for the homeland by positioning entrepreneurship as a means of managing national wealth and thus contributing to national economic self-reliance.

Various studies have demonstrated that religious values can impact preferences and decisions in business activities, with some arguing that values serve as a primary channel connecting religion and entrepreneurship⁴⁶. Furthermore, insights from institutional theory further highlight how religious expression and institutions can foster entrepreneurship, wherein religious organizations function as important sources of social and networking capital. Consequently, entrepreneurial motivation at Pesantren Riyadlul Jannah is not only economic in nature but also strongly anchored in religious and national values that inspire *santri* to contribute more broadly to society, reflecting communitarian values that aid in building bridges across social differences⁴⁷.

Thus, this finding broadens the perspective in existing entrepreneurial motivation theory. While prevailing theories emphasize economic and psychological motives⁴⁸, this research adds a spiritual dimension as a critical factor motivating individuals and communities in entrepreneurship. This perspective aligns with Islamic economic studies that frame entrepreneurship not merely as profit-oriented activity, but as ibadah (worship) oriented toward social benefit⁴⁹. In the *pesantren* context, values like (divine unity), *adl* (justice), and *maslahah* (social responsibility) underpin ethical and sustainable business practices⁵⁰, echoing Dana's argument that religions

(TENDER), 1.1 (2024), 21–27, doi: <https://doi.org/10.61100/tender.v1i1.148>.

⁴² Rojin Ghasemijalal and others, 'Relationships among Workaholism, Personality, Obsessive Beliefs, and Entrepreneurial Motivation', *Frontiers in Psychology*, 15 (2024), doi: <https://doi.org/10.3389/fpsyg.2024.1503580>.

⁴³ 'A Study on Motivational Factors of Entrepreneurial Performance', *Shanlax International Journal of Management*, 11.4 (2024), 8–13, doi: <https://doi.org/10.34293/management.v11i4.7197>.

⁴⁴ Andrew Henley, 'Does Religion Influence Entrepreneurial Behaviour?', *International Small Business Journal*, 35.5 (2017), pp. 597–617, doi: [10.1177/0266242616656748](https://doi.org/10.1177/0266242616656748).

⁴⁵ Brett Smith, Ali Aslan Gümüşay, and David M. Townsend, 'Bridging Worlds: The Intersection of Religion and Entrepreneurship as Meaningful Heterodoxy', *Journal of Business Venturing Insights*, 20 (2023), p. e00406, doi: [10.1016/j.jbvi.2023.e00406](https://doi.org/10.1016/j.jbvi.2023.e00406).

⁴⁶ Cornelius A. Rietveld and Brigitte Hoogendoorn, 'The Mediating Role of Values in the Relationship between Religion and Entrepreneurship', *Small Business Economics*, 58.3 (2022), pp. 1309–35, doi: [10.1007/s11187-021-00454-z](https://doi.org/10.1007/s11187-021-00454-z); Smith, Gümüşay, and Townsend, 'Bridging Worlds'.

⁴⁷ Smith, Gümüşay, and Townsend, 'Bridging Worlds'.

⁴⁸ Shane and Venkataraman, 'The Promise of Entrepreneurship as a Field of Research'.

⁴⁹ Umdatul Aeni and others, 'Concept of Islamic Values in Entrepreneurship Implementation', *Journal of Islamic and Muhammadiyah Studies*, 6.2 (2024), p. 10.21070/jims.v6i2.1591-10.21070/jims.v6i2.1591, doi: [10.21070/jims.v6i2.1591](https://doi.org/10.21070/jims.v6i2.1591).

⁵⁰ Fitryani Fitryani and Alfin Maulana, 'Islamic Entrepreneurship Theology as an Accelerating of MSME Growth in the City of Surabaya', *Jurnal Ilmiah Raflesia Akuntansi*, 10.2 (2024), pp. 749–59, doi: [10.53494/jira.v10i2.586](https://doi.org/10.53494/jira.v10i2.586).

serve as "depositories of values" shaping entrepreneurial behavior⁵¹.

