



Implementation of Organizational Communication in the Formation of Socio-Religiopreneurship at PT Mentari Prima Niaga

1Ahmad Syauqi Soeratno*, 2Wihana Kirana Jaya, 3Nyarwi Ahmad, 4Hakimul Ikhwan

1,2,3,4 Doctoral Program Leadership and Policy Innovation Universitas Gajah Mada, Yogyakarta, 55281, Indonesia

1ahmadsyauqisoeratno@mail.ugm.ac.id*; 2wihana@ugm.ac.id; 3nyarwiahmad@ugm.ac.id; 4hakimulikhwan@ugm.ac.id

*Correspondent email author: ahmadsyauqisoeratno@mail.ugm.ac.id

ARTICLE INFO

Article history

Received 2025-01-22

Revised 2025-03-23

Accepted 2025-03-28

Keywords

Organizational Communication

Socio-religiopreneurship

Communication Strategy

PT Mentari Prima Niaga

Muhammadiyah-Owned Enterprise

ABSTRACT

In the modern business world, socio-religiopreneurship is an approach that integrates Islamic values with business practices, creating a balance between economic profit and social benefits. As part of the Muhammadiyah Charity, PT Mentari Prima Niaga applies this concept in its business operations. This research aims to analyze the organizational communication strategy used by PT Mentari Prima Niaga in implementing socio-religiopreneurship to understand how communication can support the sustainability of Islamic value-based businesses. The research method used is a qualitative approach with a case study, where data is collected through interviews, observations, and document analysis. The results showed that PT Mentari Prima Niaga implemented a value-based communication strategy, two-way communication, and digital technology to improve organizational synergy. The main barriers in organizational communication include continually improving the understanding of Islamic values among employees, missing communication in the workplace, and sometimes the lack of effective communication channels in certain situations. The company overcomes these barriers through intensive training programs and strengthening internal communication procedures. The results of this study provide implications for companies that want to implement socio-religiopreneurship with effective communication strategies. In addition, this research also provides insights for Islamic-based business institutions in optimizing organizational communication to achieve economic and social welfare sustainably.

This is an open access article under the [CC-BY-SA](#) license.



1. Introduction

In the modern business world, entrepreneurship is based on achieving profits and how businesses can have a positive social impact on society (Malecki, 2018). One of the growing activities in this context is socio-religiopreneurship, which is an entrepreneurial practice that is not only oriented toward economic profit but also prioritizes social and religious values (Chandra, 2017; Wu, 2015). In Islam, business is not just an economic activity but also part of worship that must be carried out with the principles of honesty, justice, and shared prosperity (George, 2021).



Socio-religiopreneurship emphasizes integrating Islamic values into business practices, including business ethics, value-based leadership, and concern for community welfare. This concept allows the creation of a business ecosystem that is profitable for business actors and provides broad benefits to society, especially in increasing economic independence and social welfare. In this context, socio-religiopreneurship becomes relevant because it can address economic challenges while maintaining Islamic business principles (Ali, 2015; Hilmy, 2013).

Muhammadiyah, one of Indonesia's largest Islamic organizations, has long been building and managing various businesses based on Islamic values (Sulistiyanto, 2006; Syamsuddin, 1995). This organization is known as a da'wah and education movement and as a pioneer in building the economic independence of the people through the establishment of Muhammadiyah Charities (AUM). Based on Islamic values, these AUMs cover various sectors, including education, health, and business (Qodir, 2021).

Since its inception, Muhammadiyah has shown that integrating Islamic values and the business world can produce a broad positive impact. Through the socio-religiopreneurship approach, Muhammadiyah not only creates sustainable business units but also makes a real contribution to the economic development of the people (Adhantoro, 2025; Suryadin, 2022). Muhammadiyah's success in this field can be seen from the many well-managed institutions, such as hospitals, universities, and business entities, that continue to grow and benefit the wider community (Djamil, 1995).

However, in managing Islamic value-based businesses, Muhammadiyah faces various challenges in managerial, regulatory, and internal organizational dynamics (Fitra, 2021; Hamami, 2021). Therefore, the organizational communication strategy ensures that each Muhammadiyah business unit can run well according to its vision and mission. Organizational communication is a key factor in maintaining the sustainability and effectiveness of managing Islamic value-based business institutions (Harlianti, 2021; Latief, 2020). In the context of Muhammadiyah, organizational communication not only includes the delivery of information between leaders and members but also how Islamic values are applied in internal and external interactions of the organization (Hariyadi, 2021; Lestari, 2021).

In a large organization like Muhammadiyah, effective communication is needed to align the business institution's vision, mission, and strategic goals with operational practices in the field (Hilmy, 2013). Transparent and open communication patterns will Help build synergy between business units, improve coordination between members, and ensure that policies taken can be understood and implemented correctly by all parties involved (Harlianti, 2021; Latief, 2020).

In addition, organizational communication also plays a role in overcoming obstacles and challenges that arise in managing an Islamic value-based business (Atmaja & Dewi, 2018). With good communication, organizations can avoid misinterpretation of policies, manage conflicts constructively, and strengthen relationships with various stakeholders, including the community, business partners, and the Government (Massey, 2001). In today's digital era, the use of technology in organizational communication is also important in ensuring effectiveness and efficiency in the management of Muhammadiyah business institutions. As one of Muhammadiyah's business charities, PT Mentari Prima Niaga is a concrete example of how the socio-religiopreneurship concept is applied in business practices. PT Mentari Prima Niaga operates by prioritizing Islamic principles in its business activities, aiming to seek profit and provide benefits to the broader community.

PT Mentari Prima Niaga is a construction services company operating under PT Madina Mentari Utama, which the Muhammadiyah Central Leadership owns. The company is constructing various facilities, including lecture halls, schools, and other infrastructure. As part of the Muhammadiyah Amal Usaha Muhammadiyah (AUM), PT Mentari Prima Niaga integrates Islamic values in its business practices, aligning with socio-religiopreneurship principles that prioritize business ethics, value-based leadership, and community welfare. The company also actively opens employment opportunities, such as estimator positions, to support its operational activities. With this approach, PT Mentari Prima Niaga focuses on economic benefits and provides a positive social impact in the broader community.

