

THE TRANSFORMATION FROM SOCIOPRENEURSHIP TO SUFIPRENEURSHIP: A CONCEPTUAL FRAMEWORK FOR SPIRITUALIZING THE ENTREPRENEURIAL SPHERE IN CONTEMPORARY ISLAM

Budi Rahman Hakim

UIN Syarif Hidayatullah Jakarta

Email: budi.rahman@uinjkt.ac.id

Abstract

This study aims to formulate and develop a new conceptual framework called sufipreneurship, as a response to the spiritual void within contemporary Islamic entrepreneurship models. By integrating a conceptual-philosophical approach and Sufi hermeneutics, sufipreneurship offers an entrepreneurial paradigm that incorporates core Sufi values—ikhlas (sincerity), zuhud (asceticism), tawakkul (trust in God), khidmah (service), and muraqabah (divine awareness)—into business practices that are spiritual, social, and ethical in nature. This concept not only expands the epistemology of Islamic entrepreneurship but also provides a normative critique of the secular capitalist model, which desacralizes the meaning of work and reduces it to mere profit maximization. The study employs a literature-based research method combined with data triangulation from classical and contemporary sources, along with field observations from Sufi communities (ṭarīqa). The findings suggest that sufipreneurship presents a relevant and practical alternative for addressing the ethical and spiritual crises within the Muslim business world. The implications of this research include the development of a Sufi-based entrepreneurship curriculum, policy recommendations for spiritually grounded Islamic economic empowerment programs, and strategic collaborations between religious institutions (ṭarīqa) and Islamic economic sectors. Hence, sufipreneurship offers a business framework that is maṣlaḥah-oriented, sustainable, and deeply rooted in Islamic spirituality.

Keywords: Sufipreneurship, Sociopreneurship, Spiritual Entrepreneurship, Business Ethics, Contemporary Islam.

INTRODUCTION

The development of entrepreneurship within the context of contemporary Islam demonstrates a paradigmatic shift toward a more integrative approach—one that emphasizes not only economic efficiency but also spiritual and social dimensions simultaneously. This phenomenon emerges as a response to the ethical crises, value degradation, and spiritual disorientation that increasingly characterize modern business practices. In this regard, **sociopreneurship** has surfaced as a progressive approach that combines entrepreneurial orientation with a social mission, including community empowerment, social justice, and sustainable development (Austin et al., 2006; Yunus, 2010). However, this approach still operates within a rationalistic and secular epistemological framework, thus falling short in addressing the deep spiritual needs of the Muslim community.

Within the epistemological framework of Islam, economic activity is not merely a means of fulfilling worldly needs but also serves as an act of worship and a manifestation of maqāṣid al-sharī'ah (the higher objectives of Islamic law). Therefore, there is a pressing need for a new framework that can substantively integrate Islamic spiritual values into entrepreneurial practice.

In this context, the concept of **sufipreneurship** offers an epistemic alternative that deconstructs the boundaries of modern rationality by incorporating Sufi values—*ikhlas*, *zuhud*, *tawakkul*, *khidmah*, and *muraqabah*—as foundational principles in business orientation and implementation.

Sufipreneurship does not merely represent an ethical renewal of Islamic business practices; rather, it reconfigures the meaning of work as an expression of devotion to God (*‘ubūdiyyah*) and as a process of inner purification (*tazkiyat al-nafs*). This approach situates spirituality at the core of work ethic, leadership models, and strategic decision-making in the business world. Empirical findings indicate that integrating Sufi values into entrepreneurial practices cultivates morally resilient, socially adaptive, and spiritually sustainable entrepreneurs (Rahmat Lutfi Guefara, 2023; Riyaz, 2024). The experiences of *ṭarīqa*-based communities such as *Idrisiyyah* demonstrate that Sufi-oriented business practices can produce organizational structures that are both productive and spiritually grounded (Hayat & Anshori, 2023; Ismail, 2024).