Chapra's view further substantiates this by arguing that Islamic values—particularly *iman* (belief in Allah)—create a worldview that filters economic actions through moral purpose, balancing self-interest with social welfare⁵². This theological framework aligns with cross-cultural studies showing how individual values (e.g., openness-to-change) interact with cultural contexts to shape entrepreneurship (Morales et al., 2019). For instance, *pesantren* entrepreneurs exemplify how spiritual values (e.g., pursuing success as devotion) and egalitarian ethics (e.g., redistributive *zakat*) mitigate purely profit-driven motives⁵³.

Moreover, the *pesantren* model challenges the universality of Western entrepreneurial theories, mirroring García-Cabrera and García-Soto's finding that intra-cultural differences (e.g., regional religiosity) predict venture creation⁵⁴. By implementing religious values in business practices—such as prioritizing *halal* supply chains or profit-sharing (*mudharabah*)—*pesantren* entrepreneurs reflect what Engelen et al. term "contextualized entrepreneurial behavior," where localized norms override generic economic assumptions⁵⁵. Thus, this study enriches entrepreneurial motivation discourse by positioning Islamic values as a fundamental element in *pesantren*-based entrepreneurship, while offering a template for studying non-Western, faith-driven ecosystems.

Furthermore, this research also provides theoretical contributions to the development of Grounded Theory in the study of Islamic value-

based entrepreneurship. *Pesantren* Riyadlul Jannah, with its distinctive entrepreneurship model based on Islamic values—namely *dakwah*, *jihad*, and *wathaniyah*—demonstrates that spiritual motivation can be a major driving force for entrepreneurs to create a more just and inclusive economy. This reinforces the view that religious values shape economic behavior by providing a moral framework and influencing individual preferences and decisions in business activities⁵⁶.

By incorporating this perspective into research on Islamic-based entrepreneurship, this study contributes to a broader understanding of the relationship between religion, entrepreneurship, and social development. These findings also add empirical insights into entrepreneurial practices in *pesantren* and provide a framework for understanding similar phenomena in other *pesantren* contexts. This also strengthens the view that *pesantren* as "agents of change"⁵⁷ are able to adapt to the needs of the times through the injection of Islamic values in various aspects of life, including entrepreneurship.

Overall, this research indicates that in the *pesantren* context, entrepreneurship serves both as a means to achieve economic self-reliance and as part of a broader *dakwah* strategy and social struggle. Therefore, the development of Islamic-based entrepreneurship theory needs to consider the role of spiritual values in shaping sustainable business motivation and strategies

⁵¹ Leo Paul Dana, 'Religion as an Explanatory Variable for Entrepreneurship', *The International Journal of Entrepreneurship and Innovation*, 10.2 (2009), pp. 87–99, doi:10.5367/000000009788161280.

⁵² Muhammad Umer Chapra, *Islam Dan Tantangan Ekonomi*, trans. by Ikhwan Abidin Basri (Gema Insani Press, 2000).

⁵³ Safitri Asrol, Nur Hesthria, and Oki Sania Rizki, 'Role of Pesantren in Improving Sociopreneurs of the Community Around Pesantren in Palembang City', *Peradaban Journal of Economic and Business*, 2.1 (2023), pp. 43–56, doi:10.59001/pjeb.v2i1.56.

⁵⁴ Antonia Mercedes García-Cabrera and M^a Gracia and García-Soto, 'Cultural Differences and Entrepreneurial Behaviour: An Intra-Country Cross-Cultural Analysis in Cape Verde', *Entrepreneurship & Regional Development*, 20.5 (2008), pp. 451–83, doi:10.1080/08985620801912608.

⁵⁵ Andreas Engelen, Florian Heinemann, and Malte Brettel, 'Cross-Cultural Entrepreneurship Research: Current Status and Framework for Future Studies', *Journal of International Entrepreneurship*, 7.3 (2009), pp. 163–89, doi:10.1007/s10843-008-0035-5.

⁵⁶ Umer Chapra.

⁵⁷ Nur Syam, *Islam pesisir* (Yogyakarta: LKiS, 2005).