PT Mentari Prima Niaga has challenges in managing an Islamic value-based business amid increasingly competitive competition. Therefore, the organizational communication strategy implemented by PT Mentari Prima Niaga is an essential aspect to study, especially to align Islamic values with modern business needs. How are internal and external communication patterns used? How can organizational communication help build synergy between employees, leaders, and the surrounding community? These questions are the basis of this research to understand more about implementing socio-religiopreneurship in Islam-based businesses. This research is interesting because it examines how socio-religiopreneurship is applied in an Islamic-based business organization with a vast network, such as Muhammadiyah.

Previous research can help this study by revealing how organizational communication can be a key factor in maintaining the sustainability of Islamic value-based businesses. How can communication be used to strengthen Islamic values in the business world at PT Mentari Prima Niaga? How do organizations face communication challenges in managing Sharia-based businesses? The answers to these questions will provide valuable insights for business managers who wish to adopt a similar model.

As seen in **Table 1**, the following are some previous studies that are relevant and appropriate to this research, namely:

Table 1. FIVE PREVIOUS STUDIES

No	Author Name & Year Research	Title Research	Objectives Research	Result	Variable Equation
1	Agustina, (2024)	The Role of Organizational Communication in Sharia Business Development	Analyzing effectiveness of communication strategies in Islamic-based businesses	Organizational Communication, Socio-Religiopreneurship	Effective internal communication increases productivity and job satisfaction in Islamic businesses
2	Aprianto, (2016)	The Role of Leadership Communication in Organizational Development from an Islamic Perspective	Identifying communication patterns in sharia business	Organizational Communication	Vertical and horizontal communication contributes to the sustainability of sharia-based businesses
3	Islamiyah & Sukaris, (2021)	The Role of Communication and Organizational Culture on Employee Performance at PT. Baja Stainless	Examining the impact of communication values on corporate organizational culture	Organizational Communication	Good organizational communication improves employee performance and organizational effectiveness.
No	Author Name & Year Research	Title Research	Objectives Research	Result	Variable Equation
4	Mawadda et al., (2022)	The Role of Organizational Communication in the Effectiveness of Islamic Educational Institutions in the Era of Globalization	Identifying how organizational communication enhances the effectiveness of Islamic institutions	Organizational Communication	Good communication strengthens coordination and operational effectiveness in Islamic educational institutions.
5	Wardani, (2023)	Organizational Communication as the Key to Effectiveness and Productivity in the Modern Economic Environment	Analyzing the role of organizational communication in the effectiveness and productivity of Islamic business	Organizational Communication	Effective organizational communication increases productivity and achievement of organizational goals.

SOURCE: RESEARCHER DATA PROCESSING. 2025

This research also fills a void in previous studies that are still minimal in exploring the relationship between organizational communication and the effectiveness of implementing Islamic values in the business world. With a case study approach to PT Mentari Prima Niaga, this research

provides new insights into how communication strategies can Help organizations face modern business challenges without ignoring Sharia principles.

By examining PT Mentari Prima Niaga, this research aims to provide insight into how socio-religiopreneurship can be managed effectively in an Islamic value-based business organization and understand the organizational communication patterns applied by PT Mentari Prima Niaga in building synergy between employees, leaders, and the surrounding community. Organizational communication is key to maintaining the sustainability and effectiveness of Islamic-based business management. By studying PT Mentari Prima Niaga, this research not only focuses on the theoretical aspects but also looks at the real implementation in the field. The results of this study are expected to contribute to the development of organizational communication strategies in the Muhammadiyah business environment and provide practical recommendations for business managers who want to adopt a socio-religiopreneurship approach in their operations. Most previous studies have discussed the economic and managerial aspects of socio-religiopreneurship, but not many have explored the role of organizational communication in its success. This study offers a new perspective by examining how organizational communication can strengthen the implementation of socio-religiopreneurship in Islamic-based enterprises.

2. Theoretical Framework

Socio-Religiopreneurship

Socio-religiopreneurship is an entrepreneurial concept that integrates social aspects and religious values in business practices. This model aims to create a balance between economic gain and social responsibility, where businesses are not only profit-oriented but also play a role in improving the welfare of society and upholding moral principles and religious ethics. In this concept, business success is measured not only by financial aspects but also by its positive impact on the social environment and how religious values are applied in its operations (Soeratno, 2017).

The basic principles of socio-religiopreneurship include several fundamental aspects. First is the balance between profit and social benefit, which emphasizes that business should have a broader purpose than just obtaining personal profit but also provide benefits to society, especially for disadvantaged groups. Second, ethics and morality are based on religious teachings, which means that every aspect of business must be carried out with integrity, transparency, justice, and social care, as the values taught in Islamic teachings (Parwez, 2017; Rabbani, 2021a). Third, economic empowerment of the people, where socio-religiopreneurship must create business opportunities and employment for the wider community, especially for weak economic groups, so that they can improve their living standards. Fourth, business and social sustainability emphasize that businesses are not only oriented towards short-term profits but must ensure business

sustainability without damaging social and environmental order so that future generations can feel the benefits (Soeratno, 2023).

In Islamic businesses and organizations, socio-religiopreneurship can be implemented through strategies based on sharia principles and social concerns. One of the most apparent forms of implementation is Sharia-based business, where companies follow Islamic principles, such as transparency, fairness, and avoidance of usury, gharar (uncertainty), and maysir (gambling) practices. This is reflected in various sectors, including Islamic banking, Islamic cooperatives, and the halal industry, which includes food, pharmaceuticals, and cosmetics (Anggadwita, 2017).

In addition, Islamic-based Corporate Social Responsibility (CSR) is also an important instrument in socio-religiopreneurship. Companies that implement Islamic-based CSR not only provide donations or social assistance but also actively run corporate zakat, infaq, sadaqah, and productive waqf programs that can support the welfare of the people (Ascarya, 2022; Parwez, 2017; Rabbani, 2021a). In this way, businesses contribute to the company's internal economy and the wider community, creating a more inclusive and economically empowered environment (Anggadwita, 2017; Rabbani, 2021b).

