



Varazdin Development and Entrepreneurship Agency
in cooperation with
City of Prague
University North, Croatia
Faculty of Management University of Warsaw, Poland



Economic and Social Development

20th International Scientific Conference on Economic and Social Development



Editors:
Li Yongqiang, Anica Hunjet, Ante Roncevic

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CONTENTS

Globalization and Challenges of the Modern World

Abdelhamid Nechad, Taoufik Dagfri ■ THE CURSE OF BIOFUELS AND MALNUTRITION IN AFRICA	1
Zawiah Mat, Safiah Sidek, Othman Mahat, Nor Azierah Malik ■ THE RELATIONSHIP BETWEEN PROFESSIONALISM AND UNIVERSAL ETHICS OF ENGINEERS.....	10
Dijana Oreski, Igor Pihir, Mario Konecki ■ CRISP-DM PROCESS MODEL IN EDUCATIONAL SETTING.....	19
Zuzana Bacikova ■ THE CONGRUENCE OF CELEBRITIES AND NON-PROFIT ORGANISATIONS IN SLOVAKIA.....	29
Rafal Parvi ■ ANALYSIS OF COMPANIES OF THE MEDIA SECTOR BASED ON THE EXAMPLE OF COMPANIES QUOTED ON THE WARSAW STOCK EXCHANGE IN POLAND AND THEIR FAIR VALUE.....	38
Martina Sopta, Marko Bešker ■ FUNDING HEALTH SYSTEM IN CROATIA.....	53
Maria Amravatiwala ■ SPACE WAR – A TECHNOLOGICAL AND MILITARY REALITY	75
Laura Juznik Rotar ■ LABOUR MARKET POLICY AND ASSOCIATION WITH PRODUCTIVITY	85
Mei-Tai Chu ■ INTERRELATIONSHIP BETWEEN KNOWLEDGE MANAGEMENT AND OPERATIONAL PERFORMANCE	92
Vesna Bucevska, Ksenija Dumcic ■ MACROECONOMIC EFFECTS OF WORKERS' REMITTANCES: EVIDENCE FROM THE WESTERN BALKAN COUNTRIES.....	94
Ping-Hui Hsu, Hui-Ming Teng ■ OPTIMAL ORDERING QUANTITIES WITH STOCHASTIC DEMAND UNDER DETERIORATION AND AMELIORATION	103
Irina Arhipova, Gundars Berzins, Edgars Brekis, Jevgenija Kravcova, Juris Binde ■ THE METHODOLOGY OF REGION ECONOMIC DEVELOPMENT EVALUATION USING MOBILE POSITIONING DATA.....	111
Chokechai Suveatwatanakul, Kassara Sukpatch ■ DEVELOPING CAPACITY MANAGEMENT OF HOSPITALITY IN COMMUNITY-BASED TOURISM TO INCREASE TOURIST LOYALTY.....	121
Azila Azmi, Muhammad Amin Ahmad, Adie Effendi Zulkefli, Zainab Khalifah ■ ANALYZING PENANG DESTINATION IMAGE FROM ONLINE TOURISM DOMAIN	131