Conclusion

This research demonstrates that entrepreneurial motivation at Pesantren Riyadlul Jannah is driven by distinctive Islamic values. The values of *jihad*, *dakwah*, and *wathaniyah* are the main foundations in the development of entrepreneurship at this *pesantren*. This unique combination of values creates a distinctive motivation. *Jihad* motivation drives *santri* to develop economic self-reliance as a form of defense against efforts that threaten the existence and values of Islam and also as an effort to improve the quality of life of the community. Meanwhile, *dakwah* functions as an orientation that encourages Muslims to have a high work ethic and invites them to utilize their potential and existing resources for the common good. On the other hand, *wathaniyah* becomes an impetus to actively manage national wealth to achieve national economic self-reliance. These findings enrich the perspective in entrepreneurial motivation studies by adding a spiritual aspect as a fundamental element in the *pesantren*-based entrepreneurial process. If conventional entrepreneurship theory focuses more on economic and psychological motives, this research affirms that religious values play an important role in shaping the mindset and business strategies of entrepreneurs. This research reinforces the perspective that *pesantren* are not merely religious schools but also play a vital role in promoting economic empowerment based on Islamic principles. In a broader context, these findings contribute to the development of more holistic and sustainable entrepreneurship strategies, particularly in shaping a business ecosystem that prioritizes both profit and the well-being of the people and the nation.

References

Book

- Aziz, Moh. Ali, *Ilmu Dakwah* (Jakarta: Prenada Media, 2024)
- Bryant, Antony, *Grounded Theory and Grounded Theorizing: Pragmatism in Research Practice* (Oxford: Oxford University Press, 2017)
- Charmaz, Kathy, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis* (Los Angeles: SAGE Publications Ltd, 2012)
- Creswell, John W., *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (Thousand Oaks, California: Sage Publication, 2007)
- McClelland, David Clarence, *Achieving Society* (Simon and Schuster, 1961)
- Munir, Misbahul, *Metode Dakwah* (Jakarta: Kencana, 2009)
- Husen Hasan Basri, ed., *Top 10 Ekosantri: Pionir Kemandirian Pesantren* (Jakarta: LITBANGDIKLAT PRESS, 2017)
- Umer Chapra, Muhammad, *Islam dan Tantangan Ekonomi*, trans. Ikhwan Abidin Basri (Jakarta: Gema Insani Press, 2000)
- Syam, Nur, *Islam Pesisir* (Yogyakarta: LKiS, 2005)

Journal

- Aeni, Umdatul, et al., 'Concept of Islamic Values in Entrepreneurship Implementation', *Journal of Islamic and Muhammadiyah Studies*, 6 (2024) <https://doi.org/10.21070/jims.v6i2.1591>
- Afif, Ahmad, 'Islamic Education and Sharia Economy in Developing Pesantren Business Entities: A Case Study of BUMPes Nurul Jadid', *IJIE International Journal of Islamic Education*, 3 (2024), 125–36 <https://doi.org/10.35719/ijie.v3i2.2207>
- Asrol, Safitri, Nur Hesthria, and Oki Sania Rizki, 'Role of Pesantren in Improving Sociopreneurs of the Community Around Pesantren in Palembang City', *Peradaban Journal of Economic and Business*, 2 (2023), 43–56 <https://doi.org/10.59001/pjeb.v2i1.56>
- Caliendo, Marco, Alexander S. Kritikos, and Claudia Stier, 'The Influence of Start-up Motivation on Entrepreneurial Performance', *Small Business Economics*, 61 (2023), 869–89 <https://doi.org/10.1007/s11187-022-00722-6>
- Dana, Leo Paul, 'Religion as an Explanatory Variable for Entrepreneurship', *The International Journal of Entrepreneurship and Innovation*, 10.2 (2009), 87–99 <https://doi.org/10.5367/000000009788161280>