This study seeks to formulate the conceptual framework of sufipreneurship as a transcendental progression from sociopreneurship toward a holistic and civilizational paradigm of Islamic entrepreneurship. By employing a conceptual-philosophical methodology combined with Sufi hermeneutics, this research aspires to enrich the literature on Islamic entrepreneurship and to contribute meaningfully to the development of business models that are *maṣlaḥah*-centric, spiritual, and sustainable. It also aims to respond to the contemporary ethical, spiritual, and sustainability challenges faced by Muslim entrepreneurs in the modern era (Rizky et al., 2024).

METHOD

This study employs a qualitative approach with a conceptual-philosophical design, aiming to formulate a conceptual framework of sufipreneurship as an effort to spiritualize the domain of contemporary Islamic entrepreneurship. Through this approach, the research is directed toward exploring and formulating the meanings and Sufi values that can be substantively integrated into modern social entrepreneurship (sociopreneurship) practices.

To achieve an in-depth understanding of Sufi concepts and their relevance in contemporary business practices, the study applies a Sufi hermeneutical approach. This method is used to interpret both classical and contemporary Sufi texts. Through this hermeneutical lens, the inner meanings (*bāṭin*) of Sufi teachings are contextualized within the value systems and dynamics of socially-oriented entrepreneurship.

The data sources used in this study consist of both primary and secondary data. Primary data includes authoritative works by Sufi scholars, classical Sufi manuscripts (*turāth*), and empirical documentation related to sociopreneurship practices in Indonesia and the broader contemporary Islamic world. Secondary data encompasses scholarly publications, reference books, research reports, and policy documents relevant to Islamic entrepreneurship, business spirituality, and values-based Islamic economic development.

Data collection is conducted through library research, critically examining relevant literature from both Sufi and social entrepreneurship perspectives. In addition, a thematic literature review is conducted, focusing on spiritual values such as *zuhud* (asceticism), *ikhlas* (sincerity), *khidmah* (service), and *barakah* (blessing), which are considered pertinent to Islamic business practices.

Data analysis is carried out using three main approaches. First, a conceptual-critical analysis aims to identify and classify key concepts from Sufism and sociopreneurship and integrate them into the sufipreneurship framework. Second, critical discourse analysis is employed to examine how modern entrepreneurial practices tend to undergo a secularization of values, and how sufipreneurship offers both a critique and a spiritual alternative to the dominant capitalist business orientation. Third, a hermeneutic synthesis is used to normatively and contextually relate Sufi values with the theories and practices of Islamic social entrepreneurship.

The validity of this research emphasizes the coherence of meaning through a process of triangulation of diverse data sources, including classical literature, contemporary texts, and empirical field phenomena. Validity is further strengthened by argumentative consistency and conceptual rigor in the construction of the proposed sufipreneurship theoretical framework.

RESULTS AND DISCUSSION

Epistemological Transition: From Sociopreneurship to Sufipreneurship

The epistemological development of entrepreneurship within the Islamic context has shown significant dynamism in responding to contemporary socio-economic realities. One innovative response to the demand for value-based and justice-oriented economic models is the emergence of sociopreneurship, which integrates entrepreneurial activity with social missions such as empowerment, justice, and community sustainability (Austin et al., 2006; Yunus, 2010). While this model expands the role of entrepreneurship beyond profit-seeking toward social value creation, it remains grounded in a rational-secular epistemological framework that does not fully reflect the integration of Islamic transcendental values.

The spiritual void within the framework of sociopreneurship has prompted the emergence of a new paradigm—sufipreneurship—which incorporates **Sufi ethics and spirituality** as foundational elements in business practice. This approach represents an epistemological transition toward a more holistic and transcendent Islamic entrepreneurial paradigm. Sufipreneurship views business activities not merely as rational or social endeavors but as acts of servitude (*'ubūdiyyah*) to Allah and means of soul purification (*tazkiyat al-nafs*), aligning with the objectives of Islamic law (*maqāṣid al-sharī'ah*) (Ismail, 2024).

In practice, sufipreneurship seeks to reorient work as a form of spiritual activity through Sufi values such as *ikhlas* (sincerity), *zuhud* (asceticism), *tawakal* (trust in God), *khidmah* (service), and *muraqabah* (divine mindfulness). These values not only strengthen the ethical foundations of entrepreneurs but also cultivate moral character that is resilient in navigating the

materialistic and competitive landscape of modern business (Rahmat Lutfi Guefara, 2023; Sutrisno & Haron, 2021).

