

**BUDAYA KEWIRAUSAHAAN ISLAM DALAM KONTEKS  
MULTIETNIS: STUDI ETNOGRAFI BERBASIS TAWHIDI  
STRING RELATIONS DI SURABAYA**

DISERTASI

Diajukan untuk Memenuhi Sebagian Syarat Mendapatkan Gelar  
Doktor dalam Bidang Ekonomi Syariah



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S U R A B A Y A**

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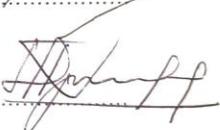

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## ABSTRAK

**Rofiqotur Riskiyah** : Budaya Kewirausahaan Islam dalam Konteks Multietnis: Studi Etnografi Berbasis Tawhidi String Relations di Surabaya  
 Prof. Dr. H. Nur Syam, M. Si : Promotor  
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Fenomena pertumbuhan kewirausahaan di tengah masyarakat multikultural kota Surabaya menampilkan dinamika sosial-ekonomi yang kompleks, khususnya pada pengusaha etnis Madura, Makassar, dan Minangkabau. Ketertarikan terhadap topik ini didasarkan pada keterbatasan studi yang secara komprehensif mengeksplorasi bagaimana pemahaman dan praktik budaya kewirausahaan Islam dihayati oleh pelaku usaha lintas etnis dalam ruang perkotaan. Penelitian ini menitikberatkan pada epistemologi *Tawhidi String Relations* sebagai kerangka konseptual untuk menelaah dinamika spiritual, sosial, dan budaya yang membentuk perilaku kewirausahaan dalam konteks multietnis.

Rumusan masalah dalam penelitian ini adalah: (1) Bagaimana pemahaman *Islamic entrepreneurship culture* pada pengusaha etnis Madura, Makassar dan Minangkabau di Surabaya?; (2) Bagaimana implementasi *Islamic entrepreneurship culture* pada pengusaha etnis Madura, Makassar dan Minangkabau di Surabaya?; dan (3) Bagaimana pemahaman dan implementasi budaya kewirausahaan Islam dalam kerangka *tawhidi string relations* pada pengusaha etnis Madura, Makassar, dan Minangkabau di Surabaya? Penelitian ini dilakukan dengan pendekatan kualitatif etnografi melalui wawancara, observasi, dan dokumentasi.

Hasil penelitian menunjukkan bahwa setiap etnis menafsirkan budaya kewirausahaan Islam secara khas, namun tetap berpadu pada prinsip tauhid. Etnis Madura menonjolkan keberanian, kerja keras, dan loyalitas; etnis Makassar berpegang pada *siri' na pacce* sebagai etos moral; sementara etnis Minangkabau menginternalisasi filosofi *adat basandi syarak, syarak basandi Kitabullah, syarak mangato, adat memakai*. Integrasi nilai Islam dengan budaya lokal ini menghasilkan praktik bisnis yang tidak hanya berorientasi pada keuntungan material, tetapi juga pada etika, harmoni sosial, dan keberkahan. Implikasi teoretik dari temuan ini adalah perluasan kajian kewirausahaan Islam dengan menambahkan dimensi kultural sebagai elemen penting. Dengan demikian, budaya lokal terbukti berfungsi sebagai penguat internalisasi nilai Islam, serta membentuk model kewirausahaan multietnis yang menekankan integrasi spiritual, budaya, dan kemaslahatan bersama.

**Kata kunci:** Islamic Entrepreneurship, Budaya Etnis, Madura, Makassar, Minangkabau, Tawhidi String Relation,

## ABSTRACT

Rofiqotur Riskiyah: Islamic Entrepreneurial Culture in a Multiethnic Context: An Ethnographic Study Based on Tawhidi String Relations in Surabaya.

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The phenomenon of entrepreneurial growth in the midst of the multicultural society of the city of Surabaya presents complex socio-economic dynamics, especially in ethnic entrepreneurs from Madura, Makassar, and Minangkabau. Interest in this topic is based on the limitations of studies that comprehensively explore how the understanding and practice of Islamic entrepreneurial culture is lived by cross-ethnic business actors in urban spaces. This research focuses on the epistemology of *Tawhidi String Relations* as a conceptual framework to examine the spiritual, social, and cultural dynamics that shape entrepreneurial behavior in a multiethnic context.

The formulation of the problem in this study is: (1) How is the understanding of *Islamic entrepreneurship culture* in ethnic entrepreneurs of Madura, Makassar and Minangkabau in Surabaya?; (2) How is the implementation of *Islamic entrepreneurship culture* in ethnic entrepreneurs of Madura, Makassar and Minangkabau in Surabaya?; and (3) How does the understanding and implementation of Islamic entrepreneurial culture reflect the values in the *framework of tawhidi string relations* in ethnic entrepreneurs of Madura, Makassar, and Minangkabau in Surabaya? This research was conducted with a qualitative ethnographic approach through interviews, observations, and documentation.

The results of the study show that each ethnicity interprets the Islamic entrepreneurial culture in a distinctive way, but still integrates with the principle of monotheism. The Madurese ethnic group emphasizes courage, hard work, and loyalty; The Makassar ethnic group adheres to *the siri' na pacce* as a moral ethos; while the Minangkabau ethnic group internalizes the traditional philosophy of *basandi syarak, syarak basandi Kitabullah, syarak mangato, and the custom of using*. This integration of Islamic values with local culture results in business practices that are not only oriented towards material gain, but also on ethics, social harmony, and blessings. The theoretical implication of these findings is the expansion of the study of Islamic entrepreneurship by adding the cultural dimension as an important variable. Thus, local culture has proven to serve as a reinforcer of the internalization of Islamic values, as well as form a multiethnic entrepreneurial model that emphasizes spiritual, cultural, and mutual integration.

