

Community Economic Development through a Sufism Perspective In Indonesian Islamic Boarding School

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Abstract

This article explored how to develop a Sufism-based community economy at the Al-Hanif Islamic Boarding School in Bandar Lampung City, Indonesia. The authors used qualitative field research with a descriptive analysis technique to describe economic development. The results of this study were one of the teachings highly emphasized in the Sufism-based Islamic boarding school conducted by Al-Hanif Lampung is the belief that religious perfection consists of three dimensions: *Imān*, *Islām*, and *Ihsān*. Economic development in the Boarding School community empowerment process is carried out independently without assistance from the government through *Bait al-Māl wa Tamwīl* (BMT), drinking water companies, and schools. This Islamic Boarding School also applies the Islamic economic system in its business, such as the profit-sharing (*muḍārabah*) system, and prioritizes community empowerment to benefit the surrounding community. Moral Sufism values are implemented in the industrial economy, including the concepts of *Ikhlāṣ* 'sincerely', *zuhd* 'asceticism', *takhalī* (emptying the heart from despicable qualities), *tahālī* (filling the heart from commendable qualities), and *tajālī* (self-approach to Allah). The business aims to open up employment opportunities for the local community, which will later bring prosperity to the community; a profit-sharing system is also implemented in the trading system; whatever profits are obtained will be shared with the manager, and then the existing profits will be used for operations and activities that benefit the local community. Running an independent business will become a source of income for carrying out religious activities and become a job opportunity for the local community. Practicing the concept of Sufism in a modern ascetic manner is also hoped that it can foster spiritual values.

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INTRODUCTION

Allah revealed Islam as *rahmatan lil'ālamīn* religion, to overcome the existing social problems. This concept requires understanding it from the proper perspective (Karjoo-Ravary, 2023). The Prophet struggled with the familiar situations and conditions at that time, both political, economic and socio-cultural (Zarrabi-Zadeh, 2019). Islam needs to remain true to its goals and background to understand the back-and-forth transit, including the present setting when the Qur'an was revealed and back to the present. Even though the actualization of understanding varies greatly, it is this understanding that will ensure the actualization and ability of Islam to answer the people's problems throughout history, including modernism, neo-modernism, and universalism (Syukur, 2004).

Based on Allah's revelation and the Prophet's sunnah, Islam as a universal and internal religion has a set of values for self-improvement and the formation of perfect humans (*Insān Kāmil*) (Kulieva, 2023). Ethical standards in Islam can be obtained not only as sacred and transcendental values and norms, but also as an ethos that binds every behavior of its members. He provides fundamental concepts as one of the directions in decision making and development policies, as well as making people aware of the topic of development (Cheifetz, 2023).

So far, modern society has had almost the same challenges or problems. The technological revolution can expand human control over matter, space, and time, resulting in economic evolution,

lifestyle changes, attitude shifts, and reference systems. These issues include the disintegration of science, a divided personality, misuse of science and technology, the shallowing of faith, materialistic social patterns, defeating all means, and frustration (Rozeah, 2006). The modern era, which continues to develop to this day, originates from the West and is supported by science and technology, which has continued to develop since the Renaissance and Aufklärung eras. However, it also has negative impacts, such as secularism, hedonism, materialism, individualism and alienation that have hit humanity. This phenomenon occurs due to industrialization assisted by science, which results in excessive rationality and simplification of the role of religion in secularism (Putro, 1998). As a result, modernism received very sharp criticism and scrutiny.

Imām Nawāwī al-Jāwī introduced the concept of '*bidāyah*' 'beginning' and '*nihāyah*' 'end' in his book *Murāqil Ubudiyah*; there is an exterior and an interior. Only after knowing and practicing the teachings of *bidāyah* will a Sufi obtain *nihāyah*. *Bidāyah* is the center of achieving Sufi status up to the level of *nihāyah*. According to Imam al-Shawī, *Nihāyah* is the fruit of the Shari'a and *Tarīqah*, or a product of the *Tarīqah* itself. Through a reasonable explanation, Imam Nawawī could romantically describe the relationship between Sharia, *Tarīqah*, and reality: Sharia is like a boat, *Tarīqah* is like the sea, and reality is like a pearl stored in the sea. The only way to reach the pearls hidden in the sea is to use a boat to plunge as far into the water as possible (Rahman, 2023).

