

# Spiritualist Entrepreneurship in Pesantren Exploring the Potential for Economic Empowerment in Pesantren Communities

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## ABSTRACT

**Abstrak:** Artikel ini mengkaji tentang pesantren berbasis entrepreneurship spiritualis. Pesantren merupakan sebuah lembaga tradisional mengalami perkembangan yang sangat signifikan dari masa ke masa. Keberhasilan pesantren ditunjukkan dari eksistensinya yang mampu mengintegrasikan antara nilai-nilai agama dengan nilai-nilai keterampilan kewirausahaan. Di satu sisi, pesantren dengan konsep *tafaqquh fi addin*, di sisi lain pesantren mampu mengajarkan spirit praktek bisnis. Perpaduan pesantren sebagai pusat pembelajaran agama dan pesantren sebagai wadah inkubasi usaha memiliki potensi untuk meningkatkan dan memberdayakan perekonomian masyarakat di lingkungan pesantren. Metode penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan etnografi. Penelitian ini menggarisbawahi adanya proses integrasi proses pembelajaran agama dengan pengajaran keterampilan berbisnis yang diajarkan oleh pengasuh pondok pesantren kepada seluruh santrinya. Hal ini memberikan kesempatan dan peluang bagi masyarakat sekitar pesantren untuk memanfaatkan sumber daya lokal yang dimiliki. Selain itu implementasi pesantren berbasis entrepreneurship dapat memperkuat rasa tanggungjawab dengan pendekatan spiritual yang berbasis pada nilai-nilai agama dan etika

**Abstract:** This article examines pesantren based on spiritualist entrepreneurship. Pesantren, as a traditional institution, has undergone significant development over time. The success of pesantren is demonstrated by its ability to integrate religious values with entrepreneurial skills. On one hand, pesantren emphasizes *tafaqquh fi ad-din* (deep understanding of religion), on the other hand, it instills the spirit of business practice. The combination of pesantren as a center for religious learning and as an entrepreneurial incubation hub has the potential to enhance and empower the local economy within the pesantren community. This research employs a descriptive qualitative method with an ethnographic approach. It highlights the integration process between religious education and business skill development, which is taught by pesantren leader to all santri. This integration provides opportunities for the surrounding community to utilize local resources effectively. Furthermore, the implementation of pesantren based entrepreneurship can strengthen a sense of responsibility through a spiritual approach grounded in religious and ethical values

### Keywords:

Pesantren  
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## I. INTRODUCTION

Pesantren are religious institutions aimed at providing education, teaching, and developing Islamic teachings. Simply put, pesantren are specialized educational institutions with a religious foundation. However, as time progresses, pesantren are no longer merely institutions with an Islamic atmosphere, they have also evolved into entities capable of offering various solutions to societal problems. Pesantren serve as platforms for dakwah, social engagement, cultural preservation, and economic development.

In pesantren traditions, there exists what Martin Van Bruinessen refers to as the great tradition. The fundamental reason for the existence of pesantren is the transmission of traditional Islam, which has been documented in classical Islamic texts (kitab kuning) for centuries (Bruinessen, 2012). As traditional Islamic educational institutions, pesantren have played a crucial role in disseminating Islamic values and educating generations of Muslims (Najili, 2018). Although historically known as centers for religious learning, the changing times demand transformation in the approach and sustainability of pesantren as educational institutions.

Pesantren hold significant potential in shaping outstanding individuals. Besides serving as institutions that facilitate dakwah activities, they must also function as educational institutions that develop, train, and support economic independence within their internal (Hadi, 2018). Pesantren play a crucial role in integrating and optimizing two essential aspects of Muslim life, dakwah and entrepreneurship. Beyond being centers for religious learning, pesantren also serve as platforms for the practical implementation of Islamic values in daily activities (Hikmah, 2021).

By focusing on dakwah and fostering economic independence, pesantren provide a strong foundation for santri to face modern challenges. This dual role ensures their relevance and responsiveness to societal needs, positioning them as institutions that not only instill spiritual values but also contribute holistically to economic development within the community.

Through this approach, pesantren package dakwah in a practical form that directly intersects with community life, including business skills training, small enterprise development, and the application of Islamic business ethics (Cahyo, 2021). The integration of ethical business principles positively impacts business growth and sustainability (Andarwati, et al. 2023). With the pesantren entrepreneurship model, they create an environment that supports economic development, positioning santri as agents of economic change.