Sonja Cindori, Jelena Slovic ■ IDENTIFYING MONEY LAUNDERING IN BUSINESS OPERATIONS AS A FACTOR FOR ESTIMATING RISK.....	138
Ismi Rajjani, Ahmad Rozelan Yunus, Juli Prastyorini, Meyti Hanna Esther Kalangi ■ THE NEW CARBON ECONOMY IN SOUTHEAST ASIA; INDONESIA & MALAYSIA FROM CULTURAL PERSPECTIVE.....	147
Sarthak Agrawal, Tanya Sethi ■ DO BILATERAL INVESTMENT TREATIES INCREASE FDI? : EVIDENCE FROM SOUTH ASIA.....	156
Norain Ismail ■ PROMOTING UNIVERSITY'S INNOVATION THROUGH INTELLECTUAL PROPERTY RIGHTS: A MALAYSIAN PERSPECTIVE	174
Sazelin Arif, Safiah Sidek, Nurdinah Abu Bakar ■ USING ACTOR-NETWORK THEORY TO ANALYZE THE USAGE OF MYeHALAL SYSTEM: A CONCEPTUAL FRAMEWORK.....	184
Hyun-Seok Kim ■ RETURN AND VOLATILITY RELATIONSHIP IN U.S FINANCIAL MARKET: FINANCIAL RISK SPILLOVER IN US EQUITY AND BOND MARKET....	194
Faruk Balli, Faisal Rana, Xuan Hu ■ BOND MARKET SPILLOVERS AND BILATERAL LINKAGES: EVIDENCE FROM EMERGING ECONOMIES	205
Pelin Oge Guney ■ UNCOVERED INTEREST RATE PARITY AND MONETARY POLICY	217
Martina Sopta, Ana Zelic ■ CLUSTER AS A MANAGMENT TOOL INSTRUMENT AIMED AT BUSINESS EFFICIENCY IMPROVEMENT	220
Milan Dzapina, Gyorgyi Jankova ■ DEVELOPMENT OF SUSTAINABLE CONSUMPTON THROUGH CONSUMER EDUCATION.....	243
Biljana Rondovic, Zdenka Dragasevic, Julija Cerovic Smolovic ■ DETERMINANTS OF THE SOCIAL NETWORKING USE WITHIN THE TECHNOLOGY-ORGANIZATION-ENVIRONMENT FRAMEWORK: ACROSS INDUSTRY SECTOR	252
Eva Rievajova, Andrej Privara ■ FLEXIBILITY AS AN IMPORTANT TOOL FOR SOLVING PROBLEMS OF LABOR MARKETS	260
Manuel Gerardo G. Duran ■ PUBLIC DEBT AND ECONOMIC GROWTH IN THE PHILIPPINES: EVIDENCE OF CAUSALITY	267
Dominika Lisiak-Felicka ■ INFORMATION SECURITY INCIDENTS: A COMPARISON BETWEEN THE CZECH REPUBLIC AND POLAND.....	281
Daniel Tomic, Sasa Stjepanovic ■ BUSINESS CYCLES SYNCHRONIZATION WITHIN THE EU COUNTRIES: THE SPECTRAL ANALYSIS.....	290

Ersis Warmansyah Abbas, Ismi Rajiani ■ A NEW CREATIVE MODEL OF DA'WAH AS A MEDIUM OF ECONOMIC DEVELOPMENT IN INDONESIA	302
Hanifi Murat Mutlu, Canan Yilmaz ■ ANTECEDENTS OF WILLINGNESS TO PAY A PRICE PREMIUM	307
Manuel Benazic, Dean Uckar ■ MACROECONOMIC DETERMINANTS OF UNEMPLOYMENT IN CROATIA: SUBSET VEC MODEL.....	322
Katarina Rentkova, Darko Panevski ■ ANALYSIS OF FOREIGN DIRECT INVESTMENT AS A TOOL OF REGIONAL DEVELOPMENT	326
Jan Janac, Vladimir Mariak ■ THE MODEL OF STABILITY OF THE PORTFOLIO FOR THE MORTGAGE FINANCING	335
Ivana Bulanda, Oľga Chalanyova, Tomas Koprda ■ ADOLESCENTS' PERCEPTION OF CELEBRITIES IN SOCIAL ADVERTISING: ACTIVATION OF TRANSACTIONAL ANALYSIS EGO STATES	343
Antra Line ■ ASPECTS OF THE STRATEGIC MANAGEMENT IMPLEMENTATION AND ASSESSMENT STAGE REALIZATION IN LATVIAN TRADE UNIONS.....	354
Oľga Chalanyova, Peter Mikulas ■ MEASURING THE CELEBRITY: CONTEMPORARY METRICS OF FAME	363
Diana Plantic Tadic, Hrvoje Ratkic, Branka Suput ■ COMPARATIVE ANALYSIS OF MARKETING COMMUNICATION STRATEGY ON SOCIAL NETWORKS: CASE STUDY OF PRESIDENTIAL CANDIDATES DONALD TRUMP AND HILLARY CLINTON	372
Ivana Vitekova ■ EMOTIONS IN ADVERTISING AND THE IMPORTANCE OF THE STORY AND CHARACTER.....	381
Lucia Spalova, Zuzana Bacikova ■ CELEBRITIES IN SOCIAL ADVERTISEMENT: PSYCHOSOMATIC PERSPECTIVE	392
Vladimir Cini, Natasa Drvenkar, Ivana Candrlic-Dankos ■ ENERGY EFFICIENCY PROJECTS OF BUDGET BENEFICIARIES AND ITS IMPACT ON REGIONAL ECONOMY.....	402
Andjelko S. Lojpur ■ TRANSITION COUNTRIES IN THE GLOBALISATION PROCESS – RESIGNATION TO THEIR FATE OR LATE AWAKENING	417
Gulser Oztunali Kayir ■ TOWARDS AN ECOLOGICAL SOCIETY	427
Eniko Varga ■ GLOBAL VERSUS LOCAL KNOWLEDGE IN DIY ECONOMY.....	437
Matija Blace, Anita Grubisic ■ EQUITY CROWDFUNDING.....	443