According to Harun Nasution, Muhammad Abdul Wahab's belief in improving the position of Muslims was the reaction of Muslims at that time to *tauḥīd* 'monotheism'. The concept of *Tarīqah* has eroded the purity of their *tauḥīd* 'monotheism' in the Islamic world since the 13th century. Meanwhile, one of the causes of the fall of Islam, according to Muhammad Iqbal, was the influence of *zuhud* 'asceticism'. These teachings encourage their followers to instill religious values and belief in God by carrying out spiritual exercises and practices by controlling the body and soul. In the life of asceticism, a person's attention must be focused on God and something more significant than material things so that Muslims are less concerned with social problems (Qomar, 2014).

The revitalization of the current concept of asceticism requires people to practice the core teachings of Islam to achieve happiness in the afterlife without putting aside human and worldly values, meaning that the current concept of asceticism is not only about pursuing happiness in the afterlife but by maximizing the potential of the resources given by God in worldly life to become a bridge in practicing human values that will lead to happiness in the afterlife.

Zuhud mentioned in one of the *maqāmāt* 'level' of Sufism. *Maqāmāt* is a level achieved through sincerity and *istiqāmah* 'consistency' struggle through the implementation of healthier practices. In the study of Sufism, *Zuhud* as a *maqām* is one of the characteristics of a servant who can speak and dialogue directly with his God. Sufism and asceticism cannot be separated because asceticism is a condition that determines a person's sophistication, while Sufism determines a person's asceticism. *Ma'rifatullah* requires thorough education in the virtues of asceticism, even though the process is lengthy. *Zuhud* has the following meaning: simplicity, sincerity, and patience (Badriyah & Amalih, n.d.).

The development of human life will continue to be followed by the development of theories in science. However, in its development, if religious values do not follow it, it will feel empty. They were considering the critical role of religion in life today and in the future. With the many health problems in modern times, individuals must conduct counselling processes to solve the various problems they are experiencing (Nur & Irham, 2023). The concept of happiness, according to modern Sufism, Hamka, is that true happiness is when someone knows God closely. To know his Creator, an individual must walk a spiritual and rational path that will lead him to true happiness in this world and the afterlife. Hamka also assesses things proportionally, especially his opinion that happiness can be found worldwide. The method for achieving happiness from the modern Hamka Sufism perspective is asceticism, sincerity, *qanaah* 'contentment' and *tawakal* 'surrender' (Abrori & Nurjannah, 2023).

After the problems of the people, especially political problems in the early past, became increasingly visible, schools of thought emerged in various domains such as politics, theology,

philosophy, jurisprudence and Sufism (Amin, 2012)., which ultimately presented themselves as Islamic disciplines. The various formulations of these schools cannot be separated from the background of the era and the solutions to the challenges that existed at that time. As a discipline of Islamic history, Sufism must be distinct from this framework. The expression of classical Sufi teachings is quite straightforward, especially in the context of *zuhud*, which some people consider to be running away from the world, as stated by Hasan Basri (Syukur, 2004).

Sufism's morality seeks to reconcile these two competing tendencies amidst a hedonistic and materialistic lifestyle that has contributed to the moral decline of modern society. With the adoption of Sufism in today's culture, the values of goodness and nobility can be upheld, providing a solution to one of the major problems affecting contemporary society: the fragmentation of the human spirit. In responding to the brilliance of material things and even ignoring God in one's life, modern life as it is today has a tendency that is not commendable. Moral Sufism, especially the moral principles that must be applied in everyday life to achieve maximum fulfillment, underlines the value of Sufism for modern humanity. Studying the teachings of Sufism is one way to build a character who upholds God, fellow humans and one's interests. The positive conception of Sufism's morals that can build noble qualities (*tahalī*) includes good reflection in the face of disaster, purifying the soul from bad qualities (*takhali*), and adorning oneself with praiseworthy virtues (Munandar, 2023).