- Engelen, Andreas, Florian Heinemann, and Malte Brettel, 'Cross-Cultural Entrepreneurship Research: Current Status and Framework for Future Studies', *Journal of International Entrepreneurship*, 7.3 (2009), 163–89 <https://doi.org/10.1007/s10843-008-0035-5>
- Fitryani, Fitryani, and Alfin Maulana, 'Islamic Entrepreneurship Theology as an Accelerating of MSME Growth in the City of Surabaya', *Jurnal Ilmiah Raflesia Akuntansi*, 10 (2024), 749–59 <https://doi.org/10.53494/jira.v10i2.586>
- García-Cabrera, Antonia Mercedes, and Ma Gracia García-Soto, 'Cultural Differences and Entrepreneurial Behaviour: An Intra-Country Cross-Cultural Analysis in Cape Verde', *Entrepreneurship & Regional Development*, 20.5 (2008), 451–83 <https://doi.org/10.1080/08985620801912608>
- Ghasemijalal, Rojin, et al., 'Relationships among Workaholism, Personality, Obsessive Beliefs, and Entrepreneurial Motivation', *Frontiers in Psychology*, 15 (2024) <https://doi.org/10.3389/fpsyg.2024.1503580>
- Hairiyah, Hairiyah, 'Islam dan Nasionalisme: Studi atas Pergumulan Islam dan Nasionalisme Masa Pergerakan Nasional Indonesia', *Staatsrecht: Jurnal Hukum Kenegaraan dan Politik Islam*, 2 (2022) <https://doi.org/10.14421/staatsrecht.v2i1.2804>
- Henley, Andrew, 'Does Religion Influence Entrepreneurial Behaviour?', *International Small Business Journal*, 35.5 (2017), 597–617 <https://doi.org/10.1177/0266242616656748>
- Kirkwood, Jodyanne, and Sara Walton, 'What Motivates Ecopreneurs to Start Businesses?', *International Journal of Entrepreneurial Behavior & Research*, 16 (2010), 204–28 <https://doi.org/10.1108/13552551011042799>
- Li, Huajin, and Hsueh-Jen Tsao, 'A Study on the Relationship between Psychological Needs, Entrepreneurial Motivation and Entrepreneurial Performance of College Students' Entrepreneurship in the Context of Digitization', *Applied Mathematics and Nonlinear Sciences*, 9 (2023) <https://doi.org/10.2478/amns.2023.2.01465>
- Ma'afi, Rif'at Husnul, and Muttaqin Muttaqin, 'Konsep Jihad dalam Perspektif Islam', *Kalimah: Jurnal Studi Agama dan Pemikiran Islam*, 11 (2013), 134–39 <https://doi.org/10.21111/klm.v11i1.488>
- Makeel, Rimsha, et al., 'How Does Patriotism and Institutional Support Affect the Social Entrepreneurial Orientation (SEO) in the Presence of Social Valuation and Experiential Learning for Social Ventures', *Journal of Enterprising Communities: People and Places in the Global Economy*, 17 (2022), 1315–37 <https://doi.org/10.1108/JEC-04-2022-0058>
- Mashadi, Ali Imron, 'Analisis Faktor Pendukung dan Penghambat dalam Pengelolaan Dana Infaq Produktif Berbasis Kewirausahaan Pesantren: Studi Kasus Pondok Pesantren Riyadlul Jannah Pacet', *FADZAT: Jurnal Ekonomi Syariah*, 1 (2020) <https://doi.org/10.58787/fdzt.v1i1.19>
- Masrur, Muhamad, and Agus Arwani, 'Pengembangan Kemandirian Ekonomi Pondok Pesantren', *Jurnal Ilmu Ekonomi Islam*, 8.3 (2022) <https://doi.org/10.29040/jiei.v8i3.6001>
- Mulyati, Dewi Shofi, et al., 'Entrepreneurship Development in Islamic Boarding School Through Tabulampot Cultivation', *KnE Social Sciences*, 9 (2024), 58–65 <https://doi.org/10.18502/kss.v9i22.16654>
- Ni'am, Shokhibun, and Nawal Nur Arafah, 'Transformasi Sistem Pendidikan Formal Pesantren', *DIMAR: Jurnal Pendidikan Islam*, 6 (2024), 69–84 <https://doi.org/10.58577/dimar.v6i1.271>
- Nur, Ma'mun Efendi, 'Dakwah Sosial Ekonomi dalam Pandangan Dawam Rahardjo', *Jurnal Ilmu Dakwah*, 37 (2017), 1–26 <https://doi.org/10.21580/jid.v37.1.2597>
- Nurhasanah, Elis, et al., 'Developing Sustainable Islamic Boarding Schools: Analysis of One Pesantren One Product Program in Fostering Self-Sufficiency', *Penamas*, 37 (2024), 236–48 <https://doi.org/10.31330/penamas.v37i2.772>
- Pebriana, Apdan, et al., 'Pengembangan Pondok Pesantren melalui Program Kewirausahaan untuk Kemandirian Pesantren', *Mikroba:*

