

# A New Creative Model of Dawah as a Medium of Economic Development in Indonesia

*by Ismi Rajiani*

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

**Ersis Warmansyah Abbas**

*Universitas Lambung Mangkurat*

*Jl. Brigjen Haji Hasan Basri, Kayu Tangi, 70123 Banjarmasin, Indonesia;  
ersiswa@unlam.ac.id*

**Ismi Rajjani**

*Universitas Lambung Mangkurat*

*Jl. Brigjen Haji Hasan Basri, Kayu Tangi, 70123 Banjarmasin, Indonesia;  
rajiani@unlam.ac.id*

### 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 sermon 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 your 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 (Riwayat 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, joint venturing or entrusting capital. The rapid development of the Sekumpul Region makes Guru Sekumpul, students and devotees 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 worshippers 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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