The rapid development of technology also impacts the field of economics, which is also experiencing the dynamics of expansion in fields such as industrial economics. Much of the economic literature associates "economics" with the Greek words Oikos or Oiku and Nomos, which imply "household rules". In other words, the definition of *economics* is everything related to family life, both its meaning and its development. The term "household" does not only refer to a family consisting of husband, wife and children but also a more enormous household, namely the household of the nation, state and world (Putong, 2010).

The secular economy is full of problems because they have far-reaching consequences. Therefore, al-Attas advised the public to return to Islamic principles, including sharia. The specialty of Islam is that Sharia is the guideline and guidance for human life throughout the world to achieve prosperity or *maslahah*, and it has various characteristics. First, in Sharia law products, welfare does not only include global welfare. But also religious welfare. This statement means that if human interests clash with religion, religion takes priority because Allah determines all worldly prohibitions listed in the Qur'an or religion for human happiness in this world and the hereafter (Amir Reza Kusuma, 2023).

Islamic economics seeks to balance society's economy because the Islamic religion itself mandates a balance between the problems of the world and the hereafter. Therefore, economic inequality is a problem that Islamic economics avoids (Ujud Duriyat, 2023). There are companies in industries that are very competitive, but there are companies in other industries that are not competitive. Likewise, some are allies when competing, while others choose to compete freely. This phenomenon is also seen across industries; some industries have an oligopoly, while others do not. In an uncertain economic environment, some companies can survive with all the strategies they develop and implement in daily business competition. However, some are vulnerable to the economic turmoil that occurs. There are industries in the economy that have significant economic costs, but there are also those that do not come at customers' expense. Industrial economics encapsulates these events (Teguh, 2016).

To reduce the negative impact of industrial economic behaviour, the first step needed is to improve the mindset of human resources (HR), or in this case, industrial economic actors. Sufism and industrial economic behaviour can change the mindset of industrial economic actors, not centred on materialism and individualism but also encompassing moral and social values. In Sufism, there is also a lot of discussion about the economy itself, such as Al-Ghazali's opinion about socio-economics, which departs from a concept he calls "the social welfare function of Islam." The concept of benefit or social welfare, which covers all human activities and provides a close bond between the individual and society, is the theme that underlies all of his works.

According to him, the welfare of society (*masalahah*) depends on the survival and maintenance of five main goals: religion (*al-din*), life or soul (*al-nafs*), family or children (*al-nasl*), property or wealth (*al-mal*), and intelligence (*al-'aql*). He emphasized that the primary aim of human life, according to the demands of revelation, is to obtain goodness in this world and the hereafter (*masalahat ad-din wa ad-dunya*) (Al-Ghozali, n.d.).

In Indonesia, society is also materialistic and secularistic. Materials are the benchmark for everything; materials determine success and happiness. People compete to get as much material as possible. As a result, humans often lose control. It is increasingly seen that humans justify any means to achieve their goals. On the other hand, the poverty suffered by the Indonesian people, who are predominantly Muslim, is not only a matter of intelligence but also a matter of life skills because skills make society or people survive in life and achieve what they want, and vice versa. Without life skills, they will not have the opportunity to win the increasingly tough competition in life (Nanih Mahendrawati, 2001). Thus, it can be understood that poverty is more likely to be caused by individuals or communities not being able to exploit their potential to the maximum. In essence, poverty does not cause anxiety, but it will be disturbing if it is in direct contrast with luxury. Social scientists call this situation “deprivation”. Deprivation always causes social unrest. This phenomenon, in turn, will lead to social disintegration (Rahmat, 1999).