Ozgun Ergun, K. Ozan Ozer, Ali Savas ■ THE EFFECTS OF ORGANIZATIONAL CYNICISM ON TURNOVER INTENTION: A SURVEY IN HOSPITALITY INDUSTRY	451
Martina Sopta, Lidija Kljucovic ■ NATURAL MONOPOLY REGULATION: THE CASE OF WATER SUPPLY IN CROATIA.....	457
Alexandra Mittelman, Milena Noskova, Boris Mucha, Tomas Peracek, Maria Srebalova ■ SAFEGUARDING TRANSFER OF SECURITIES IN THE CONDITIONS OF THE SLOVAK REPUBLIC	476
Marina Klacmer Calopa, Ivana Djundjek Kokotec ■ THE PERFORMANCE OF THE INVESTMENT TRUST INDUSTRY: EVIDENCE FROM CROATIA	483
Marija Boban ■ NEW DIGITAL CONSUMER TRENDS AND CONSUMER PROTECTION RIGHTS CHALLENGES OF CROATIA AND EU IN INFORMATION ECONOMY	493
Alexandra Mittelman, Milena Noskova, Boris Mucha, Tomas Peracek ■ SPECIFIC CHARACTERISTICS OF CONTRACT ON PURCHASE OF SECURITY UNDER CONDITIONS IN THE SLOVAK REPUBLIC	501

Enterprise in Turbulent Environment

Hui-Ming Teng, Ping-Hui Hsu ■ OPTIMAL MANUFACTURING QUANTITY FOR SCREENING EQUIPMENT POLICY WITH IMPERFECT PRODUCTION PROCESS ..	508
Ruben Picsek, Marko Mijac, Darko Androcec ■ ACCEPTANCE OF CLOUD ERP SYSTEMS IN CROATIAN COMPANIES: ANALYSIS OF KEY DRIVERS AND BARRIERS	513
Jana Skoludova ■ THE IMPACT OF ENTERPRISE SOCIAL NETWORKS ON MANAGEMENT PROCESS IN THE CZECH REPUBLIC	523
Grzegorz Zimon ■ AN ANALYSIS OF LEVEL OF NET WORKING CAPITAL IN COMPANIES OPERATING IN PURCHASING GROUPS.....	531
Ewa Koziem ■ IDENTIFICATION OF STAGE PHASE GROWTH IN THE CHECKLIST METHOD USING DIFFERENT STATISTICAL PARAMETERS	538
Canan Yilmaz, Cengiz Yilmaz ■ RELATIVE EFFECTS OF TRUST AND SERVICE QUALITY ASSESSMENTS ON PERCEPTIONS OF RELATIONSHIP QUALITY IN INTERFIRM RELATIONS IN THE CONTEXT OF CONVENTIONAL DISTRIBUTION CHANNELS.....	546
Ewa Mackowiak ■ THE EFFECT OF FAIR VALUE AND HISTORICAL COST ON FINANCIAL PERFORMANCE – A COMPARATIVE OUTLOOK.....	554
Martina Tomicic Furjan, Nadja Kosojevic, Zeljko Dobrovic ■ DEVELOPMENT OF AN INNOVATIVE MANAGEMENT MODEL USING METHOD ENGINEERING.....	561