Pesantren as a means to form santri who do not only master religious texts. More than that, they must also have skills and knowledge in entrepreneurship (have an entrepreneurial spirit). Through this activity, santri not only understand business values, but also understand the principles of honesty, justice, and balance between spiritual and material aspects.

Jusuf Kalla, in his book *"Dakwah Entrepreneurship Ala JK: Solusi Masjid, Kemakmuran Umat dan Radikalisme"*, defines dakwah entrepreneurship as an effort to advance and develop Islam through concrete and professional actions driven by an entrepreneurial spirit. Dakwah entrepreneurship makes a tangible contribution to community development across various dimensions of life.

By embracing the principles of entrepreneurship, ummah can achieve success not only in the religious realm but also in the context of economic life. By harmonizing between religious teachings and the spirit of entrepreneurship, it is hoped that the ummah can experience holistic benefits, which include economic improvement, social strengthening, and improving the quality of education (Sucipto, 2016).

Entrepreneurship in this context is not simply defined as a business venture, but is also seen as an effective tool for implementing and internalizing religious values in today's life (Sarwadi and Marita Sari, 2019). The existence of a balance between pesantren and entrepreneurship is expected to bring long term benefits that involve crucial aspects such as religion, economy, social, and education.

The connection between pesantren and entrepreneurship as a community development strategy highlights the relevance of this concept in addressing contemporary challenges. The pesantren entrepreneurship concept plays a vital role in shaping a sustainable civilization and contributing to the overall progress of the Muslim community. By embracing religious values and an entrepreneurial spirit, the community can look to the future with optimism, as this concept paves the way for the creation of a prosperous and just society (Muliana, 2017).

The significant role of entrepreneurship within pesantren institutions is also reflected in its contribution to the economic development of the ummah. Through entrepreneurial practices integrated with religious values, the ummah can build a strong economic foundation (Sugito and Julaeha, 2016). This creates a supportive environment for improving living standards and alleviating poverty within society.

In the spiritualist context, pesantren upholds a strong commitment to traditions and routines instilled in the santri. These traditions cultivate a life filled with motivation and spiritual experiences, shaping individual spiritual maturity. The development of santri through religious traditions (spirituality) must always be emphasized, as it contributes to the scholarly reinforcement of spiritual strength. Spiritual education focuses on nurturing emotional and spiritual intelligence within oneself (Sakir, 2015).

In another article, spiritual intelligence is referred to as the ultimate intelligence (the highest form of intelligence). From a leadership perspective, this intelligence is understood as leadership that upholds and consistently preserves ethical values that honor spiritual principles (Julianto, 2016). In the context of pesantren studies, this discussion can be correlated with the role of the kyai as a central figure. The kyai, as a spiritual leader, is deeply rooted in religious and spiritual values.

The pesantren community, which consists of various elements such as kyai, ustadz, and santri, represents a subculture in Islamic studies and serves as a guardian of Islamic intellectual and scholarly heritage. Additionally, pesantren instills a spirit of independence in santri, ensuring they do not easily rely on others. Santri are encouraged to find solutions to the challenges they face. Moreover, a santri must be able to accept ongoing or past changes and quickly adapt to new situations. These changes are a response to the demands of modern society, which seeks concrete evidence and real implementation of various aspects of life, including the universal values of religion in an increasingly complex world (Yusuf, 2022).

Change emerges as a response to the complexity of challenges and rapid social transformation. A broader definition allows society to fulfill its role in daily life, creating a positive impact and fostering a deeper understanding of religious values. This transformation provides space for innovation and adaptation, ensuring continued relevance and empowerment within an ever-evolving societal context (Pimay and Savitri, 2021).

In navigating the evolving dynamics of society, the concept of pesantren entrepreneurship is becoming increasingly relevant. As a platform for activities in conveying the message of Islam to all of humanity, pesantren not only imparts knowledge but also actualizes it in daily life, both on a personal and communal level (Syamsul Bahri and Abbas, 2020).

One example of a pesantren that adopts a spiritualist entrepreneurship approach is Pondok Pesantren Hidayatullah Pule in Trenggalek, East Java. This pesantren is a representative model of entrepreneurial integration, as evidenced by its various business units, such as Bank Wakaf Mikro (BWM), Haya Travel, Haya Catering, a barbershop, a cooperative, a Hajj and Umrah travel agency, Pertashop Hidayatullah, and several other enterprises.