In this era of modernization with the latest technology, society increasingly seeks and desires Sufism. This phenomenon challenges society's perception that Sufism hinders progress and development. In the past, Sufism in Indonesia was born and developed only in rural areas, such as traditional Islamic boarding schools. While *tariqah* is one of the practices of Sufism, which is more common in the lower echelons of society, Sufism is today considered a necessity of modern civilization. Modernists and reformists initially opposed Sufism. Sufism has recently been sought after and used by modern civilizations or metropolitan areas because it contains the calm, peace and pleasure they need (Qomar, 2014).

Discussing Islam in Indonesia is closely related to Islamic boarding schools. Islamic boarding schools have a uniqueness that other educational institutions do not. Many potentials and benefits can be felt from the existence of Islamic boarding schools. Apart from potential in religion, society, and politics, Islamic boarding schools have potential in technological development, health, the environment, and, most importantly, economic empowerment for the surrounding community. The function of Islamic boarding schools is to become a center for cadres who produce religious thinkers and human resources for empowerment. Economic empowerment can be developed to advance the economy, leading to poverty reduction. If this empowerment is used as a way for an area, it can reduce its poverty rate. Moreover, in the end, welfare will increase. The sufism-based Islamic boarding school, namely: Al-Hanif Islamic Boarding School, Bandar Lampung City, tries to equip its students and congregation with entrepreneurial skills in the form of cooperatives, and other businesses managed under the auspices of the Foundation or the boarding school. This fact is according to the Indonesian Minister of Tourism and Creative Economy, Sandiagho Uno, during his visit to the Idrisiyyah Tasikmalaya Islamic Boarding School, he discovered that the Islamic boarding school not only organizes Islamic Boarding Schools but also can train entrepreneurs in skills, knowledge, attitudes, intellectual intelligence, emotional intelligence and spiritual intelligence (Annasa, n.d.).

Islamic boarding schools interact with the surrounding community apart from kiai and santri. This contact ultimately experienced a shift in meaning and role, significantly contributing to change, development and empowerment of students and their congregation. It manifested in various forms, including concern for the difficulties, especially economic problems (Abdullah, 1996). In economics, an entrepreneur is defined as a business leader who can seize opportunities to successfully introduce new trades, techniques, and sources of income, summarize the plant, equipment, management, and labour required and organize them into a technique. After all, entrepreneurs are critical people in every corporate enterprise because the wheels of economic industry cannot turn without them. As Yale Brozen points out, “In the long run, private

entrepreneurs are an indispensable component of economic development” (Jhingan, 2003). Meanwhile, economic development is generally seen as an effort to establish a sustainable level of growth in per capita income so that a country's output can increase faster than the population growth rate. The rate and growth rate of "real" gross national income per capita is often used to measure the overall economic well-being of a population by determining how much authentic goods and services are available for consumption and investment by the average population –flat (Michael P. Todaro, 2011).

In research by Mohammad Al Zubeidi (Zubeidi, 2005) entitled Higher Education And Entrepreneurship: The Relationship Between College Educational Background And All Business Success In Texas. Rika Swanzen And Craig Darrel Rowe entitled Community Engagement as a Form of Social Entrepreneurship in Higher Education Curriculum (Swanzen & Rowe, 2013). Michael Lorz (Lorz, 2011) entitled The Impact of Entrepreneurship Education on Entrepreneurial Intention Educational Institutions as a means of developing human quality, have a direct contribution to the growth of state income through increasing skills and production capabilities and the workforce. This section is an opportunity for Islamic boarding school educational institutions to implement an entrepreneurial culture in an independent institutional manner. Based on the substance of this thought, the author wants to conduct comprehensive research in the economic development of the community through the Sufism Islamic Boarding School in the management, understanding and implementation of Sufism teachings in the economic field.