Onur Akpinar ■ FACTORS AFFECTING BANKRUPTCY RISK: AN APPLICATION ON BORSA ISTANBUL.....	569
Anica Hunjet, Maja Susec, Goran Kozina ■ BUSINESS COMMUNICATION IN AN ORGANISATION.....	576
Sanda Rasic Jelavic ■ A NATURAL RESOURCE-BASED VIEW OF THE FIRM: RESOURCE-BASED ANALYSIS.....	588
Gyorgyi Jankova, Edita Strbova ■ EDUCATIONAL ASPECT OF ADVERTISING FROM PERCEPTION OF FUTURE MARKETING EXPERTS.....	598
Igor Pihir, Katarina Tomcic-Pupek, Josip Kolaric ■ BUSINESS PROCESS MODELING AND PROCESS ORIENTED APLICATION IN IMPLEMENTATION OR DEVELOPMENT OF NEW INFORMATION SYSTEM.....	610
Hrvoje Jakopovic ■ EMPLOYER BRANDING THROUGH CSR AND SURVEY	620

Entrepreneurship Caught Between Creativity and Bureaucracy

Vasilica Maria Margalina, Carmen de Pablos Heredero, Edisson Marcelo Coba Molina ■ STRENGTHENING BUSINESS PARTNERSHIPS OF SMEs EMERGED FROM PUBLIC PROGRAMS THROUGH RELATIONAL COORDINATION MECHANISMS.....	631
Gabriella Toth-Haasz ■ IF - THEN SCENARIOS: SMART DECISIONS AT SMEs.....	641
Segbedji Parfait Aihounhin, Zhan Su ■ TOWARDS A BETTER UNDERSTANDING OF THE SPECIFIC DETERMINANTS FOR THE GROWTH OF AFRICAN MANUFACTURING SMEs	649
Anona Armstrong, Li Yongqiang ■ AN EVALUATION OF SMALL BUSINESS POLICY INITIATIVES INTENDED TO STIMULATE REGIONAL DEVELOPMENT	676
Blanka Kovac Walaitis, Jadranka Ivankovic, Azra Avdic ■ INTERNET TOOLS IN COMMUNICATION DEVELOPMENT ROLE OF SMALL AND MEDIUM ENTERPRISES IN CROATIA	683

A NEW CREATIVE MODEL OF DA'WAH AS A MEDIUM OF ECONOMIC DEVELOPMENT IN INDONESIA

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ABSTRACT

K.H. Muhammad Zaini Abdul Ghani known as Guru Sekumpul is a famous ulema in South Kalimantan, Indonesia for his concept in da'wah as he does not only preach delivering religious believe but also develops economic base benefitted the community. Guru Sekumpul builds and develops methods in preaching called da'wah bil-lisan, da'wah bil-hal, and da'wah bit-tadwin. da'wah bil-lisan is delivering a very interesting and enhancing summon that the recitation attracts up to 200,000 people. da'wah bil-hal is to practice what you preach the concept of Islamic economics reflected in where Guru Sekumpul establishes Al-Zahra Group Company with 108 products. With this concept, Sekumpul area which was once a wasteland now turns into a Satellites Sacred City of Sekumpul with tremendous economic development combining symbols of religion in terms of religious favor and the excitement to grow economic aspects. da'wah bit-tadwin is delivering the religious thought through written works. The masterpiece works of Guru Sekumpul is provided for free for those who want to deepen the study in the premises including food and drink as well as a wide range of facilities. da'wah supported by the economic capability of the preacher (Guru Sekumpul) creates path for economic growth and development of society favoring and practicing Islamic economics.

