

EXPLORING ISLAMIC PSYCHOLOGY CONCEPTS IN ENHANCING THE LEARNING MOTIVATION OF ENTREPRENEURSHIP STUDENTS

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Abstract :

Learning motivation is a fundamental element in the success of higher education, especially in entrepreneurship courses that require creativity, innovation, courage to take risks, and mental toughness. This study aims to analyze the contribution of Islamic psychology concepts in increasing student learning motivation in entrepreneurship learning in Islamic higher education institutions. This study uses a descriptive qualitative method through classroom observation, semi-structured interviews, and learning reflections on students from eight undergraduate programs at Ahmad Dahlan University, namely Psychology, Law, Information Systems, Food Technology, English Literature, Biology, Pharmacy, and Medicine. The results of the study indicate that the integration of Islamic psychological values, including fitrah, religious motivation, tazkiyatun nafs, work ethics, and the concept of ikhtiar tawakal, plays a significant role in increasing student learning motivation, both quantitatively (discipline, participation, and project completion) and qualitatively (deepening the meaning of learning, work ethic, courage to innovate, and resilience in the face of failure). A relatively consistent positive response was found in all study programs, but with nuances of internalization that differed according to the characteristics of each discipline. These findings emphasize the importance of developing an Islamic psychology-based entrepreneurial learning model to produce Muslim entrepreneurial graduates who are competent, have integrity, are resilient, and are oriented towards social benefit.

Keywords : Entrepreneurship, Islamic Psychology Education, Learning Motivation, Student Resilience

INTRODUCTION

The main factor that influences student success in college is their motivation. This affects their engagement in education, their discipline, their perseverance, their decision-making, and their resilience in facing learning challenges (Maulidina et al., 2025). The role of motivation in entrepreneurship education is more complex than other topics because, in order to achieve learning objectives, students must not only understand basic concepts. They also need to build character, the ability to take risks, creativity in problem solving, an entrepreneurial mindset, and the readiness to act in uncertain situations that may result in failure. As a result, entrepreneurship education requires motivational strategies that combine cognitive, affective, emotional, social, moral, and spiritual elements (Adeel et al., 2023; Harianti et al., 2020).

The dynamics of entrepreneurial motivation among students often show differences between study programs (Munir et al., 2015). Science and technology



students generally view entrepreneurship as a way to sell science-based innovations. On the other hand, social sciences and humanities students consider entrepreneurship as an additional course that is not entirely related to their core competencies. This difference in perception can lead to variations in motivation that impact class participation, courage to express opinions, group work dynamics, and the quality of business project outcomes (Kriswanto et al., 2024; Vall-Ilosera Casanovas et al., 2025).

Various theories in modern educational psychology emphasize that learning motivation is influenced by the fulfillment of psychological needs (Maslow; Alderfer), the need for achievement, power, and affiliation (McClelland), a sense of autonomy and competence (Deci & Ryan), and clarity of purpose (Locke & Latham). However, the Islamic psychology perspective offers an additional transcendental dimension because it places learning activities as worship and a mandate to improve oneself and provide social benefits. Values such as sincerity, patience, trust in God, tazkiyatun nafs, love of knowledge, and work ethics are believed to be able to produce stable, deep, and pressure-resistant intrinsic motivation based on meaning (Cook & Artino, 2016).

Islamic psychology encourages self-transcendence rather than self-actualization. In this situation, the drive to learn comes not only from the desire to be the best version of oneself, but also from the understanding that all one's potential is a trust from God that must be used. (Arroisi et al., 2024) (Venter, 2024) The Qur'an and hadith also emphasize the importance of knowledge and effort through the command to read (QS Al-'Alaq 1-3), prayers for useful knowledge (QS Thaha 114), encouragement to change one's destiny through effort (QS Ar-Ra'd 11), and the guarantee of help for those who are sincere (QS Al-Ankabut 69) (Damanik & Azmi, 2024).

Ahmad Dahlan University, as an Islamic-based university, has a strategic context for integrating spirituality into entrepreneurship education. Empirical experience shows that discipline, the courage to express ideas, resilience in facing project challenges, and the perception that learning is not merely an academic requirement but part of self-development and preparation for the future can be enhanced by the relationship between entrepreneurship education and religious values, the meaning of worship in seeking knowledge, and a focus on social contribution. Therefore, combining ideas from Islamic psychology may change the motivation to learn from an external source to one based on meaning (Henriksen et al., 2021; Spohrer, 2024).