Based on these statements, the researcher seeks to explore whether the emergence of the pesantren entrepreneurship spirit is driven by the institution's vision and mission, influenced by the teachings or doctrines of the kyai, or derived from the concept of productive spirituality?. This question forms the basis for further research on **Spiritualist Pesantren Entrepreneurship: Exploring Community Empowerment Potential at Pondok Pesantren Hidayatullah Pule,**

**Trenggalek.** The study focuses on pesantren as a center for Islamic development, empowerment, and entrepreneurship

## II. RESEARCH METHODS

This research employs a field study approach, where the researcher conducts direct observations at a specific location. Additionally, an ethnographic approach with a descriptive method is utilized. The purpose of this approach is to explain the research object based on facts, population characteristics, or a specific domain by interacting with and observing individuals within their environment. This research method was chosen to gather information regarding the role of Pesantren Hidayatullah Pule Trenggalek in fostering entrepreneurial spirit among its santri through practical business activities carried out within the pesantren (Muhyiddin and M. Irfan Tarmizi, 2017).

This research employs a qualitative method, incorporating observation, interviews, and documentation. The initial observation was conducted over two months (March to April 2024). The interviews aim to explore key aspects related to the concept of spiritualist entrepreneurship. The respondents include the pesantren caretaker, asatidz (teachers), the foundation's head, and other key figures who hold credibility within the pesantren context.

The research location is Pondok Pesantren Hidayatullah Pule Trenggalek, situated approximately 6 km from the center of Trenggalek City. Specifically, it is located on Jalan Raya Trenggalek Km Bakalan No. 22, Jombok Village, Pule District, Trenggalek Regency. During the data collection process, the researcher was directly involved in field activities at the pesantren. This engagement allowed for the collection of firsthand information regarding the concept of spiritualist entrepreneurship in the pesantren.

## III. FINDINGS AND DISCUSSION

Pondok Pesantren Hidayatullah Pule Trenggalek was founded by K.H. Ma'shum in 1977. Initially, this pesantren started with the establishment of a mosque in front of his house, which was used for *ngaji* and madrasah activities. Over time, the pesantren evolved into a formal educational institution. In 2004, it was legally registered through a notarial deed by Junaidi SH, under number 25 on January 23, 2004. Located in the western part of Trenggalek city, this pesantren emphasizes the practical application of Islamic teachings rather than merely theoretical knowledge. Hidayatullah is one of the pesantren that integrates entrepreneurial values into daily activities. This institution aims to develop santri with an entrepreneurial mindset.

The concept of spiritualist pesantren entrepreneurship at Pondok Pesantren serves as the fundamental foundation for the implementation of every program, including its development. The significance of this concept is reflected in several key aspects of its application at Pondok Pesantren Hidayatullah Pule Trenggalek. This concept provides clear direction in line with the pesantren's vision and mission, integrating spiritual values with entrepreneurial education.

The results of interviews with key figures from Pondok Pesantren Hidayatullah Pule Trenggalek indicate that the implementation of this concept holds several significant reasons in the context of developing entrepreneurship and spirituality within the pesantren. The study of spiritualist entrepreneurship-based pesantren is a complex and comprehensive discussion.

*"This pesantren has several business ventures aimed at achieving economic independence in general. This is certainly in line with Islamic teachings, which emphasize that Muslims should be empowered not only in terms of faith but also in economic stability" (Interview, March 2024).*

This aligns with the principles of Islam, which emphasize the importance of economic independence as part of the well-being of the ummah. Education in pesantren is not solely focused on religious aspects but also on the development of skills and business ventures in various fields. This concept reflects the integration of spirituality (instilling religious values) and entrepreneurship (teaching business skills and fostering enterprise development).

Pesantren, which is primarily a place for seeking and deepening religious knowledge, can also serve as a hub for creating new entrepreneurs. One approach is through pesantren-based business incubation. *If these ventures are well-managed and professionally organized* (Interview, March 2024). Entrepreneurial skills must also be supported by the ability to identify business opportunities. The businesses developed should be capable of sustaining all activities within the pesantren community.

Rooted in spiritual values, the statement "*Ben ora tomak, arep-arep bayaran ko ngulang ngaji* (To avoid greed, do not expect too much payment when teaching)" emphasizes that efforts to develop skills and businesses remain grounded in religious values, spirituality, self-reliance, and empowerment. Although the focus is on skill development and economic independence, the ultimate goal remains the strengthening of faith and the continuity of religious practice. This reflects the close integration of economic potential and spiritual development in pesantren education.