Furthermore, socio-religiopreneurship can also be realized by empowering Islamic-based small and medium enterprises (SMEs). Large companies can act as facilitators or mentors for small Muslim entrepreneurs in an Islamic-based business ecosystem through partnership programs, business mentoring, or access to Sharia-based capital. This model enables the creation of a stronger and more sustainable business ecosystem among Muslims (Firmansah, 2024).

In addition, the productive waqf-based business model is one of the innovative strategies in socio-religiopreneurship. Productive waqf allows waqf assets to be professionally managed to support business activities using proceeds for social and religious purposes, such as education, health, or economic empowerment (Risa, 2020). In this way, waqf functions as a jariya charity and an economic instrument capable of broadening society (Al-Daihani, 2025; Ayub, 2024).

Finally, Islamic entrepreneurship education and training are important in ensuring the sustainability of socio-religiopreneurship. Through training programs, seminars, and workshops, aspiring Muslim entrepreneurs can be equipped with the knowledge and skills to run a business according to Islamic values. With continuous education, it is expected that more Muslim entrepreneurs will be able to run businesses with a socio-religiopreneurship approach, thus creating a stronger and more competitive Islamic business ecosystem.

Organizational Communication Theory

Organizational communication is a key element in the effectiveness of organizational management. According to Goldhaber (1987), organizational communication is the process of

creating and exchanging messages within an organizational system to achieve common goals. In this study, organizational communication is analyzed in three main aspects:

The main components of this model in the context of PT Mentari Prima Niaga: (1) Vertical Communication (Top - Subordinate), Used to convey vision, mission, and Islam-based policies in business operations. Reflects transparent and fair leadership in accordance with Islamic principles. (2) Horizontal Communication (Between Employees & Partners), Aims to create harmonious and synergistic work coordination. Ensuring that every unit in the organization understands and applies Islamic values in daily work practices. (3) External Communication (With Consumers & Society), Used to build the company's image as a business that runs socio-religiopreneurship. Play a role in customer education regarding Islamic business principles and social benefits ([Zhaldak, 2021](#)).

In addition, in the implementation of socio-religiopreneurship, the communication strategy applied is very influential on the effectiveness of organizational message delivery. According to communication strategy theory, the success of organizational communication depends on (1) Informative communication, which conveys the vision, mission, and values of Islam in business. (2) Persuasive communication, which aims to build employees' understanding and commitment to socio-religiopreneurship. And (3) Instructional communication, which directs employees in the application of Islamic values in business operations.

With these various forms of implementation, socio-religiopreneurship is not only an ideal concept, but can also be applied in the real world of Islamic businesses and organizations. This model provides solutions to modern business challenges while maintaining Islamic principles, thus creating a balance between economic success and social benefits ([LaBelle & Waldeck, 2020](#)). This model is an adaptation of organizational communication theory that emphasizes Islamic principles, such as shiddiq (honest), amanah (trustworthy), fathanah (intelligent), and tabligh (communicative).

History and Role of Muhammadiyah in Establishing Islamic Value-Based Businesses

Muhammadiyah is one of the largest Islamic organizations in Indonesia founded in 1912 by KH Ahmad Dahlan in Yogyakarta. The organization aims to advance Muslims through education, health, and economic empowerment. Since its inception, Muhammadiyah has been committed to integrating Islamic values in every aspect of life, including in the economic field ([Suara Muhammadiyah, 2020](#)).

Muhammadiyah's role in establishing Islamic value-based businesses is very significant. The organization not only focuses on da'wah and educational activities, but also develops various business institutions that aim to improve the welfare of the community. Some of the businesses

established by Muhammadiyah include hospitals, schools, cooperatives, and Islamic financial institutions. These businesses are not only profit-oriented, but also strive to provide social benefits and meet the needs of the community in accordance with sharia principles (Faisal & Rifai, 2020).

Through this business institution, Muhammadiyah contributes to creating jobs, improving people's lives, and educating people about the importance of doing business in an ethical way and in accordance with Islamic teachings (Subiyakto et al., 2022). Thus, Muhammadiyah acts as an agent of social change that is committed to creating a prosperous and just society (Abas et al., 2020).

PT Mentari Prima Niaga as Part of Muhammadiyah Business

PT Mentari Prima Niaga is one of the business entities established under Muhammadiyah. As part of the Muhammadiyah business network, PT Mentari Prima Niaga is committed to implementing socio-religiopreneurship principles in its operations (Baity & BayuBawono, 2023). The company focuses on developing products and services that are not only financially beneficial, but also have a positive impact on society (Natasya & Adi, 2023).

As part of Muhammadiyah's efforts, PT Mentari Prima Niaga integrates Islamic values in every aspect of its business. This includes the implementation of high business ethics, social responsibility, and active involvement in community empowerment programs (Natasya & Adi, 2023). Thus, PT Mentari Prima Niaga not only functions as a commercial entity, but also as a social agent that contributes to community development and the improvement of the quality of life of the people. Through various initiatives and programs, PT Mentari Prima Niaga strives to create synergy between its business goals and Muhammadiyah's social mission (Baity & BayuBawono, 2023). Thus, the company becomes a real example of the implementation of an Islamic value-based business that is sustainable and has a positive impact on the wider community.

3. Method

Types of research

This research uses a qualitative approach with a case study method. The qualitative approach was chosen because this research aims to deeply understand the phenomena at PT Mentari Prima Niaga in the context of implementing organizational communication strategies and socio-religiopreneurship (Sugiyono & Lestari, 2021). As seen in Fig. 1, it can be seen that the case study method allows researchers to explore and analyze in detail the practices carried out by PT Mentari Prima Niaga and how this organization applies Islamic values in its business operations.