Based on this urgency, this study seeks to explore how the integration of Islamic psychological values in entrepreneurship education can increase the learning motivation of students from various study programs. This research contributes to strengthening pedagogical strategies and developing a theoretical framework for a comprehensive Islamic psychology-based entrepreneurship learning model, so that entrepreneurship education not only produces technically competent graduates, but also graduates with character, resilience, integrity, and a focus on social benefit.

RESEARCH METHOD

This study adopts a descriptive qualitative approach to understand the process of increasing student learning motivation in natural and authentic entrepreneurship learning. This approach was chosen because the study focuses on exploring the experiences, perceptions, and behavioral changes of students when Islamic psychological values are integrated into the learning process, rather than on testing quantitative hypotheses.

The research subjects consisted of students participating in entrepreneurship courses from nine undergraduate programs (Psychology, Law, Information Systems, Food Technology, English Literature, Communication Science, Biology, Pharmacy, and Medicine) who were purposively selected based on their active active participation in course activities for one semester. Data collection techniques included: (1) observation of the learning process and entrepreneurship project work, (2) classroom dialogues through dialogue and business pitching guidance sessions, and (3) weekly self-report reflections describing the development of students' motivation and spiritual experiences in learning.

Data analysis was conducted using thematic analysis through the stages of data reduction, theme categorization, and interpretation of findings patterns. The focus of the analysis was directed at changes in learning motivation and the internalization of Islamic psychological values, both quantitatively (participation, discipline, task completion) and qualitatively (depth of learning meaning, work ethic, courage to take risks, resilience, and optimism). To maintain data validity, this study applied source triangulation by comparing the results of lecturer observations, student acknowledgments in self-reflection, and cross-feedback between group members during project work.

FINDINGS AND DISCUSSION

The results of the study indicate that integrating Islamic psychological values into the entrepreneurship learning process has a significant impact on increasing student motivation to learn. Findings from observations, interviews, and reflective learning journals indicate that students experience a change in their perspective on entrepreneurship when the material is linked to the concepts of worship, life goals, social contribution, and spiritual responsibility as prospective college graduates. The connection between knowledge and the meaning of life provides internal legitimacy for students to learn, so that the drive to learn is not only instrumental or temporary, but becomes intrinsic, profound, and long-lasting. Furthermore, law students began to associate entrepreneurship with the protection of property (hifz al-mal) within the framework of Maqashid Sharia. This awareness motivates them to design business contracts that are not only legally valid but also free from elements of gharar (uncertainty) and injustice.. (Aryo Jasmiko et al., 2024)

The integration of Islamic psychology in entrepreneurship education shows that students no longer view this course merely as an academic requirement or a burden to complete their credits, but rather as an effort to

prepare for the future, build character, and make social contributions through economically valuable activities. The spiritual foundation makes the learning process a form of worship that is valuable in the eyes of Allah, so that students feel compelled to attend lectures more seriously, show perseverance in completing field assignments, and have the motivation to produce business products that are not only financially profitable but also beneficial to society. This pattern of motivational change shows that spirituality can serve as an internal reinforcement in the formation of an entrepreneurial mindset.

In content creation, the value of *Qaulan Sadida* (correct/appropriate speech) becomes an internal filter for students. They become more critical in sorting promotional information, avoiding product overclaims, and ensuring that the narrative is based on facts, so that the personal branding that is formed reflects the integrity of Muslim communicators. When analyzed within the framework of Western psychology, Islamic psychological values are proven to enrich existing theories of motivation. When students realize that the purpose of life is not only focused on future career achievements, but also on gaining Allah's pleasure and charitable deeds, the concept of goal setting becomes more relevant to them (Martins van Jaarsveld et al., 2025).