To support the development of entrepreneurship, Pondok Pesantren Hidayatullah Pule Trenggalek has established various business units that serve as practical entrepreneurial training for its santri. These units include KOPPONTREN Hidayatullah with the Simpedik (Educational Savings) program, which currently has 960 depositors, a Super Mini Market providing religious books, stationery, photocopying services, etc., YPP Hidayatullah Canteen, HMC Collection (Garment Industry), HM Grafika (Printing and Screen Printing), HM Angkasa (Pesantren Community Radio), Hidayatullah Education Centre (HEC), and Hidayatullah Mini Market (HMM). The pesantren has provided facilities to support entrepreneurial development, preparing its santri to face future business and skill challenges.

Pondok pesantren is one of the oldest Islamic educational institutions in Indonesia, deeply rooted in the tradition of Islam Nusantara. As a center for religious education, pesantren plays a crucial role in the spread of Islam and the development of Islamic sciences in Indonesia. The book "*Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*" emphasizes that since its establishment, pesantren has served as a stronghold of Islamic scholarship, focusing on the teachings of the Qur'an, hadith, fiqh, tasawuf, and other Islamic sciences. Education in pesantren incorporates the kitab kuning as a core component of its curriculum, shaping the character and understanding of santri regarding Islamic teachings (Dhofier, 1982).

The kitab kuning, classical Arabic texts, and the study of *turath* serve as primary references in pesantren education, covering disciplines such as fiqh, akhlaq, tauhid, and tafsir. This education does not merely transfer knowledge but also shapes critical thinking, spirituality, and the character of the santri. Bruinessen emphasizes that the teaching of kitab kuning in pesantren focuses on a deep and contextual understanding of Islamic teachings, enabling santri to apply religious values in their daily lives (Bruinessen, 1995).

Pesantren functions not only as an educational institution but also as a center for moral and spiritual development for the Muslim community (Mujahidin, 2021). Daily life within the pesantren reflects Islamic teachings that are practically implemented by the santri. The simplicity, discipline, and worship-oriented lifestyle of the santri characterize pesantren as an institution that embodies the fundamental principles of Islam. Other literature suggests that this tradition has been an integral part of pesantren education since its inception (Dhofier, 1982).

However, as times change, pesantren face new challenges, particularly in addressing economic issues affecting society. The high unemployment rate and low economic independence among

Muslims have encouraged pesantren to innovate by integrating entrepreneurship education into their curriculum. In the book *Reformasi Pendidikan Pesantren*, it is explained that this step is not merely about providing additional skills for santri but also serves as a strategy to equip them with capabilities that support their economic independence in the future (Zarkasyi, 2015). In this context, Pondok Pesantren Hidayatullah Pule Trenggalek stands as a successful example of integrating spirituality with entrepreneurship.

Spiritual entrepreneurship is the awareness that striving and engaging in business are forms of worship to Allah SWT, where business activities are an integral part of religious life (Hijriah, 2016). Being an entrepreneur is not merely about seeking material wealth but also about attaining blessings and rewards in the hereafter. The relationship between religion and the business sector is a unified dimension of spirituality (M. Zikwan, 2021). The Prophet Muhammad SAW and his companions exemplified this by integrating mosque activities with marketplace engagements. Thus, the command to work and do business is carried out alongside the obligations of prayer and dhikr (Munir, 2023).

Based on the research findings, the establishment of Pondok Pesantren Hidayatullah Pule in Trenggalek was founded upon the mandate of the Grand Teacher, Mbah Yai Maksum, who emphasized the importance of establishing a pesantren as a center for moral and spiritual development. This pesantren was established to fulfill the directive (dawuh) of the Grand Teacher, who envisioned a pesantren that not only focused on religious education but also on the development of practical skills and entrepreneurial spirit. The ultimate goal was to produce santri who are both spiritually and economically empowered, making them beneficial members of society.

The concept of spiritual entrepreneurial pesantren at Pondok Pesantren Hidayatullah Pule, Trenggalek, provides clear guidance in line with the pesantren's vision and mission, namely integrating spiritual values with entrepreneurial education.

**First**, the integration of spirituality and entrepreneurship in this pesantren aims to create economic independence for both the santri and the wider community. This concept aligns with Islamic principles that emphasize economic empowerment as an integral part of the well-being of the ummah. Surah Al-Qasas (28:77) affirms that seeking worldly wealth must be carried out while prioritizing spiritual values.