Zabidi et al. (2023) assert that the orientation of *lillāh* (for God), *fillāh* (by God), and *billāh* (with God), as embraced within the *ṭarīqa* (Sufi order), contributes to entrepreneurial models that are successful both externally and internally. Spiritual practice in business, they argue, enhances intrinsic motivation, strengthens integrity, and brings about blessings (*barakah*) in business management.

Ismail's (2024) study of the Idrisiyyah Sufi community supports this claim by demonstrating how Sufi values are systematically integrated into the management system and spiritual leadership of their business organizations, resulting in enterprises that are both productive and spiritually grounded.

Thus, *sufipreneurship* should be understood not merely as an extension of *sociopreneurship* but as an epistemological leap toward a fuller integration of spiritual, social, and economic dimensions within Islamic entrepreneurship. This paradigm offers a *maṣlaḥah*-centered, sustainable, and God-conscious business model with Divine pleasure (*riḍā Allāh*) as its ultimate goal.

Value Comparison: Sociopreneurship and Sufipreneurship

This study provides a comparative analysis of the foundational values underlying the concepts of *sociopreneurship* **and** *sufipreneurship* to identify both epistemological and spiritual transformations in contemporary Islamic entrepreneurship models. The analysis reveals that while both paradigms share a common social orientation, *sufipreneurship* introduces a transcendental dimension, making it a more holistic model aligned with the objectives of *maqāṣid al-sharī'ah*.

First, in terms of value orientation, *sociopreneurship* emphasizes social justice and community empowerment as moral foundations for business activities. In contrast, *sufipreneurship* prioritizes Divine pleasure (*riḍā Allāh*), spiritual blessings (*barakah*), and worship (*'ibādah*) as its core objectives, incorporating Sufi values such as *ikhlas*, *tawakal*, and *zuhud* into business decision-making and management processes (Ismail, 2024; Zabidi et al., 2023).

Second, there is a key difference in the ultimate goals. While *sociopreneurship* focuses on generating sustainable social impact, *sufipreneurship* directs business efforts toward soul purification (*tazkiyat al-nafs*), Divine acceptance, and spiritually grounded social impact (Rahmat Lutfi Guefara, 2023). Economic activity, therefore, is not merely a tool for achieving social welfare but an act of servitude to God.

Third, in terms of business practices, *sociopreneurship* tends to emphasize professionalism, efficiency, and cross-sector collaboration. *Sufipreneurship*, by contrast, enhances the spiritual dimension through the implementation of *khidmah* (service), *tawakal* (reliance on God), and Sufi *adab* (ethics), making moral conduct and spirituality the foundation of business operations (Sutrisno & Haron, 2021).

Fourth, in the area of leadership, *sociopreneurship* often adopts ethical and participatory leadership models. *Sufipreneurship* embraces a spiritual leadership model centered on a

murabbi rūḥānī (spiritual guide), emulating the character of the Prophet Muhammad (peace be upon him) as the principal model for establishing a virtuous and socially conscious business organization (Ismail, 2024).

Fifth, success metrics differ notably between the two models. Sociopreneurship measures success by the extent of social and financial growth achieved. In contrast, sufipreneurship evaluates success based on the balance between worldly and spiritual outcomes, societal benefit, and proximity to God (Rahmat Lutfi Guefara, 2023).

In summary, sufipreneurship not only broadens the social scope of entrepreneurship but also integrates Sufi values as a transcendental, ethical, and operational foundation for contemporary Islamic business practice.

Aspect	Sociopreneurship	Sufipreneurship
Value Orientation	Social justice, empowerment	Allah's mercy, blessings, worship
Final destination	Sustainable social impact	Cleansing the soul (tazkiyah), Allah's approval, and social-spiritual impacts
Business Practices	Professionalism, efficiency, collaboration	Tawakal, solemnity, sincerity, Sufi manners
Leadership	Ethical, participatory	Role model (murabbi ruhani), based on the moral example of the Prophet
Measure of Success	Social and financial growth	Balance between the world and the hereafter, benefits, and closeness to Allah

Sufi Values in the Context of Contemporary Entrepreneurship

The ethical crisis and degradation of spiritual values in the modern business world are serious challenges in building sustainable and civilized entrepreneurial practices. The secularization of economic practices has separated the spiritual dimension from economic activity, making business orientation solely on capital accumulation and efficiency without considering spiritual and moral aspects.(Zabidi et al., 2023). In this context, the contextualization of Sufi values into Islamic entrepreneurial practices becomes very relevant as a response to this value disorientation.