Similarly, Self-Determination Theory shows relevance to the value of effort in Islam, where active efforts to improve competence are not only driven by personal achievement, but also as a form of devotion and moral responsibility (Priyoaji, 2024). On the other hand, Vroom's Expectancy theory finds its counterpart in the concepts of *tawakal* and *husnudzon*, which emphasize that students believe their efforts will yield the best results as long as they are carried out sincerely, even if the results are determined by Allah. Thus, motivation in the Islamic context is not the antithesis of modern motivation, but rather a complementary component that adds a spiritual and meaningful dimension as the foundation for stronger motivational resilience. (Nilawati, 2013).

By incorporating Islamic values into the learning process, we can see changes in learning behavior. Initially passive, students become more courageous in expressing their opinions, proposing business concepts, participating in class discussions, and leading group work. There is an increase in attendance discipline, an improvement in the quality of entrepreneurial projects, and an increase in student enthusiasm in completing tasks that include the stages of planning, execution, evaluation, and business product pitching reports. Additionally, students demonstrate greater confidence in the likelihood of project success and show mental resilience in situations such as business product assessments, group conflicts, and technical obstacles. They say that learning has become more valuable because building a business is an opportunity to learn responsibility, work hard, and become psychologically beneficial individuals.

Islamic psychology-based learning also has a positive impact on the classroom atmosphere. The lecture atmosphere becomes more supportive, respectful, and calming. Students feel valued as individuals, not just objects of academic evaluation. When the classroom atmosphere is based on moral values,

empathy, and mutual respect, students feel more comfortable expressing their ideas, are not afraid of making mistakes, and are more receptive to correction as part of the process of personal growth. This condition shows that the integration of spiritual aspects contributes to the formation of psychological safety, an emotional condition in which students feel psychologically safe to learn through mistakes (Newman et al., 2017). This concept is highly relevant in entrepreneurship because the learning process cannot be separated from risk, failure, and repeated iteration.

Variations in Responses Across Study Programs

From an interdisciplinary perspective, the integration of Islamic psychology concepts shows a relatively consistent pattern of influence in increasing learning motivation, but with different nuances of acceptance according to the characteristics of each discipline. Psychology students, for example, are quick to grasp the connection between tazkiyatun nafs, self-regulation, and motivational dynamics. They tend to reflect the values of sincerity, patience, and trust in God in terms of self-awareness and self-regulation, so that entrepreneurship learning is understood as a space for strengthening resilience and growth mindset. This is evident in the way they manage academic anxiety, respond to feedback, and persevere in the trial and error process of business ideas (Quratul'Aini et al., 2025).



Figure 1. Psychology students have an optimistic attitude and high self-confidence in entrepreneurship learning

Law students respond to Islamic psychological values primarily through the dimensions of ethics and accountability. The concepts of trustworthiness (amanah), justice (al-'adl), and honesty (shidq) form the basis for their understanding of entrepreneurial practices. They are more sensitive to aspects of legality, consumer protection, and contractual justice in business simulations. The integration of Islamic values leads them to view entrepreneurship not merely as an economic activity, but also as a space for the actualization of legal ethics and public welfare.

Information Systems students show a tendency to connect spiritual values with the courage to innovate and develop technology-based solutions. The concepts of effort and trust in God reduce the fear of failure in developing digital

applications or startups. They are more courageous in conducting experiments, product trials, and pivoting business ideas because they realize that failure is a legitimate part of the learning process, as long as it is accompanied by continuous evaluation and improvement. Spirituality here serves as an emotional buffer in facing the uncertainty of innovation projects. From the author's observations, students in this study program have a very high enthusiasm for learning and entrepreneurship.



Figure 2. Information systems students won the overall championship and 15 teams received funding in the 2022 Saudagar Dahlan Muda entrepreneurship competition.

For Food Technology students, Islamic psychology values are deeply internalized in the form of awareness of product benefits and social responsibility. The concepts of *rahmatan lil-'alamin* (mercy to all creation) and *amanah* (trustworthiness) encourage them to design food products that are not only marketable, but also healthy, halal, and environmentally friendly. Their motivation to learn increases when they are given the space to develop business ideas related to food safety, nutrition, and community welfare. Thus, spiritual motivation meets ecological and social concerns.