This case study will provide a more comprehensive insight into the internal and external dynamics that influence the communication strategy and implementation of socio-religiopreneurship in the company. Thus, researchers can explore richer and more contextual information about how PT Mentari Prima Niaga operates as part of a Muhammadiyah business

institution. The data sources in this research consist of two categories, namely primary data and secondary data. Primary data through (1) Interviews, Researchers will conduct in-depth interviews with the manager of PT Mentari Prima Niaga. This interview aims to obtain direct information about the communication strategies implemented, the challenges faced, and how Islamic values are integrated in business practices. Interviews will be conducted in a semi-structured manner, so that researchers can explore relevant topics flexibly. (2) Direct Observation, Researchers will also conduct direct observations at the PT Mentari Prima Niaga location to directly understand the operational processes, interactions between employees, and the implementation of Islamic values in daily activities. This observation will provide a clearer context of how communication strategies and socio-religiopreneurship are applied in practice (Creswell & Creswell, 2018).

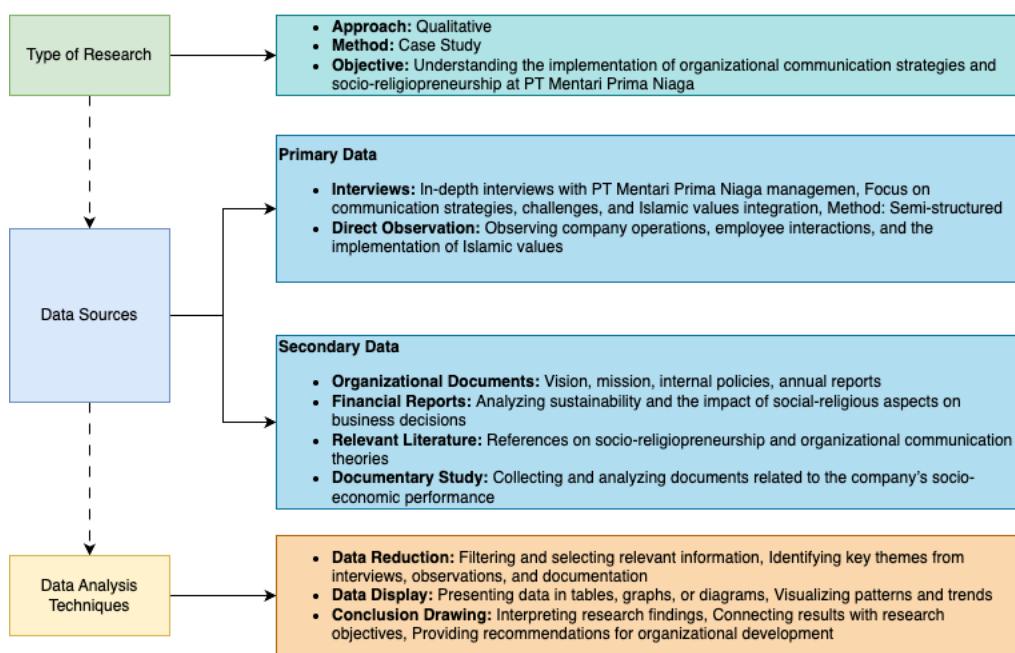


Fig. 1. Research Methode

Secondary Data, (1) Organizational Documents by collecting official documents from PT Mentari Prima Niaga, such as the company's vision and mission, internal policies, and annual reports that reflect the performance and goals of the organization (Nada rahmi et al., 2022). (2) Financial Reports, Financial reports will be analyzed to understand the sustainability and growth aspects of the company, as well as how social and religious aspects affect business decisions. (3) Related Literature, Researchers will also refer to relevant literature regarding socio-religiopreneurship, organizational communication, and Islamic value-based business practices. This literature will provide a strong theoretical foundation for the analysis and interpretation of the data obtained. By using a combination of primary and secondary data, this research is expected to provide a comprehensive and in-depth picture of the organizational communication strategy in the implementation of socio-religiopreneurship at PT Mentari Prima Niaga. (4) Documentation studies

will be conducted by collecting and analyzing various relevant documents, such as annual reports, internal policies, and other organizational documents. These documents will provide additional information regarding PT Mentari Prima Niaga's vision, mission, and goals, as well as how the company reports its social and economic performance. Document analysis will also help researchers to understand the broader context of the socio-religiopreneurship practices implemented by the company.

Data Analysis Techniques

Data reduction is the process of filtering and selecting relevant information from the data that has been collected. In this stage, the researcher will identify the main themes that emerge from the interviews, observations, and documentation studies. Irrelevant or repetitive data will be eliminated to focus the analysis on the most significant information. Data reduction helps researchers to simplify complex information into a more manageable and analyzable form. Display data, After the data is reduced the next step is to display the data in an organized and easy-to-understand form. Researchers can use tables, graphs, or diagrams to present key findings from interviews, observations, and documents. Displaying data allows researchers to see patterns, relationships, and trends that emerge from the data, and facilitates the process of drawing conclusions (Assyakurrohim et al., 2022).

Drawing conclusions is the final stage of data analysis, where the researcher will interpret and summarize the findings that have been analyzed. In this stage, the researcher will relate the results of the analysis to the research questions and objectives of the study (Schreier et al., 2019). Drawing conclusions also includes critical reflection on the data obtained, as well as considering the implications of the findings for the practice of organizational communication and socio-religiopreneurship at PT Mentari Prima Niaga. The researcher will develop recommendations based on the research results for further development in the context of the organization. By using systematic data collection and data analysis techniques, this research is expected to provide an in-depth understanding of organizational communication strategies in the implementation of socio-religiopreneurship at PT Mentari Prima Niaga.

4. Result and Discussion

Islamic Values in the Business Management of PT Mentari Prima Niaga

The results showed that PT Mentari Prima Niaga consistently integrates Islamic values in every aspect of its business management. These values include honesty, justice, social responsibility, and concern for others. In practice, the company applies sharia principles in business transactions, ensuring that all business activities do not violate Islamic law. For example, in product procurement, PT Mentari Prima Niaga chooses to work with suppliers who also apply sharia principles, thus creating a mutually supportive business ecosystem (Natasya & Adi, 2023).

In addition, the company also emphasizes transparency in financial reporting and resource management. This not only increases trust from stakeholders, but also creates an ethical organizational culture. Employees at PT Mentari Prima Niaga are trained to understand and apply Islamic values in their work, thus creating a harmonious and productive work environment.