وَاتَّبِعْ فِيْمَا آتَاكَ اللهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللهَ لَا يُحِبُّ

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Meaning : “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-Qashash: 77)

This advice emphasizes the importance of pursuing worldly wealth while prioritizing spiritual values. In addition to worship, individuals must actively engage in worldly affairs, utilizing the wealth and blessings granted by Allah for the benefit of the ummah and preserving the earth in accordance with His guidance. Spiritual values in entrepreneurship help individuals maintain a balanced life between worldly matters and worship, ultimately attaining blessings in this world and rewards in the hereafter (Abroza, 2024).

**Second**, Pondok Pesantren Hidayatullah Pule Trenggalek emphasizes a holistic education, where the pesantren not only focuses on *tafaqquh al-din* (deepening Islamic teachings) but also encourages santri to develop a passion for entrepreneurship. To achieve this, various skills are taught to the santri, including through business units such as Koppondren Hidayatullah, Haya Trans, Bank Wakaf Mini, travel agencies for Hajj and Umrah, tailoring, barbering, and more. These skills are tailored to the santri' interests, ensuring that their talents are well nurtured and accommodated.

The slogans carried by this pesantren are *AAB (Al-Qur'an, Akhlak, and Language) and AAW (Al-Qur'an, Akhlak, and Entrepreneurship)*, which reflect the hope that santri are not only smart in *ngaji*, but also have a passion for business. By combining tafaquh al-din and passion for entrepreneurship, this pesantren produces a young generation that is balanced between religious understanding and worldly skills, so that they can contribute to the economic development of the people (Alfi, 2020).

**Third**, at Pondok Pesantren Hidayatullah Pule, religious and entrepreneurial values remain deeply rooted in spirituality, even as the focus is on developing skills and economic independence. The pesantren believes that economic success must always be accompanied by strengthening faith and religious practice. Mbah Yai Maksum, the grand teacher of this pesantren, often emphasized the importance of teaching sincerely without expecting payment, as reflected in his advice: **'Ben ora tomak, arep-arep bayaran ko ngulang ngaji'** (Do not be greedy, do not expect payment for teaching). Therefore, santri are equipped with various skills and competencies to earn a livelihood outside of teaching, allowing them to teach with greater sincerity.

Aa Gym, in his book *"A Spiritual Marketer"*, explains how Islamic spirituality can influence entrepreneurial practices, demonstrating that integrating spirituality into business not only enhances economic success but also enriches the spiritual dimension of the enterprise (Hamzah, 2021). Furthermore, research by (Hartono, Siregar, and Sriharini, 2022) identifies three key values in integrating Islamic education and entrepreneurship: creativity, independence, and leadership. The research highlights the importance of incorporating these values into the Islamic education curriculum to create a holistic approach to entrepreneurial development.

In addition to the aspects mentioned above, this study also reveals that the leadership inspiration of Mbah Yai Maksum at Pondok Pesantren Hidayatullah Pule Trenggalek serves as a key driving force in implementing this concept. The spirit and perseverance instilled by Mbah Yai Maksum are reflected in his approach to managing and leading the pesantren. The values he imparted not only demonstrate personal resilience but also serve as a moral and spiritual foundation for the pesantren community in fostering independence and creativity.

The kiai plays a crucial role in pesantren education. Nur Cholis Majid, in his book *Bilik-bilik Pesantren*, reveals that the success of a pesantren largely depends on the leadership and charisma of the kiai, who has the ability to motivate and mobilize all elements of the pesantren (Madjid, 1997). Research conducted by Hasbi supports this view, demonstrating that the leadership of a kiai is essential to the life of the pesantren community, particularly for santri who feel inspired and motivated to embody the values taught in their daily lives (Habsi, 2022).

To achieve success in entrepreneurship, one must possess certain characteristics. *Principles of Entrepreneurship* identifies the following key traits essential for an entrepreneur: hard work, optimism, striving for excellence, a strong drive for achievement, organizational skills, responsibility, goal orientation, profit orientation, and a focus on quality (Tarmuji, 2000).