English Literature students tend to interpret the integration of Islamic psychology through the dimensions of self-expression, communication, and creativity. The values of sincerity, self-confidence, and self-awareness reduce performance anxiety in business presentations and pitching to audiences. They channel their language and storytelling potential into content creation, creative promotion, and ethical brand narratives. Their motivation to learn increases because they feel a sense of *self-actualization* that is in line with their spiritual identity and linguistic competence.



Figure 3. English literature students have good entrepreneurial presentation skills in English that are in line with the actualization of their discipline

Communication Science students demonstrate a distinctive pattern of internalizing Islamic psychology, particularly through the dimensions of ethical communication, media literacy, and social responsibility. The concepts of sincerity and trustworthiness lead them to interpret communication content not merely as an economic persuasion tool, but as a means of conveying messages of goodness and social welfare. Values such as self-confidence, *husnudzon* (positive thinking), and gratitude help reduce performance anxiety when giving public speeches, pitching business ideas, or producing content.

The concept of *tazkiyatun nafs* is reflected in the willingness to control ego in teamwork, accept criticism, and continuously improve content quality. Meanwhile, the concept of *amar ma'ruf nahi munkar* encourages them to design marketing communication strategies that are not manipulative and uphold the principles of honesty, usefulness, and audience awareness. The integration of these spiritual values encourages learning motivation through the awareness that communication in entrepreneurship is not just a branding activity, but a medium of *dakwah bil-hal*, which is introducing products or services in an ethical, honest, and beneficial manner. Thus, the internalization of Islamic psychology in Communication Science students results in a significant increase in academic motivation, creative expression, message quality, and ethical responsibility in the production and distribution of information (Abdullah et al., 2015; Ismail et al., 2025).



Figure 4. The Communication Studies program won first place in three different categories at the 2025 UAD Fair. First place in creative business videos, digital posters, and most unique booths.

Biology students view entrepreneurship as a medium for developing biological innovation and ecological awareness. The concept of humans as stewards of the earth encourages them to develop products or services that are oriented towards environmental conservation, sustainable use of biological resources, and ecological education. The values of trustworthiness and moral responsibility shape their perspective on applied research and the commercialization of biological products, so that their motivation to learn is inseparable from an ethical awareness of nature.

Pharmacy students respond by emphasizing precision, responsibility, and public safety aspects. The values of sincerity, trustworthiness, and prudence are very apparent when they develop business ideas in the fields of health products, traditional medicine, or cosmetics. Their motivation to learn increases because they see entrepreneurship as an extension of the professional role of pharmacists in maintaining the quality, safety, and halal status of products. Islamic psychology here becomes an ethical framework that binds business interests and patient or consumer safety.

Meanwhile, General Medicine students tend to view entrepreneurship through the lens of healthcare and public welfare. The concepts of *ihsan*, compassion, and social awareness guide their business ideas towards preventive healthcare services, health education, community-based clinics, or inclusive health technology. They interpret entrepreneurship as an extension of their field of service, not merely a source of income. This strengthens their motivation to learn because what they learn in class is perceived to be in line with the idealism of the medical profession and Islamic values.



Figure 5. Medical students who take entrepreneurship courses always associate professional ethics with patient service in the development of clinics and hospitals.

Overall, this variation across study programs shows that Islamic psychology concepts act as flexible yet consistent regulators of learning meaning: on the one hand, they bring all students together within the same spiritual motivation framework (learning as worship, trust, and a path to benefit), while on the other hand, they provide space for unique articulation in accordance with each student's scientific identity. This explains why the integration of Islamic psychology not only increases learning motivation quantitatively (e.g., in terms of discipline and participation) but also qualitatively through deepening meaning, orienting toward usefulness, and fostering a more mature entrepreneurial attitude among students from diverse programs of study.

CONCLUSION

In conclusion, this study demonstrates that the integration of Islamic psychology significantly increases student learning motivation in the cognitive and affective domains, transforming external orientation into intrinsic motivation based on the meaning of worship. The internalization of values such as sincerity, trust in God, and purification of the soul has been proven to strengthen discipline, innovation, and resilience in the face of failure. Positive responses were found consistently across study programs with adaptive expressions according to the characteristics of each discipline. These findings confirm that the Islamic psychology-based learning model is worthy of development as a pedagogical strategy to produce entrepreneurs who are not only competent but also have integrity, perseverance, and a focus on social benefit.

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