**Keywords:** Islamic Entrepreneurship, Ethnic Culture, Madura, Makassar, Minangkabau, Tawhidi String Relations.

## تجريدي

ثقافة ريادة الأعمال الإسلامية في سياق متعدد الأعراق: دراسة إثنوغرافية مبنية: ريفوتور ريسكية على العلاقات الخيطية التوحيدية في سورابايا

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تمثل ظاهرة نمو ريادة الأعمال في وسط المجتمع متعدد الثقافات في مدينة سورابايا ديناميكيات اجتماعية واقتصادية معقدة ، خاصة بالنسبة لرواد الأعمال العرقيين من مادورا وماكاسار ومينانغكابو. يعتمد الاهتمام بهذا الموضوع على قيود الدراسات التي تستكشف بشكل شامل كيف يعيش فهم وممارسة ثقافة ريادة الأعمال الإسلامية من قبل الجهات الفاعلة التجارية عبر الأعراق في المساحات الحضرية. يركز هذا البحث على نظرية المعرفة لعلاقات الأوتار التوحيدي كإطار مفاهيمي لدراسة الديناميكيات الروحية والاجتماعية والثقافية التي تشكل سلوك ريادة الأعمال في سياق متعدد الأعراق.

صياغة المشاكل في هذه الدراسة هي: (1) كيف يتم فهم ثقافة ريادة الأعمال الإسلامية لدى رواد الأعمال العرقيين في مادورا وماكاسار ومينانغكابو في سورابايا؟ (2) كيف يتم تطبيق ثقافة ريادة الأعمال الإسلامية على رواد الأعمال العرقيين في مادورا وماكاسار ومينانغكابو في سورابايا؟ و (3) كيف يعكس فهم وتنفيذ ثقافة ريادة الأعمال الإسلامية القيم في إطار العلاقة بين حبل التوحيدي في رواد الأعمال العرقيين في مادورا وماكاسار ومينانغكابو في سورابايا؟ تم إجراء هذا البحث بنهج إثنوغرافي نوعي من خلال المقابلات والملاحظات والتوثيق.

تظهر نتائج الدراسة أن كل مجموعة عرقية تفسر ثقافة ريادة الأعمال الإسلامية بطريقة مميزة ، لكنها لا تزال متكاملة مع مبادئ التوحيد. تؤكد المجموعات العرقية المادورية على الشجاعة والعمل الجاد والولاء. تلتزم مجموعة ماكاسار العرقية بسيري نا بيس كروح أخلاقية ؛ بينما تستوعب قبيلة مينانغكابو الفلسفة التقليدية للبساندي سياراك ، وسياراك بساندي كتاب الله ، وسياراك مانجاتو ، وعادة الاستخدام. ينتج عن هذا التكامل بين القيم الإسلامية والثقافة المحلية ممارسات تجارية لا تتجه فقط نحو المكاسب المادية ، ولكن أيضا نحو الأخلاق والوئام الاجتماعي والبركات. الأثر النظري لهذه النتائج هو التوسع في دراسة ريادة الأعمال الإسلامية من خلال إضافة البعد الثقافي كمتغير مهم. وهكذا، أثبتت الثقافة المحلية أنها تعمل كمعزز لاستيعاب القيم الإسلامية، فضلا عن كونها تشكل نموذجا رياديا متعدد الأعراق يؤكد على تكامل الصالح الروحي والثقافي والعام.

**الكلمات المفتاحية:** ريادة الأعمال الإسلامية ، الثقافة العرقية ، مادورا ، ماكاسار ، مينانغكابو ، علاقات سلسلة التوحيدي ،

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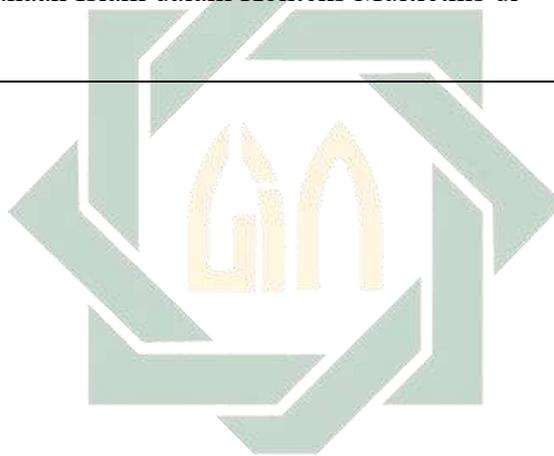
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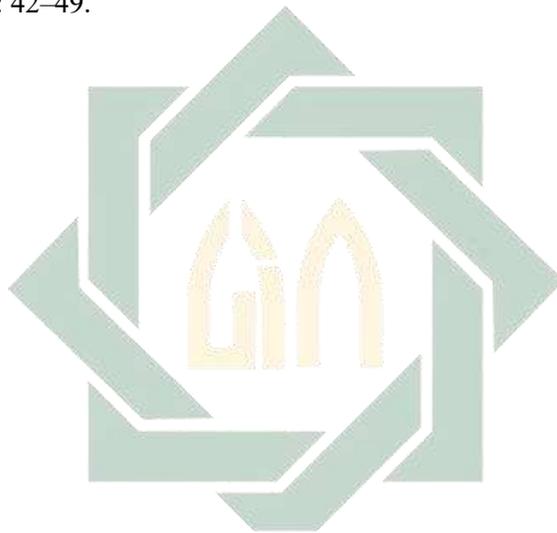
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