In applying basic knowledge of integration between the economy, especially community empowerment through Islamic boarding school educational institutions, especially with Sufism in question, it is based on the principle of utilization for the funding sector and independence, not based on aspects of assistance from the Government alone or based on CSR assistance from the private sector, then the implications of economic governance. Here what is meant by a Sufism-based management approach is that Sufism teachings have an essential role in spiritual practice in realizing a community-based industrial economy more on management by consensus as a joint agreement in managing community empowerment, especially in the economy or what we know as a profit sharing system (*muḍarabah*) and practicing the concept of Sufism in a modern ascetic manner is also expected to foster spiritual values far from the materialistic values of modern, capitalistic life..

Based on the description above, this paper aims to describe Sufism-Based Community Economic Development at Al-Hanif Islamic Boarding School in Bandar Lampung City. In addition, a more specific goal is to describe the implementation of Sufism moral values in the industrial economy at Al-Hanif Foundation Bandar Lampung to realize community welfare. Through a phenomenological approach in analyzing the process of community economic development and *pesantren* educational institutions, it is hoped that implementation details will be found. Then, this thinking can become an alternative theoretical study amid the development of Islamic studies in Indonesia.

METHODS

Field research is used in this type of research (Masrizal, 2017). This research examines existing phenomena and facts directly by collecting in-depth data and information about the research subject. The *Tarīqah Qadariyah wa Naqsabandiyah* members and the economic behaviour of industry in Bandar Lampung are the subjects of this research. This descriptive research defines a particular object and explains the related topics or factually and accurately describes the facts or characteristics of a particular population in a particular field (Azwar, 1998). This research approach uses a qualitative approach, which aims to discover various realities and describe systematically and in detail the phenomena that occur, facts or characteristics of populations, social changes, phenomena or specific fields, observing objects in this field in an honest and careful manner (Hasan, 2002). Sufism and the economic behaviour of the Sufism-based Islamic boarding school management industry: Al-Hanif Islamic Boarding School teachers as primary data resources.

Secondary data sources are data obtained or collected by researchers from existing sources in the form of document records. This information is collected from libraries or previous research reports. The data collection method used in this research uses the observation method. In this case, the researcher looks at the entrepreneurial process carried out by the Al-Hanif Islamic Boarding School and several Al-Hanif congregations engaged in the business sector. Haji Amrullah is a congregation that runs the Oewah and Haji John Al-Kautsar Bumindo coffee business units in the field of drinking water, both bottled and refilled and documentation is carried out by looking at several data on the establishment of the Al-Hanif Foundation, business permits and several interview results can be documented according to scientific procedures, researchers started the research by visiting the administrator of the religious congregation-based Islamic boarding school: Al-Hanif Lampung, followed by a dialogue with several members of the relevant congregation that the researcher met at the research location to be carried out. Questions and answers about Sufism values and industrial economic behaviour based on roadmap and management. In-depth interviews can answer questions about research in problem formulation, such as the following: objectives, reasons, forms, techniques, objects, topics, and results of entrepreneurial managers' actions at the congregation-based Al Hanif Islamic Boarding School. In historical research, documentary materials, photos, audio recorders and videos are important as facts and data for research. Researchers utilize this strategy to collect data on the status of research objects as well as more accurate information, which becomes supporting documentation in researchers' scientific work. The data is then filtered and classified for connectivity testing. Technically, the data analysis method mentioned previously is descriptive, namely a data analysis method whose work process includes collecting and evaluating data (Nata, 2003) (Charis Zubair, 1990). In verifying the data above, at the stage of concluding the categories of data that have been reduced and presented to lead to a final conclusion that can answer the values of Sufism and society's economic behaviour.