Muhammadiyah's Strategy in Building Economic Independence

PT Mentari Prima Niaga operates as part of Muhammadiyah's strategy in building the economic independence of the ummah. The results show that the company focuses not only on profitability, but also on community empowerment. One of the initiatives undertaken is an entrepreneurship training program for the surrounding community, which aims to improve their skills and knowledge in doing business. This program is in line with Muhammadiyah's vision to empower people through education and economy ([Nova et al., 2015](#)).

In addition, PT Mentari Prima Niaga is also active in running corporate social responsibility (CSR) programs that focus on poverty alleviation and improving the quality of life of the community. Through various social activities, such as the provision of education, health, and skills training assistance, the company strives to create a sustainable positive impact on the community. Thus, PT Mentari Prima Niaga not only functions as a business entity, but also as an agent of social change that contributes to the economic development of the people.

Organizational Communication in the Management of PT Mentari Prima Niaga

Organizational Communication Structure at PT Mentari Prima Niaga

The results showed that PT Mentari Prima Niaga has a clear and organized organizational communication structure. This structure includes formal communication channels that connect different levels of management, from top management to employees in the field. Communication is conducted through various channels, including regular meetings, internal newsletters, and digital platforms that facilitate information exchange.

Top management plays a role in conveying the company's vision and mission, while middle managers are responsible for translating the policies into daily practices. Employees in the field are also given the opportunity to provide input and feedback, demonstrating effective two-way communication. This structure supports transparency and accountability in the management of the company ([Zhaldak, 2021](#)).

Internal and External Communication Patterns

The internal communication pattern at PT Mentari Prima Niaga is collaborative, where employees are encouraged to actively participate in discussions and decision-making. Team meetings are held regularly to discuss project progress, challenges faced, and possible solutions. In addition, the company also uses digital platforms to facilitate faster and more efficient communication, such as instant messaging applications and email. Meanwhile, external

communication patterns involve interactions with various stakeholders, including customers, suppliers, and communities (Goldhaber, 1986). PT Mentari Prima Niaga is active in building good relationships with customers through responsive customer service and value-based marketing programs. The company also engages in social activities that involve the community, thus creating a positive image and increasing public trust.

The Role of Communication in the Success of Socio-Religiopreneurship

The results show that effective communication plays an important role in the success of socio-religiopreneurship at PT Mentari Prima Niaga. Through clear and open communication, the company can convey its Islamic values and social goals to all employees and stakeholders. This creates a shared awareness and commitment to achieving a greater goal. Good communication also helps in identifying and overcoming challenges faced in the implementation of socio-religiopreneurship. With feedback from employees and stakeholders, companies can make necessary adjustments to improve the effectiveness of social and business programs. In addition, transparent communication increases customer trust and loyalty, which in turn contributes to the sustainability and growth of the company.

Organizational Communication Strategy in Socio-Religiopreneurship

Communication Strategy to Build Synergy in Organizations

The research results show that PT Mentari Prima Niaga implements several effective communication strategies to build synergy within the organization. One of the main strategies is value-based communication, where the company actively conveys its vision, mission, and Islamic values to all employees. Through training and workshops, employees are encouraged to understand and internalize these values, thereby creating a shared purpose and commitment to achieving the company's vision.

In addition, PT Mentari Prima Niaga also implements two-way communication that encourages active participation from employees. Regular meetings and discussion forums are held to provide employees with the opportunity to share ideas, input, and feedback. In this way, employees feel valued and involved in decision-making, which in turn enhances a sense of ownership and synergy within the organization.

Another strategy implemented is the use of communication technology. PT Mentari Prima Niaga utilizes digital platforms to facilitate faster and more efficient communication, such as instant messaging applications and project management systems. This allows employees to collaborate more effectively, even when they are in different locations.

Communication Barriers and Solutions Implemented

Although PT Mentari Prima Niaga has implemented various communication strategies, this research also identifies several communication barriers faced. One of the main obstacles is that there are sometimes differences in understanding Islamic values among employees. Some employees may have different backgrounds, so their understanding of these values varies and it is always necessary to inform or remind them.

To overcome this obstacle, PT Mentari Prima Niaga implemented a more intensive training and socialization program. This program is designed to provide a deeper understanding of Islamic values and how these values can be applied in a business context. Such as holding regular Quran recitation sessions for the entire company team, congregational prayers, reminding of prayer times, and organizing lectures on Islam for the entire team in the company. In addition, the company also holds Q&A sessions and open discussions to provide space for employees to share their views and clarify issues related to what has been done or obstacles encountered while working.

Another identified barrier is the lack of effective communication channels in certain situations, such as during policy or procedure changes. To address this, PT Mentari Prima Niaga developed clear emergency communication procedures, including official announcements via email, personal delivery to all members, through WhatsApp Group, and direct meetings to ensure that all employees receive accurate and timely information.

Discussion

The implementation of socio-religiopreneurship at PT Mentari Prima Niaga shows that the integration of Islamic values in business management can create a sustainable business model and have a positive impact on society. By prioritizing sharia principles, the company not only meets market demands, but also carries out its social responsibility as part of the Muslim community.

Muhammadiyah's strategy in building economic independence through PT Mentari Prima Niaga reflects the organization's commitment to empowering people and creating prosperity. The entrepreneurship training initiatives and CSR programs run by the company show that business can serve as a tool to achieve larger social goals. This is in line with the concept of socio-religiopreneurship which emphasizes the importance of creating social and economic value simultaneously.

Thus, PT Mentari Prima Niaga can be used as an example for other companies in applying the principles of socio-religiopreneurship. This research also provides insights for the development of Islamic value-based business models that can be adopted by other organizations in order to achieve economic independence and community welfare. PT Mentari Prima Niaga's success in implementing Islamic values and Muhammadiyah's strategy shows that ethical and socially

responsible business can make a significant contribution to the economic development of the people. The implementation of organizational communication at PT Mentari Prima Niaga shows that a clear communication structure and collaborative communication patterns can enhance the effectiveness of company management. With open communication channels, employees feel more engaged and have a sense of ownership towards the company's goals. This is in line with the principles of socio-religiopreneurship which emphasize the importance of collaboration and participation in achieving social and economic goals. An inclusive internal communication pattern and a responsive external communication pattern also contribute to the company's positive image in the eyes of the public. Active involvement in social activities and transparent communication with stakeholders helps PT Mentari Prima Niaga build a good reputation, which is very important in the context of a business based on Islamic values.