Keywords: *da'wah, Guru Sekumpul, Indonesia, Islamic Economics, Ulema*

1. INTRODUCTION

Guru Sekumpul presents Islamic thought of commanding the good and forbidding the evil in such an impressive way. Supported with deep knowledge about Islam, broad general knowledge, tacit cultural understanding, polite and warm as well as equipped with personal mastery of the commonly spoken language in the region, Guru Sekumpul attracts audiences to the deliver Islamic thought based on the Koran, the Hadith of the Prophet, and the Islamic Shari'a to strengthen faith, increase devotion, and emulate the Prophet Muhammad through three da'wah concepts: *da'wah bil-lisan*, *da'wah bil-hal*, and *da'wah bit-tadwin*. Those three concepts are later on known as Guru Sekumpul ways in developing economic models by opening new areas then developing a business model so that Guru Sekumpul possesses the capital to carry out da'wah and motivate the people to work harder to make Sekumpul Region become the center of the community's economy. Using qualitative research methods, the research was conducted in Martapura, South Kalimantan, Indonesia. The heterogeneous population were sampled using the techniques of non-probability sampling based on the snowball random sampling and purposive sampling. Data were collected through observation, interviews, and documentation.

Data were analyzed by using the models of Miles and Huberman (1992): data reduction, data display, and conclusion drawing / verification. Determining trustworthiness of data (Maleong, 2009) was conducted by using the test of credibility, transferability, dependability, and confirmability.

2. LITERATURE REVIEW

The holy Koran recital led by Guru Sekumpul (K.H. Muhammad Zaini Abdul Ghani) is an education-based *da'wah*. Guru Sekumpul guides on how to improve people themselves, their families, the immediate environment, and community-based moral education in order to build *akhlakul karimah* (good conduct). Wisdom is the knowledge of the truth and its practice, the precision in word and its practice (Munzier Suparta and Harjani Hefni, 2003). Learning through wisdom, Guru Sekumpul aims the recital participants to strengthen faith in God Almighty, increases devotion to God, and imitates the Prophet Muhammad. For this purpose, Guru Sekumpul develops *da'wah bil hal* that combines the study and the deeds in order to model Guru Sekumpul conduct which is based on an understanding of the life of the Prophet Muhammad as an example. Prophet Muhammad had been charged in the economic development during his childhood when he became a shepherd and performed business activities to ensure that economic development was essential for life. As assessed by Max Weber (1930) that religion and piety encourage the development of the economy (capitalism); The Protestant Ethic and the Spirit of Capitalism, especially in view of the Calvinists. What were assessed by Weber of his day was done by Prophet Muhammad (PBUH) 20 centuries ago. In line with Calvinists, Guru Sekumpul interpreted doing business (economics development) as a personal duty of Muslims and disseminate it to the people as the obligation of preachers. The spirit of economics development is interpreted as charity. The phrase is well known among Muslims: "Work for your world as if you live forever and for yours year after as if you will die tomorrow." This is in line Hadith Prophet Muhammad (PBUH). If you are in the morning, do not wait for dusk. If you are in the evening, do not wait until morning. Take advantage of your common time before coming your sickness. Make the time of your life before coming your death (Riwayaat AL-Hadiith, Bukhari). The spirit of religion and preaching by practicing what it preached, in terminology of Banjarese people, the native of South Kalimantan Indonesia is known as *kaji* (to examine) and *gawi* (to do). *Kaji* means to examine, both theoretically and empirically, in this case the economic development in order to get the belief that economic development is important and should be done. *Gawi* means practicing what is examined. Teachers Sekumpul believes it is as a religious obligation and an arena for conducting good deeds because that he develops a variety of businesses, teams up with the pilgrims, helps the pilgrims, or motivate them. This is consistent with the research of Clifford (1989) that reveals the central role of the Muslim middle class in the field of entrepreneurship in Modjokuto, East Java, Indonesia where trigger of economic development are pious Muslims based on the understanding that developing the economy as a religious duty. In the context of Muslims in Indonesia, according to Koentowijoyo (1999) reformists of Islam support capitalism in the Indonesian environment where the reformists of Islam are considered as a middle-class economic development. Study of Max Weber, Clifford Greetz and Koentowijoyo strengthen religious views in the work setting where making a living is an act of worship.