RESULTS AND DISCUSSION

Community Economic Development Based on Sufism at the Al-Hanif Islamic Boarding School Bandar Lampung

Community development creates a sustainable and vibrant environment based on social justice and mutual respect. Furthermore, community development is interpreted as a dedication to strengthening grassroots communities so that people have various choices for the future (Hale et al., 2023). In this regard, the Sufism-based Islamic boarding school, Al-Hanif Islamic Boarding School in Bandar Lampung City, has significantly committed to encouraging entrepreneurship for its students and congregation. Among the existing entrepreneurship programs and entrepreneurial business units are:

Table 1. Business Unit of Al-Hanif Islamic Boarding School

| No | Business Unit | Information |
|----|----------------------------------|--|
| 1 | Drinking water management | Managed by Islamic boarding school and the Bumindo al-Kausar congregation |
| 2 | Fishing | Managed by Islamic boarding school |
| 3 | BMT El Hanfi | Managed by Islamic boarding school |
| 4 | Buying and selling plots of land | The ownership of the land is the Al Hanif Foundation, then some of the proceeds are managed by Pondok Penempren |
| 5 | Oewah Coffee | Al Hanif H. Amrullah congregation is also the main donor at the Al Hanif Islamic boarding school educational institution |
| 6 | Al Kautsar Bumindo | The Al Hanif H. Jhon Iswanto congregation is also the main donor of the Al Hanif Islamic Boarding School Educational Institution |

The table above was compiled from some information from religious-based Islamic boarding schools, not only as educational institutions but also as prioritizing industrial economics. Competition in the industrial world cannot be avoided, so particular strategies are needed to continue running the company.

The Al-Hanif Islamic Boarding School in Sukrame, Teluk Betung, Bandar Lampung, was constructed in cooperation and self-help on Sunday, August 28, 2022. The construction of this Islamic boarding school with the support of the *Santri* was carried out in stages because the funding was purely from members' assembly and student fees. At the beginning of the establishment of this Islamic boarding school, it only had nine students. It developed and continues to grow until now and was the forerunner to establishing the Al-Hanif Islamic Boarding School in Bandar Lampung. The material taught at this Islamic Boarding School includes *fiqh*, *tauḥīd* 'monotheism', and sufism. Development and a good economy are carried out independently without government assistance in empowering the Al-Hanif Islamic Boarding School community. This Islamic boarding school relies heavily on independent business and student contributions. However, it relieves students from families who cannot afford to waive operational costs. As a result, this Islamic Boarding School launched several independent businesses, including the construction of fish ponds, BMT, drinking water companies, and schools ranging from *Madrasah Ibtidaiyah* (elementary school), *Madrasah Tsanawiyah* (junior high school), and *Madrasah Aliyah* (senior high school). The above independent businesses are very profitable for Al-Hanif's economy and can provide employment opportunities for the community as part of the community empowerment campaign.

Apart from this independent business, Al-Hanif Islamic Boarding School has a land-buying and selling business (plots) whose income is obtained from donation-based independent business income. This Islamic Boarding School also has two housing complexes that can help Islamic boarding schools' financial turnover. Al-Hanif also uses the Islamic economic system in its business, such as the *muḍarabah* or profit-sharing system, and prioritizes community empowerment to benefit the surrounding community. It is hoped that by implementing the Islamic system in the economy and instilling *tauḥīd* 'monotheism', *tarīqah* and sufism education, it will be able to improve the spiritual values of modern society in carrying out social, economic and political life, which is currently a problem. Due to the influence of foreign culture and modernization (Machlis, 2022). There are two dimensions to community development, and all of them interact with each other; these development dimensions are:

Social Development

In general, social development is a process of planned social change that seeks to improve the welfare of the entire population. Social development is intended to achieve this goal by combining it with ever-changing economic processes (Hussain et al., 2023). The main goal of social development is to improve the welfare of society. Social development methods emphasize the ideals of social justice, such as strengthening the abilities of individuals, communities and society through education, health, social security, poverty alleviation and other social programs. In general, social development includes more than just economic progress. Individuals, communities, and societies can all benefit from social development. "That is why now we are slowly building mosques, dormitories, and cottages through self-reliance; even if there are benefactors or donors who want to donate some of their wealth, we accept it" (Fredy Renaldi, 2018).