- Jurnal Ilmu Tanaman, Sains dan Teknologi Pertanian*, 1 (2024), 21–28
<https://doi.org/10.62951/mikroba.v1i3.149>
- de Pillis, Emmeline, and Kathleen K. Reardon, ‘The Influence of Personality Traits and Persuasive Messages on Entrepreneurial Intention’, *Career Development International*, 12 (2007), 382–96
<https://doi.org/10.1108/13620430710756762>
- Pohl, Florian, ‘Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia’, *Comparative Education Review*, 50 (2006), 389–409
<https://doi.org/10.1086/503882>
- Pradana, Bayu Ilham, and Rini Safitri, ‘Pengaruh Motivasi Wirausaha dan Mental Wirausaha terhadap Minat Wirausaha’, *IQTISHODUNA*, 16 (2020), 73–82
<https://doi.org/10.18860/iq.v16i1.6797>
- Rietveld, Cornelius A., and Brigitte Hoogendoorn, ‘The Mediating Role of Values in the Relationship between Religion and Entrepreneurship’, *Small Business Economics*, 58.3 (2022), 1309–35
<https://doi.org/10.1007/s11187-021-00454-z>
- Saifullah, Iman, and Anton Anton, ‘Peningkatan Keterampilan Santripreneur melalui Pelatihan Kewirausahaan Berbasis Digital Marketing di Kabupaten Garut’, *PaKMas: Jurnal Pengabdian Kepada Masyarakat*, 4 (2024), 313–21
<https://doi.org/10.54259/pakmas.v4i2.2986>
- Saranya, S., and R. Banila, ‘A Study on Motivational Factors of Entrepreneurial Performance’, *Shanlax International Journal of Management*, 11.4 (2024), 8–13
<https://doi.org/10.34293/management.v11i4.7197>
- Sarri, Katerina, and Anna Trihopoulou, ‘Female Entrepreneurs’ Personal Characteristics and Motivation: A Review of the Greek Situation’, *Women in Management Review*, 20.1 (2005), 24–36
<https://doi.org/10.1108/09649420510579559>
- Santoso, Budiyo, et al., ‘Meningkatkan Kesejahteraan Perekonomian Indonesia Berbasis Islamic Entrepreneurship’, *Eqien - Jurnal Ekonomi dan Bisnis*, 9 (2022), 57–69
<https://doi.org/10.34308/eqien.v9i1.309>
- Sardari, Morteza, et al., ‘Assessing Motivational Factors and Effectual Mechanisms’ Impact on Developing Radical Innovation in Small Firms’, *Journal of Small Business Management*, 0 (2024), 1–37
<https://doi.org/10.1080/00472778.2024.2360049>
- Shane, Scott, and S. Venkataraman, ‘The Promise of Entrepreneurship as a Field of Research’, *The Academy of Management Review*, 25 (2000), 217–26
<https://doi.org/10.2307/259271>
- Smith, Brett, Ali Aslan Gümüşay, and David M. Townsend, ‘Bridging Worlds: The Intersection of Religion and Entrepreneurship as Meaningful Heterodoxy’, *Journal of Business Venturing Insights*, 20 (2023), e00406
<https://doi.org/10.1016/j.jbvi.2023.e00406>
- Surizkika, Aldi, ‘Dakwah Sosial dan Filantropi Islam: Transformasi, Kesejahteraan dan Keadilan bagi Masyarakat’, *Jurnal Sabid Da’watii*, 3 (2024), 28–39
<https://doi.org/10.56406/jurnalsahiddawati.v3i01.459>
- Syukri, Ahmad, et al., ‘Management of Pondok Pesantren Entrepreneurship in Empowerment of Community Economy in Riau Province’, *International Journal of Research - GRANTHAALAYAH*, 8 (2020), 136–46
<https://doi.org/10.29121/granthaalayah.v8.i3.2020.138>
- Yani, Ahmad, ‘The Impact of Psychological Factors in Decision-Making to Start and Develop Entrepreneurial Initiatives’, *Technopreneurship and Educational Development Review (TENDER)*, 1 (2024), 21–27
<https://doi.org/10.61100/tender.v1i1.148>
- Zusak, M. Bastomi Fahri, ‘Economic Empowerment Impact in Indonesian Pesantren: Advice for Government and Future Research’, *Peradaban Journal of Economic and Business*, 3 (2024), 118–33
<https://doi.org/10.59001/pjeb.v3i2.166>