Thus, effective organizational communication not only supports daily operations but also plays a strategic role in the success of socio-religiopreneurship. This research provides insight that companies capable of managing communication well will be more able to achieve their social and economic goals, as well as create a sustainable positive impact on society. The success of PT Mentari Prima Niaga in integrating organizational communication with Islamic values and Muhammadiyah strategies demonstrates that good communication is key to achieving success in an ethical and socially responsible business context. The communication strategy implemented by PT Mentari Prima Niaga shows that effective communication is the key to building synergy within the organization. By prioritizing Islamic values and encouraging active participation from employees, the company has successfully created a collaborative and harmonious work environment. This is in line with the principles of socio-religiopreneurship, which emphasize the importance of collaboration and the involvement of all parties in achieving common goals.

The communication barriers faced, such as differences in understanding and the lack of effective communication channels, are common challenges in organizations. However, by implementing the right solutions, PT Mentari Prima Niaga can overcome these obstacles and improve communication effectiveness. Intensive training and socialization programs help align understanding among employees, while emergency communication procedures ensure that important information is conveyed quickly and accurately. The implications of this research indicate that Muhammadiyah business institutions, such as PT Mentari Prima Niaga, can learn from good communication practices and the integration of Islamic values in business management. By implementing effective communication strategies, Muhammadiyah business institutions can improve organizational performance, strengthen relationships with stakeholders, and achieve greater social and economic goals. This research also emphasizes the importance of training and socializing Islamic values to create a common understanding among employees, which in turn can enhance synergy and

collaboration within the organization. Based on the research findings, several recommendations for PT Mentari Prima Niaga to improve organizational communication are as follows:

Improvement of Training Programs, Developing a more comprehensive training program on Islamic values and their application in a business context. This training can include case studies, group discussions, and simulations to enhance employee understanding and engagement. Strengthening Communication Channels, Improving internal communication channels by utilizing more advanced technology, such as online collaboration platforms, to facilitate faster and more efficient information exchange. This can also include the development of mobile applications to facilitate easier access to information for employees. Regular Discussion Forum, Holding regular discussion forums involving all levels of employees to discuss current issues, challenges faced, and possible solutions. This forum can serve as a platform for employees to share ideas and experiences, as well as strengthen the sense of togetherness.

This research shows that good communication strategies not only support daily operations but also contribute to the success of socio-religiopreneurship. PT Mentari Prima Niaga can serve as an example for other organizations in implementing effective communication strategies to achieve greater social and economic goals. The company's success in building synergy through good communication shows that effective communication is an important foundation in creating a sustainable and socially responsible organization.

5. Conclusion

This research has identified and analyzed the implementation of socio-religiopreneurship at PT Mentari Prima Niaga, as well as the organizational communication strategies applied to support these goals. The main findings of this research include, (1) Integration of Islamic Values, PT Mentari Prima Niaga consistently integrates Islamic values into its business management, which is reflected in ethical and socially responsible business practices. Values such as honesty, justice, and concern for others become the foundation in every business decision. (2) Effective Communication Strategy, the Company implements a value-based communication strategy, two-way communication, and the use of technology to build synergy within the organization. This creates a collaborative work environment and increases employee engagement. (3) Barriers and Solutions in Communication, the research also identified several communication barriers, such as differences in understanding Islamic values and the lack of effective communication channels. PT Mentari Prima Niaga successfully overcame these obstacles through training programs and clear emergency communication procedures. (4) The Role of Communication in the Success of Socio-Religiopreneurship, Effective communication contributes to the success of socio-

religiopreneurship at PT Mentari Prima Niaga, by enhancing customer trust and loyalty as well as creating a positive social impact.

For further research, it is recommended that researchers explore the following aspects: (1) Comparative Study: Conducting a comparative study between PT Mentari Prima Niaga and other Muhammadiyah business entities to identify best practices in the implementation of socio-religiopreneurship and organizational communication. Long-Term Impact: Investigating the long-term impact of implementing socio-religiopreneurship on the financial and social performance of the company, as well as how this affects the company's reputation and image in the eyes of the public. (2) Employee Perception: Conduct in-depth research on employees' perceptions of Islamic values and organizational communication and how this affects their motivation and performance at work. Thus, this research is expected to significantly contribute to the development of theory and practice in socio-religiopreneurship and organizational communication, as well as to benefit Muhammadiyah business institutions and the wider community.

Acknowledgment

Ahmad Syauqi Soeratno would like to thank PT Mentari Prima Niaga for their openness and cooperation during the data collection. Thanks are also extended to the management and employees who have participated in the data collection and provided valuable insights into the company's organizational communication and socio-religiopreneurship practices. The author would also like to thank the support from the academic supervisors and institutions that facilitated this research.

References

Abas, S., Ahmad, M. F., & Sianturi, N. M. (2020). Exploring Persuasive Communication Model Through Entrepreneurial Learning (El) In Affecting Student Mindsets For Entrepreneurs. *Journal of Critical Reviews*, 7(13). <https://doi.org/10.31838/jcr.07.13.31>

Adhantoro, M. S. (2025). Strategic technological innovation through ChatMu: transforming information accessibility in Muhammadiyah. *Frontiers in Artificial Intelligence*, 8. <https://doi.org/10.3389/frai.2025.1446590>

Agustina, S. D. (2024). Peranan Komunikasi Organisasi Dalam Pengembangan Bisnis Syariah. *Al-Amal: Jurnal Manajemen Bisnis Syariah*. <http://ejurnal.an-nadwah.ac.id/index.php/Al-amal/article/view/665>

Al-Daihani, M. (2025). Business process model for "crowdfunding cash waqf model." *Journal of Islamic Accounting and Business Research*, 16(1), 147–169. <https://doi.org/10.1108/JIABR-02-2023-0046>