3. RESULTS AND DISCUSSION

Guru Sekumpul methods is practiced through learning the lessons intended for followers to strengthen faith in God Almighty, increase devotion to God, and imitate the Prophet Muhammad through *da'wah bil-lisan*, *da'wah bil-hal*, and *da'wah bit-tadwin* by implementing the concepts of local wisdom referred as *kaji* (to examine) and *gawi* (to do) that consider all possibilities and once believed, it will be carried out. The prominent feature

of Guru Sekumpul's method lays on *kaji* (to examine) and *gawi* (to do) principles so that Guru Sekumpul is able to accumulate capital to finance the missionary activity, to develop capital, to invest, and to help those in need. Socially, Guru Sekumpul purposely delivers free lectures and assist devotees during the activity with the aim of righteous deeds, not for imaging. Having adequate financial capital, Guru Sekumpul is a preacher who does not rely on help from the various parties for preaching activities. Considering that the place is not sufficient to seat devotees and intending to develop the economy of the community, Guru Sekumpul migrate to a remote area known as Sekumpul which is later on growing so fast economically then making K.H. Muhammad Zaini Abdul Ghani is more recognized as Guru Sekumpul. Region Sekumpul initially is without occupants. The devotees of Guru Sekumpul buy land and build houses with the intention to be closer. Purchasing of land and housing establishment stretch the economy and in line with the rapid growth of teaching and Holy Koran recitation, Sekumpul Region turn into areas where transactions of various purposes of economic activity occur.

Society open the shop and build shops so that economics community model of 'Islamic market' is developed. Islamic economic developments in the region is based on the fatwa Guru Sekumpul that life will be safe and sound, peaceful and prosperous outwardly and inwardly if it is based on Islamic values.

Guru Sekumpul exemplifies private economic development by trading natural stone rings, precious stones ring both belongs to him or the trust of others, join venturing or entrusting capital. The rapid development of the Sekumpul Region makes Guru Sekumpul, students and devotees I set up shop, car showrooms, printing, AZ Express Food, AZ Bakery, perfume and so on. There are approximately 108 products developed by Al-Zahra Group of Companies (Abbas, 2013). Guru Sekumpul also buys various land, one of them is made for Banjarbaru housing complex.

As Mirhan research results (2012) Guru Sekumpul's socio-economic role is quite significant. He successfully developed economic enterprises to build a business that is known by the name of Al-Zahra. He started the business improving and accelerating economic community stretching around South Kalimantan, especially in Martapura. The success of Guru Sekumpul to build good conduct and economic development is in line with the conclusions of Desi Erawati (2016).

Da'wah bil-hal of Guru Sekumpul is so memorable for students and recitation devotees. Khairullah (Interviewed on 7-4-2016), a young boy from Barabai (125 km from Martapura) who studied at Pesantren Darussalam Martapura was really aspired to be a preacher. Because her parents not from a rich family, Khairullah worked as a construction worker to meet the needs of the school and follow the teachings of Guru Sekumpul to establish religious knowledge. In one study, Guru Sekumpul said: "a preacher should be supported by financial ability to not to stretch out your hand." Guru Sekumpul speech really made an impression on his mind and be a motivation for working harder. Now, after 30 years old, Khairullah runs the business of housing and the company keeps growing. Khairullah is so determined in establishing financial gains that preaching activity is no longer problems. The admiration to Guru Sekumpul is channeled by establishing community in the social network Facebook while building the friendship of his fellow pupils or lovers of Guru Sekumpul.

Being honest and expanding the relationship as the key to a successful endeavor are the teachings of Guru Sekumpul practiced by Hamdi Djunaid, (Interview 14-8-016) a businessman of housing, shops, car rental, a brick press and various other business branches.