The Sufi hermeneutic approach is used to re-explore the teachings of classical Sufism which are rich in moral and spiritual values, then interpret them to be in line with the dynamics of the modern business world which is competitive and tends to be materialistic. Values such as ikhlas (sincerity), zuhud (simplicity), khidmah (service), tawakal (dependence on Allah), and muraqabah (awareness of Divine supervision), have a strong ethical content and can be used as practical guidelines in business activities.(Umam & Suryadi, 2019).

In practice, sincerity is the foundation of a business actor's intention, who views business activities not merely as an instrument for seeking worldly profit, but as a devotion to Allah SWT.

The value of asceticism instills the principle of not being attached to wealth, which does not mean rejecting wealth, but building integrity and a non-consumptive attitude, thus preventing business actors from manipulative and exploitative behavior that is common in the capitalist system. (Rahmat Lutfi Guefara, 2023). The principle of khidmah encouraging service to others is not just a managerial strategy, but a manifestation of divine love that is rooted in the teachings of Sufism.

Furthermore, tawakal and muraqabah strengthen spiritual character in business decision making. These two values foster steadfastness in facing business risks, and become ethical filters for strategic choices that have social impacts. Study Rahmat Lutfi Guefara (2023) that business actors who integrate Sufi values have high spiritual resilience, as well as calmness in facing market pressures and fluctuating economic dynamics. This is in line with the findings Sutrisno & Haron (2021) which emphasizes that values such as patience, contentment, and trustworthiness shape the character of Muslim entrepreneurs who are persistent, honest, and not easily shaken in facing business challenges.

Thus, Sufi values not only play a role as normative spiritual teachings, but have been proven to have high practical relevance in building an Islamic entrepreneurial framework that not only pursues profit, but also maintains a balance between economic, ethical, and spiritual aspects. This integration offers an alternative approach to moral challenges in contemporary business and is an important part of building an Islamic economic system based on maqāṣid al-sharī'ah.

Integration of Sufism Values and Sociopreneurship Practices

The integration of Sufism values and sociopreneurship practices within the framework of Sufipreneurship is an important contribution to the discourse on the development of contemporary Islamic entrepreneurship. This approach not only presents a conceptual synthesis, but also proposes a practical transformation rooted in Islamic spirituality as the moral and operational foundation of business activities. Sufipreneurship offers an entrepreneurial model that combines the social orientation typical of sociopreneurship with the inner values of Sufism such as khidmah, muraqabah, and barakah, which are interpreted operationally in an economic and managerial context.

In this model, khidmah is not merely understood as social service in the modern managerial sense, but is an expression of taqarrub ilallah through devotion to others. This places entrepreneurial activity in the spectrum of worship, where the main orientation shifts from maximizing profits to achieving transcendental social benefits. The value of barakah is also redefined not merely as profit growth, but as business sustainability that brings multidimensional goodness, both spiritual, social, and ecological. Meanwhile, muraqabah is practiced as a foundation of Divine awareness in business decision making, which creates a culture of spiritual accountability at all stages of management.

This transformation, as found in field studies by Ismail (2024) has been implemented by the Tarekat Idrisiyah community, which uses the value of lillah-fillah-billah as the basis for their

institutional and business governance. This model creates a professional business ecosystem, but is still based on the spiritual guidance of a spiritual leader (mursyid), who acts as a builder of character and collective work ethic. This model shows that Sufistic integration can be realized in the form of an organizational structure that is not only responsive to the market, but also to the values of maqāṣid al-sharī'ah.

Furthermore, Zabidi et al. (2023) emphasizes that internalizing values such as sincerity and muraqabah consistently in business activities can increase the spiritual resilience of business actors, strengthen integrity, and form work motivation that is not solely worldly oriented. This integration also has an impact on business sustainability because spiritual orientation can be a source of inner peace, service spirit, and resilience in facing modern market pressures.