Ali, M. (2015). The Muhammadiyah's 47th congress and "Islam berkemajuan." In *Studia Islamika*

(Vol. 22, Issue 2, pp. 377–386). <https://doi.org/10.15408/sdi.v22i2.1978>

Anggadwita, G. (2017). Entrepreneurial intentions from an Islamic perspective: A study of Muslim entrepreneurs in Indonesia. In *International Journal of Entrepreneurship and Small Business* (Vol. 31, Issue 2, pp. 165–179). <https://doi.org/10.1504/IJESB.2017.084086>

Aprianto, N. E. K. (2016). Peran Komunikasi Kepemimpinan Dalam Pengembangan Organisasi Perspektif Islam. *El-Jizya: Jurnal Ekonomi Islam.* <https://ejournal.uinsaiizu.ac.id/index.php/eljizya/article/view/985>

Ascarya, A. (2022). The role of Islamic social finance during Covid-19 pandemic in Indonesia's economic recovery. *International Journal of Islamic and Middle Eastern Finance and Management*, 15(2), 386–405. <https://doi.org/10.1108/IMEFM-07-2020-0351>

Assyakurrohim, D., Ikhram, D., Sirodj, R. A., & Afgani, M. W. (2022). Case Study Method in Qualitative Research. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 1–9. <https://doi.org/10.47709/jpsk.v3i01.1951>

Atmaja, S., & Dewi, R. (2018). Komunikasi Organisasi (Suatu Tinjauan Teoritis Dan Praktis). *Inter Komunika : Jurnal Komunikasi*, 3(2), 192. <https://doi.org/10.33376/ik.v3i2.234>

Ayub, M. (2024). Waqf for accelerating socioeconomic development: a proposed model with focus on Pakistan. *Qualitative Research in Financial Markets*, 16(5), 937–961. <https://doi.org/10.1108/QRFM-07-2023-0161>

Baity, A. N., & BayuBawono, A. D. (2023). *Analisis Implementasi SAK ETAP Dalam Pencatatan Laporan Keuangan PT Mentari Prima Niaga.* eprints.ums.ac.id. <https://eprints.ums.ac.id/id/eprint/112511>

Chandra, Y. (2017). Social entrepreneurship as emancipatory work. *Journal of Business Venturing*, 32(6), 657–673. <https://doi.org/10.1016/j.jbusvent.2017.08.004>

Creswell, J. W., & Creswell, J. D. (2018). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches - John W. Creswell, J. David Creswell - Google Books. In *SAGE Publications, Inc.*

Djamil, F. (1995). The muhammadiyah and the theory of Maqâsid Al-Sharî'ah. *Studia Islamika*, 2(1), 53–68. <https://doi.org/10.15408/sdi.v2i1.841>

Faisal, I., & Rifai, A. (2020). Muhammadiyah Da'wah Communication on Instagram in Preventing the Spread of COVID-19. *MIMBAR: Jurnal Sosial Dan Pembangunan*, 36(2). <https://doi.org/10.29313/mimbar.v36i2.5918>

Firmansah, Y. (2024). Sustainability in small business settings through tacit knowledge transfer across generations: Lessons learned from waqf-based organizations. In *The Future of Small Business in Industry 5.0* (pp. 265–300). <https://doi.org/10.4018/979-8-3693-7362-0.ch011>

Fitra, T. R. (2021). Moderate Islamic Jurisprudence: Study of Muhammadiyah's Decision on Changes in Criteria for Fajr Prayer Time. *Mazahib Jurnal Pemikiran Hukum Islam*, 20(1), 43–76. <https://doi.org/10.21093/mj.v20i1.3150>

George, G. (2021). Digital Sustainability and Entrepreneurship: How Digital Innovations Are Helping Tackle Climate Change and Sustainable Development. *Entrepreneurship: Theory and Practice*, 45(5), 999–1027. <https://doi.org/10.1177/1042258719899425>

Goldhaber, G. M. (1986). *Organizational Communication*. Brown Publisher.

Goldhaber, G. M. (1987). Implementing organizational communication diagnosis: the communication audit. In *Gerald M. Goldhaber Organizational Communication: 1978*. <https://doi.org/10.1111/j.1468-2958.1978.tb00624.x>

Hamami, T. (2021). Propetic Leadership Liberation in Basic and Intermediate Muhammadiyah Schools. *Millah: Journal of Religious Studies*, 20(2), 385–416. <https://doi.org/10.20885/millah.vol20.iss2.art8>

Hariyadi. (2021). The Influence of Information Technology and Communication Advancement Especially Smartphone on Muhammadiyah University of West Sumatera's Students Year 2019. In *Journal of Physics: Conference Series* (Vol. 1779, Issue 1). <https://doi.org/10.1088/1742-6596/1779/1/012083>

Harlianti, M. S. (2021). Dysmenorrhea management by non-medical faculties students of universitas muhammadiyah surakarta in 2019. *International Journal of Applied Pharmaceutics*, 13, 27–29. <https://doi.org/10.22159/ijap.2021.v13s1.Y0084>

Hilmy, M. (2013). Whither Indonesia's islamic moderation?: A reexamination on the moderate vision of Muhammadiyah and NU. *Journal of Indonesian Islam*, 7(1), 24–48. <https://doi.org/10.15642/JIIS.2013.7.1.24-48>

Islamiyah, P. O., & Sukaris, S. (2021). Peran Komunikasi dan Budaya Organisasi pada Kinerja Karyawan PT. Baja Stainless. *Master: Jurnal Manajemen Dan Bisnis Terapan*. <https://jurnalnasional.ump.ac.id/index.php/MASTER/article/view/12668>

LaBelle, S., & Waldeck, J. H. (2020). Strategic communication for organizations. In *Strategic Communication for Organizations*. <https://doi.org/10.2307/j.ctvw1d664>

Latief, H. (2020). Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020). *Journal of Current Southeast Asian Affairs*, 39(2), 290–309. <https://doi.org/10.1177/1868103420910514>

Lestari, N. D. (2021). The effect of laughter therapy to reduce work stress levels among administrative staff at Universitas Muhammadiyah Yogyakarta. *Bali Medical Journal*, 10(3), 1225–1229. <https://doi.org/10.15562/bmj.v10i3.2856>