Hamdi Djunaid is not alone as there are thousands of students and lovers of Guru Sekumpul who gain useful lessons from *da'wah bil-lisan* dan *da'wah bil-hal*. Haji Sulaiman Basirun or popularly called HB (Interview, 7-6-2012), South Kalimantan conglomerate that develops business in the field of mining, shipping, road traffic coal, print media, and a variety of other businesses are very impressed with the teachings of Guru Sekumpul about entrepreneurship grounded in Islam. He said: "As a businessman I certainly have ever experienced hard times. I am once nearly bankrupt. Guru Sekumpul gives spiritual cleansing that temptation comes from Allah the Almighty. Behind the trials, when we are able through with sincerity, Allah will bring sustenance without we thought." Guru Sekumpul for Abdussamad Sulaiman HB is a person who directs the religious realm of the soul. After experiencing difficult times, the owner of the Football Association of Barito Putra expand. His closeness to Guru Sekumpul makes Abdussamad Sulaiman HB accompany him when treated in Surabaya until the end of life Guru Sekumpul. As a devotee, Rusdi Maulana (Interview, 12-9-2016), always follow the teachings of Guru Sekumpul. For small trader like Rusdi, Guru Sekumpul uplifts the economy. The number of devotees coming to Sekumpul is beneficial for him because many of the them bought picture frames he sells to display picture of Guru Sekumpul. Preaching and doing business as an "arena of worship" make financial capability of Guru Sekumpul more than enough. For those who take the Sufi path, Guru Sekumpul chooses a simple life, not extravagance. Treasures of Guru Sekumpul are given as wherewithal for various purposes. In a simple example, devotees coming to Sekumpul Holy Koran recital are supplied drinking water, bread, and books and even few individuals or institutions that need the funds are assisted by Guru Sekumpul. Muhammad Husni, an entrepreneur who develops business started from showroom car, motorcycle dealer, Hajj and Umrah travel, and various other businesses, ensures Guru Sekumpul as people who live ascetic lives. Guru Sekumpul earns money from selling rings and jewels but the results of such efforts are just given to the needy. Being close to Guru Sekumpul, Husni's business is associated with Guru Sekumpul. It is not intended to accumulate wealth, but to support missionary activity and to prepare for the cost of education of children and families Guru Sekumpul. With adequate financial support, of course activity will be echoed far faraway. The advice of Guru Seman Mulya is referred in allocating the profit, namely: a third of profits is invested, one-third for the purposes of life, and a third given to teachers (ulema) to be shared, because the teachers understand better who should receive the blessing of the business. Guru Seman Mulya are teachers of Muhammad Husni and Guru Sekumpul. Muhammad Husni practices it, but Guru Sekumpul is more radical in distributing business profits to others. Guru Sekumpul views property as a surrogate of Allah and the rights of others who need it is on our property as for Guru Sekumpul, assets acquired through business is not 'property. In a religious gathering firmly he said: "I am not the owner of the treasure. The treasure belongs to Allah and is used for the sake of da'wah." Treasures for Guru Sekumpul is to support missionary activity. During the development of Ar-Raudhah complex to complete various facilities many third parties who willingly intend to donate the development of the complex are subtly rejected as it is against the principle of Guru Sekumpul to become ulema asking instead of giving. Ulema is an example to followers in every way of life. In terms of doing business the Messenger has set up an example and doing business is the realm of worship. A Muslim is not forbidden to become rich as with the wealth, it is possible to give charity and assist activities of the people in the principle that treasure from God should be entrusted to someone in order to be utilized for the benefit of mankind. Referring to Prophet Muhammad as a model, Guru Sekumpul not just preaches the importance of running the business, but he practices it that becomes a role model for students and devotees resulting in many successful businessman ranging from small to the conglomerate level. Remarkably, this business is run under Islamic values corridors and not in the spirit of capitalism where accumulating wealth is not the most important thing, but how useful the

treasure for the progress of Islam is.

4.CONCLUSION

In enhancing the economic prosperity, Guru Sekumpul develops da'wah method *da'wah bil-lisan* (preaching) *da'wah bil-hal* (doing) and *da'wah bit-tadwin* (examining) where *da'wah bil-lisan*, and *da'wah bit-tadwin* are used to develop *da'wah bil-hal*. *Da'wah bil-hal* is developed from Banjar community principles, *kaji* (examine) and *gawi* (do): carefully examined the matters then implement them into economic development. Comprehending that in Islam teaching that developing economic is worship leading to the concept of Guru Sekumpul that believes preaching does not mean begging including sending budget proposal to other third parties. Thus, Guru Sekumpul finances da'wah with his own money and also distributes money for various social purposes and needs of the poor. At the same time, Guru Sekumpul teamed up trade with worshipers in running business, entrusted capital, provided capital and motivate the devotees to strive.

The understanding of Islamic economic as an arena of worship becomes the starting point of economic development. Thus, the model of da'wah of Guru Sekumpul should be disseminated within the framework of Islamic economic development.

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