Online References

- Ali Ramdhani, Muhammad, ‘Pesantren: Dulu, Kini, dan Mendatang’, 2022
<https://kemenag.go.id/read/Pesantren-dulu-kini-dan-mendatang-wkgol> [accessed 6 December 2022]

- Ibrahim, Ilham, 'Jihad Menurut al-Qur'an, Ulama dan Muhammadiyah', *Muhammadiyah.or.id*, 2021
<https://muhammadiyah.or.id/2021/10/jihad-menurut-al-quran-ulama-dan-muhammadiyah/> [accessed 7 September 2024]
- Kemenag RI, 'Apel Hari Santri 2023, Presiden: Santri Pilar Kekuatan Bangsa, Terbukti Sejak Zaman Perjuangan', 2023
<https://kemenag.go.id/pers-rilis/apel-hari-santri-2023-presiden-santri-pilar-kekuatan-bangsa-terbukti-sejak-zaman-perjuangan-ipyg3> [accessed 31 August 2024]
- NUonline, 'Ketum PBNU: Nahdliyin Wajib Lakukan Jihad Ekonomi', *NU Online*, 2021
<https://nu.or.id/nasional/ketum-pbnu-nahdliyin-wajib-lakukan-jihad-ekonomi-Adgcv> [accessed 7 September 2024]
- NUonline, 'Resolusi Jihad NU', *NU Online*, 2015
<https://nu.or.id/nasional/resolusi-jihad-nu-icQwR> [accessed 31 August 2024]
- OpopJatim, 'Pesantren Riyadlul Jannah, Pionir Kemandirian Pesantren', 2020
<https://opop.jatimprov.go.id/detail/189/Pesantren-riyadlul-jannah-pionir-kemandirian-Pesantren> [accessed 4 August 2022]
- Republika, 'Erick Thohir: Pesantren Mercusuar Peradaban dan Penggerak Ekonomi Umat', *Republika Online*, 2022
<https://republika.co.id/share/rbgdsq380> [accessed 13 August 2022]
- Republika, 'Pesantren Sukses Bangun Wirausaha', *Republika Online*, 2017
<https://republika.co.id/berita/koran/news-update/17/01/22/ok68w64-Pesantren-sukses-bangun-wirausaha> [accessed 13 August 2022]

Interview

- Abdullah, interview with *Pesantren Riyadlul Jannah* Leader (Juli 2024)
- Ahsanul Milal, interview with *Pesantren Riyadlul Jannah* Leader (Juli 2024)
- Ainur Rofiq, interview with *Pesantren Riyadlul Jannah* Leader (Juli 2024)
- Imam Suprayogo, Interview with *Pesantren Riyadlul Jannah* Advisory Board
- Khusnan, interview with Co Directure *Pesantren Riyadlul Jannah* (Juni 2024)