Malecki, E. J. (2018). Entrepreneurship and entrepreneurial ecosystems. *Geography Compass*, 12(3). <https://doi.org/10.1111/gec3.12359>

Massey, J. E. (2001). Managing organizational legitimacy: Communication strategies for organizations in crisis. In *Journal of Business Communication*. <https://doi.org/10.1177/002194360103800202>

Mawadda, I., Safitri, A. A., Anggraini, A., & Rohman, S. (2022). Peran komunikasi organisasi bagi efektivitas lembaga pendidikan Islam di era globalisasi. In *MUNTAZAM*. <https://journal.unsika.ac.id/index.php/muntazam/article/view/6840>

Nada rahmi, N. R. S. J., Ken amasita, K. A. S., & Suanti tunggala, S. T. (2022). Analysis of culture shock in intercultural communication studies. *COMMICAST*, 3(3), 211–220. <https://doi.org/10.12928/commicast.v3i2.5958>

Natasya, W. A. P., & Adi, S. W. (2023). *Pengaruh Kedisiplinan, Kepemimpinan, Dan Motivasi Kerja Terhadap Keefektifitas Kinerja Karyawan Studi Empiris Pada PT Mentari Prima Niaga Yogyakarta*. eprints.ums.ac.id. <https://eprints.ums.ac.id/id/eprint/112434>

Nova, F., Rahayu, D., & Handayani, E. (2015). The influence of consumer moral, risk perception, and consumer motive to consumer buying intention of pirated CDs/DVDs. *International Journal of Education and Research*. <https://www.ijern.com/journal/2016/August-2016/17.pdf>

Parwez, S. (2017). Community-based entrepreneurship: evidences from a retail case study. *Journal of Innovation and Entrepreneurship*, 6(1). <https://doi.org/10.1186/s13731-017-0074-z>

Qodir, Z. (2021). Muhammadiyah identity and muslim public good: Muslim practices in Java. *International Journal of Islamic Thought*, 19(1), 133–146. <https://doi.org/10.24035/IJIT.19.2021.203>

Rabbani, M. R. (2021a). Exploring the role of islamic fintech in combating the aftershocks of covid-19: The open social innovation of the islamic financial system. *Journal of Open Innovation: Technology, Market, and Complexity*, 7(2). <https://doi.org/10.3390/joitmc7020136>

Rabbani, M. R. (2021b). The response of islamic financial service to the covid-19 pandemic: The open social innovation of the financial system. *Journal of Open Innovation: Technology, Market, and Complexity*, 7(1). <https://doi.org/10.3390/JOITMC7010085>

Risa, Y. (2020). Community Empowerment as The Corporate's Social Responsibility: Case Study of PT. Tirta Investama Plant Solok, Indonesia. *Varia Justicia*, 15(2). <https://doi.org/10.31603/variajusticia.v15i2.2940>

Schreier, M., Stamann, C., Janssen, M., Dahl, T., & Whittal, A. (2019). Qualitative content analysis: Conceptualizations and challenges in research practice-introduction to the FQS special issue “qualitative content analysis I.” *Forum Qualitative Sozialforschung*, 20(3).

<https://doi.org/10.17169/fqs-20.3.3393>

Soeratno, A. S. (2017). *Pengembangan Usaha Muhammadiyah Berdampak Bagi Umat*. News.Republika.Co.Id. <https://news.republika.co.id/berita/ow9qvw291/pengembangan-usaha-muhammadiyah-berdampak-bagi-umat#:~:text=BUMM> adalah badan usaha yang,bagi ekonomi persyarikatan dan bangsa

Soeratno, A. S. (2023). *Syauqi Soeratno Jelaskan Ekonomi Muhammadiyah di Era Disrupsi*. Lldikti5.Kemdikbud.Go.Id. <https://lldikti5.kemdikbud.go.id/home/detailpost/syauqi-soeratno-jelaskan-ekonomi-muhammadiyah-di-era-disrupsi>

Suara Muhammadiyah. (2020). *PCIM dan Amanat Internasionalisasi Muhammadiyah*. Suara Muhammadiyah.

Subiyakto, B., Jumriani, J., Abbas, E. W., Muhammin, M., & Rusmaniah (2022). Community Economic Empowerment Through The Existence of Thematic Village. *The Innovation of Social Studies Journal*. <http://ppjp.ulm.ac.id/journals/index.php/iis/article/view/6368>

Sugiyono, & Lestari, P. (2021). Metode Penelitian Komunikasi (Kuantitatif, Kualitatif, dan Cara Mudah Menulis Artikel pada Jurnal Internasional). In *Bandung: Alfabeta*.

Sulistiyanto, P. (2006). Muhammadiyah, local politics and local identity in Kotagede. *Sojourn*, 21(2), 254–270. <https://doi.org/10.1355/SJ21-2F>

Suryadin, A. (2022). Lazismu And Muhammadiyah Philanthropy In The Covid-19 Pandemic (CIPP Evaluation Model). *Jurnal Ilmiah Peuradeun*, 10(2), 385–402. <https://doi.org/10.26811/peuradeun.v10i2.674>

Syamsuddin, M. (1995). The muhammadiyah da'wah and allocative politics in the new order Indonesia. *Studia Islamika*, 2(2), 35–71. <https://doi.org/10.15408/sdi.v2i2.834>

Wardani, S. (2023). Komunikasi Organisasi Sebagai Kunci Efektivitas Dan Produktivitas Dalam Lingkungan Ekonomi Modern. *Jurnal Ekonomi Dan Bisnis*. <http://www.e-jurnal.stiebii.ac.id/index.php/ekonomibisnis/article/view/151>

Wu, A. (2015). Religion and completed suicide: A meta-analysis. *PLoS ONE*, 10(6). <https://doi.org/10.1371/journal.pone.0131715>

Zhaldak, H. (2021). Determination of features of development of modern theories of management. *Technology Audit and Production Reserves*, 1(4(57)). <https://doi.org/10.15587/2706-5448.2021.225380>