Thus, Sufipreneurship is present as an integrative model that not only corrects the shortcomings in the sociopreneurship approach, but also broadens the scope of the meaning of Islamic entrepreneurship through a substantial Sufi approach. This approach offers a paradigmatic alternative to the secular capitalist model and paves the way for an economic system that is maslahat-centric, just, and deeply rooted in Islamic spiritual values.

Critique of Capitalism and the Secularization of Business

In the framework of a modern economy built on the principles of capitalism, there has been a fundamental shift in the meaning of work, from an orientation of worship and devotion to God to merely an instrument of capital accumulation. The capitalist economic paradigm as formulated by Adam Smith places individual interests and free market mechanisms as the main regulating forces in the economy. Through the concept of the "invisible hand", Smith believes that every individual who pursues his own interests will indirectly encourage collective welfare. (Smith, 1776). However, in modern practice, this view actually encourages individualistic, competitive, and exploitative behavior that ignores the spiritual and moral dimensions of economic activity.

Furthermore, Milton Friedman, the main figure of free market economics, asserted that the only social responsibility of a company is to maximize shareholder profits as long as the law is obeyed. (Friedman, 1970). This perspective explicitly rejects the integration of moral or spiritual values in the business world, and reinforces the secularization of economic activity. In this context, business practices become detached from divine ethical values and obscure the transcendental meaning of work.

In response to this desacralization of values, Sufipreneurship is present as an alternative paradigm that integrates Sufism values such as tazkiyatun nafs (purification of the soul), ikhlas, and ittiba' Rasul (imitation of the Prophet's morals) into work ethics and business orientation. Different from the profit-centric capitalist approach, Sufipreneurship places blessings (barakah), social benefits, and spiritual closeness to Allah SWT as the main benchmarks for business success.

The concept of tazkiyatun nafs as developed by classical scholars such as Sheikh Nawawi al-Bantani, through the stages of takhalli (self-cleansing), tahalli (filling with noble values), and

tajalli (spiritual manifestation), provides a very relevant ethical framework for dealing with the hedonistic and materialistic culture instilled by the modern capitalist system.(Ihsan et al., 2024). These values are not just theoretical idealism, but have been applied practically by tarekat communities such as Shiddiqiyah and Sadziliyah, which manage their business units based on the principle of ukhrāwiyah-dunyāwiyah, namely the integration of spiritual and economic interests.(Djakfar, 2018).

Thus, Sufipreneurship is not only a normative critique of the secular capitalist system, but also offers an epistemic and practical framework that can form an alternative economic system based on spiritual sustainability. This model encourages the reorientation of business as a means of worship, tazkiyah, and economic da'wah, not merely as a means of production and exploitation of capital. In the midst of the global ethical crisis and spiritual emptiness in modern capitalism, Sufipreneurship shows high relevance in aligning business ethics, social welfare, and transcendental devotion.

Conceptual Design: Dimensions of Sufipreneurship

In designing the framework of Sufipreneurship, there are a number of essential components that serve as operational and spiritual foundations for Sufi-oriented entrepreneurs. These components are the result of the integration of Islamic spiritual principles with ethical and transformative entrepreneurial practices. Each component does not stand alone, but rather complements each other as a complete and integral value system.

Spiritual Purpose

The first component that is the main differentiator of Sufipreneurship is the orientation of the business based on spiritual goals. A Sufipreneur does not view business activities as a means of seeking profit alone (maddi), but rather as a path of devotion to Allah SWT (lillah). In this view, business becomes part of daily worship that must be carried out with sincere intentions, awareness of the Divine presence, and moral accountability. Mohammed Zabidi (2023) emphasizes that Islamic spirituality embedded in entrepreneurs encourages the birth of stronger intrinsic motivation and forms ethical character in business decision making.

Ethical Practice Rooted in Sufism (Business Ethics Based on Sufism Morals)

The ethical dimension in Sufipreneurship is rooted in the teachings of Sufism which emphasize ikhlas (sincerity), sabar (steadfastness), and qana'ah (inner satisfaction). These values are not only the foundation of personal morals, but also form a business ethos that upholds honesty, trustworthiness, and fairness. In practice, business actors who apply these principles tend to have high integrity and are able to build harmonious and mutually beneficial business relationships in a sustainable manner.(Rahmat Lutfi Guefara, 2023; Sutrisno & Haron, 2021).