Spiritual values in entrepreneurship are clearly reflected in an entrepreneur's attitude and behavior. Attitude, which is based on personal beliefs, and behavior, which manifests in daily actions, are shaped by habitual routines. Entrepreneurial behavior is influenced by internal factors such as ownership rights, competencies, and incentives, as well as external factors like the environment. The key spiritual values in entrepreneurship include (Hamzah, 2021): 1) Honesty (shiddiq): Reflects the consistency between words and actions in accordance with Islamic teachings, as exemplified by Prophet Muhammad SAW. 2) Amanah and Responsibility: Amanah means being trustworthy, transparent, and punctual, as well as returning rights to their owners without taking more than what is rightful. This attitude reflects integrity and trust, which are crucial in business. 3) Avoiding Greed: Refraining from monopolistic practices that harm the market by hoarding goods and unfairly inflating prices. 4) Empathy and Care: Being mindful of the impact on others and the environment while prioritizing the principle of mutual assistance. 5) Task and Result Orientation: Focused on achievement, profit, perseverance, and hard work, while having a clear vision for the future. 6) Creativity and Innovation: Seeking new and different ways

while having leadership to pioneer products and services. By applying these values, an entrepreneur can not only achieve business success but also create a broader positive impact.

The Spiritualist Entrepreneurship Pesantren at Pondok Pesantren Hidayatullah Pule Trenggalek strives to produce young generations who can positively impact society. The santri are expected to become agents of change, creating new job opportunities and advancing the local economy (Nadzir, 2015), as well as role models in ethical and responsible business practices (Alfi, 2020). By integrating spiritual values with entrepreneurial skills, this pesantren nurtures individuals who are prepared to face contemporary challenges while remaining steadfast in Islamic principles.

Pondok Pesantren Hidayatullah Pule successfully integrates spiritual values into business by framing it as an act of worship, achieving both material success and Allah SWT's blessings (Tijani, Junita, and Darmawan, 2022). This concept of spiritualist entrepreneurship has proven effective in pesantren education, producing a generation of intelligent and highly principled entrepreneurs.

In this research, the researcher analyzes the compatibility between the concept of spiritualist entrepreneurship at Pondok Pesantren Hidayatullah Pule, Trenggalek, and several key aspects outlined by (Jusmaliani, 2008) in her book *"Bisnis Berbasis Syariah."* The concept integrates spiritual principles with business practices, framing commerce as a form of worship based on religious teachings. The following are the key aspects examined:

*1) Straight Intentions and Firm Beliefs*

At the initial stage of starting a business, it is crucial for an entrepreneur to maintain straight intentions and firm beliefs. At Pondok Pesantren Hidayatullah Pule, santri are taught to set their intentions in business to avoid greed. They are educated to establish religion as the primary foundation in running their enterprises. Straight intentions in every business endeavor are directed toward attaining the pleasure of Allah SWT, rather than merely pursuing material gain.

*2) Trading as a Fulfillment of Religious Obligations*

Pondok Pesantren Hidayatullah Pule emphasizes that trading should be seen as part of fulfilling religious obligations. The santri are taught to always remember Allah SWT in every business transaction they conduct. Thus, trading is not merely a means of earning a livelihood but also an act of worship that brings them closer to God.

*3) Acceptance and Sincerity in Business*

The attitude of acceptance and refraining from greed in market and business dynamics is an essential aspect taught at Pondok Pesantren Hidayatullah Pule. The santri are guided to always be grateful for what they earn and to avoid excessive pursuit of profit. They are educated to understand that sustenance is predetermined by Allah SWT, and sincerity in conducting business will bring blessings.

*4) Avoiding Doubtful Situations Between Halal and Haram*

The final aspect that is highly emphasized is the importance of avoiding situations that create doubt between what is halal and haram. At Pondok Pesantren Hidayatullah Pule, great attention is given to ensuring that every transaction aligns with Islamic principles. Santri are taught to meticulously examine and verify that all their business activities comply with Sharia law. This includes honesty in transactions, fairness in pricing, and transparency in business operations.

#### IV. CONCLUSION

Based on findings from the study on spiritual entrepreneurship at Pondok Pesantren Hidayatullah Pule Trenggalek, conducted through observations, interviews, and documentation, the researcher concludes the following: The Concept of Spiritual Entrepreneurship at Pondok



Pesantren Hidayatullah Pule Trenggalek. The pesantren has developed a spiritual entrepreneurship model that integrates spiritual values with entrepreneurship education to enhance economic independence.

The importance of teaching as a form of devotion is emphasized, encouraging educators to seek economic well-being through other ventures. Education at this pesantren encompasses both religious aspects and business skill development, preparing santri to be independent and productive in facing the modern world. This commitment reinforces the role of the pesantren as a center for moral and spiritual development, reflecting a balance between idealism and realism.

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