Murshid-Oriented Leadership (Tarekat-Based Leadership)

One of the unique characteristics of Sufipreneurship is the concept of leadership that takes inspiration from the organizational system of the Sufi Order, where a murshid (spiritual teacher) not only leads administratively, but also fosters spiritually. This leadership emphasizes

exemplary behavior, character building, and the formation of a vision of life that is in harmony between the worldly and the hereafter. In a study of the Sufi Order, Ismail (2024) shows that spiritual leadership based on the values of lillah-fillah-billah creates an organizational culture that is harmonious, productive, and full of divine awareness.

Blessing-Oriented Sustainability (Barakah and Sustainability)

In Sufipreneurship, business success is not solely measured by financial indicators, but rather by the presence of barakah (blessings). Barakah is understood as an abundance of benefits that go beyond material calculations and have a broad impact on spiritual, social, and ecological well-being. This belief makes business sustainability not only seen from the side of economic growth, but from the sustainability of human relations with God and fellow creatures. Mohammed Zabidi (2023) stated that Muslim entrepreneurs who are based on spirituality have a stronger tendency to consider sustainability and social responsibility in the long term.

e. Consistency of Spirituality in Business Practices

Sufipreneurship places daily spiritual practices as an integral part of business activities. Practices such as dhikr, praying on time, giving alms, sunnah fasting, and muraqabah are not only routines of worship, but also become mechanisms for self-purification and refreshing spiritual motivation. The Last Supper (2019) noted that this approach is able to overcome the spiritual crisis in the midst of a modern world that is competitive and materialistic, and encourages business actors to remain steadfast to moral values and honesty amid market pressures.

Theoretical and Contextual Validation

The Sufipreneurship model as an integration between Sufism values and entrepreneurial practices is validated through a triangulation approach of classical and contemporary literature, and empirical field data. This validation is carried out to ensure theoretical coherence as well as contextual applicability in contemporary Muslim business practices. Epistemologically, the theoretical structure of Sufipreneurship is based on the principles of tazkiyatun nafs, ittiba' Rasul, and the concept of falah as an orientation to spiritual and material success simultaneously.

The concept construction process is carried out by combining the framework of Sufism (spiritual purification), Islamic economics (maqashid al-shari'ah in economics), and social entrepreneurship (strengthening social values and impacts). This is in line with the integrative approach as explained by Al-Kaisi (2021) which places Sufism as a synthesis of Islamic spirituality, asceticism, and mysticism rooted in the Qur'an and Sunnah. In the context of contemporary science, the Sufi framework has also proven capable of answering the challenges of modernity and value disruption with a holistic approach oriented towards building the spiritual sustainability of Muslim society. (Turganbayeva et al., 2024).

Thus, the validity of the Sufipreneurship framework does not only stand on its theoretical strength, but also on its compatibility with the practical needs of Muslims in running businesses based on transcendental spiritual values and contributing to society.

Theoretical and Practical Implications

Theoretical Implications

This study offers a significant contribution to the scientific construction of Islamic entrepreneurship through the formulation of a conceptual framework of Sufipreneurship. This approach integrates Sufi spirituality with a practical orientation in the business realm, presenting a new perspective on the epistemology of Islamic entrepreneurship.

1. Sufipreneurship forms an alternative epistemological paradigm that combines the dimensions of Sufism in entrepreneurial practice. This expands the boundaries of entrepreneurial discourse from merely a normative fiqh approach to a profound and transcendental spiritual dimension.(Ismail, 2024).
2. This study enriches the literature on Islamic spiritual economy with an interdisciplinary approach between Islamic philosophy, Sufism, and social entrepreneurship. The integration of Sufi hermeneutics with conceptual construction provides a scientific foundation for the development of a more inclusive and transformative theory.(Faiz et al., 2024).
3. The Sufipreneurship model serves as a normative critique of the capitalist paradigm that dominates modern entrepreneurship theories. This approach reaffirms the role of spirituality as the foundation of an Islamic economy that is oriented towards blessings and social benefits, not merely capital accumulation.
4. Methodologically, this study demonstrates the importance of an interdisciplinary approach in the development of contemporary socio-religious theory, by making Sufism not only a moral dimension, but also an epistemic and operational foundation in business practice.

Practical Implications

In addition to the conceptual aspect, entrepreneurialism also has high applicative value in the realm of policy, education, and community business development.

1. Sufipreneurship can be used as a model of Islamic business ethics that emphasizes inner dimensions such as sincerity, patience, and asceticism, and can be applied in the management of MSMEs and cooperatives based on Islamic communities.(Santoso, 2020).
2. This concept is relevant to be applied in the development of the economy of Islamic boarding schools and tarekat, by emphasizing the principles of blessing (barakah), social service (khidmah), and spiritual leadership (murshidiyyah) as the basis for business management.
3. In the context of Islamic higher education, sufipreneurship can be the basis for developing a transformative entrepreneurship curriculum, producing Muslim entrepreneurs who are not only economically competent, but also spiritually and socially strong.(Raza et al., 2025).

4. For local governments and zakat/waqf institutions, the sufipreneurship framework can be used as a reference in developing economic empowerment programs based on Islamic spiritual values, which are more contextual and participatory in answering the economic problems of the people in a sustainable manner.

CONCLUSION AND SUGGESTIONS

This study successfully developed a new conceptual framework termed sufipreneurship, which represents a form of transcendence from the sociopreneurship model toward a more holistic paradigm of Islamic entrepreneurship. Sufipreneurship integrates core Sufi values—such as ikhlas (sincerity), zuhud (asceticism), tawakal (trust in God), khidmah (service), and muraqabah (spiritual mindfulness)—into business practices that are not solely profit-oriented but are instead understood as acts of ‘ubūdiyyah (servitude) or ‘ibādah (worship) that draw individuals closer to Allah SWT.

From an epistemological standpoint, this concept also serves as a critique of secular capitalist models, which have desacralized the meaning of work and reduced economic activity to the mere accumulation of capital. In contrast, sufipreneurship offers an alternative approach that emphasizes the integration of spiritual, social, and economic dimensions within the framework of maqāṣid al-sharī‘ah. The conceptual validation of sufipreneurship was carried out through triangulation of classical Sufi literature, contemporary thought, and the lived practices of ṭarīqa (Sufi order) communities. Collectively, these sources demonstrate the relevance and applicability of sufipreneurship in addressing the ethical and spiritual challenges facing contemporary Muslim entrepreneurship.

To reinforce the proposed sufipreneurship framework, this study offers several strategic recommendations for the advancement of academic discourse and practical application in contemporary Islamic entrepreneurship:

1. Empirical research is urgently needed to further substantiate the concept through case studies, participatory observations, or field surveys. Such studies would evaluate the effectiveness of sufipreneurship implementation within real-world Muslim business communities and assess its sustainability and impact.
2. Within Islamic higher education, it is crucial to integrate the concept of sufipreneurship into the curriculum of Islamic economics and entrepreneurship programs. This would help nurture graduates who not only excel in technical and managerial competencies but also possess spiritual resilience, strong ethical grounding, and a barakah-oriented business mindset.
3. From the perspective of community economic empowerment, local governments, pesantren institutions, and Islamic philanthropic bodies (e.g., zakat and waqf organizations) are encouraged to adopt sufipreneurship principles as a framework for MSME development programs rooted in Islamic values. This would strengthen grassroots economies based on spirituality and social benefit.

4. Collaboration between *ṭarīqa* and Islamic economic institutions should be optimized, forming a synergy between spiritual guidance and value-based business development. In this regard, *ṭarīqa* should not only function as spiritual mentors but also act as strategic economic actors in shaping a *maṣlahah*-centered and *barakah*-oriented business ecosystem.
5. Muslim entrepreneurs in general are encouraged to internalize Sufi values such as *ikhlas*, *ṣabr* (patience), and *muraqabah* not merely as moral ideals, but as core strategies for navigating competitive business environments while upholding ethics, spirituality, and social responsibility.

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