According to Al-Hanif Islamic Boarding School teachers, part of the income from the Islamic Boarding School autonomous company is used to build social structures such as dormitories, cottages and mosques. Hopefully, this will benefit the social welfare of the community and the students at the Al-Hanif Islamic Boarding School. Because social development is dynamic, planning is needed to make it happen. According to Beardmore, social development strategies or activities can be classified into three primary strategies: social development strategies carried out by individuals, society and government (Beardmore et al., 2023).

Individually, social development efforts are carried out by building rooms that can be used for various social activities such as recitations, meetings and other semi-formal gatherings. As a result, the efforts made can bring benefits and applications to the surrounding community (Jhon Iswanti, 2018). The essence of social growth is social care, which can start from the most basic actions, such as helping to support community social activities. On Eid al-Adha in 2023, the Al-Hanif Islamic Boarding School distributed nine sacrificial cows to seven villages, showing the company's success run by Al-Hanif, which can fund social development activities.

Economic Development

Economic development is the process of increasing total income and per capita income while considering population growth and fundamental changes in a country's economic structure and the distribution of income for its population. Economic development and economic growth cannot be separated (Singh et al., 2024). Economic development stimulates economic growth, while economic growth facilitates economic development. In economic development, society acts as the leading actor, while the government guides and supports the economic development process. Economic growth is a sign of the success of the development process. The higher the level of social welfare, the higher the level of economic growth (Liu et al., 2024).

The Islamic perspective on development and economics differs from the concept of economic development put forward by Western philosophers. According to Islam, economic growth is both material and spiritual and includes the development of human resources (HR), social resources, and culture, among others. In other words, the impact of growth in Islam is as broad as the concept of Islam as a religion. The impact is material, economic, spiritual, moral, social, and cultural development. Islam has five central development policies, namely as follows: First, considering the development paradigm based on *tauḥīd* 'monotheism', *khilāfah* 'caliphate', and *tazkiyah* 'purifying'. Second, physical and moral-spiritual development are components of development. Third, to create wealth, the main emphasis is on humans as the subject and object of development. Fourth, the function and role of the state; and fifth, the development time scale covers the entire world and beyond..

The concept of *tauḥīd* 'monotheism' is important because the essence of everything, including development efforts, is based on obedience to the commands of Allah (Toosi & Virani, 2022). Development must be carried out and oriented towards realizing all God's provisions. Humans are the culprit of development. Humans are responsible for making the earth prosperous as servants of God and *khalīfatullah fī al-arḍ* 'God's representatives on earth'. Both jobs will go well, and success largely depends on the chosen path. The path taken determines the direction of development. Allah has endowed humans with two potentials in determining the direction of their lives: the potential for good (*al-taqwa*) and the potential for evil '*al-fujur*'.

Tazkiyah 'purifying' is an effort to change someone's life for the better and more blessed. The *tazkiyah* framework is built on three fundamental principles: justice, balance, and surrender to Allah. The concept of *tazkiyah* urges development to be directed at purely physical things and spiritual and moral components. The measure of development success is not only determined by material measures but also by the moral quality of development actors (Syamsuri, 2018).

The economic development at Al-Hanif Islamic Boarding School uses the concept of entrepreneurship, with administrators trying to cover the operational needs of the boarding school by setting up businesses such as buying and selling basic necessities, building fish ponds, and filling drinking water. The money will then be used to fund recitation activities and activities at the Al-Hanif Islamic Boarding School (Fredy Renaldi, 2018). According to Abi Abdillah (Zubair) bin Awwam Radhiyallahu 'anhu, Rasulullah said: "Indeed, one of you took his rope and went to the hill looking for firewood to put on his back to sell in order to cover his needs is better than asking other people, whether they give or not." (HR Bukhari).

The remaining profits will then be used for capital and allocation for activities and operational costs of the lodge, with a *muḍārabah* or profit-sharing system that prioritizes team member salaries

(Fredri Renaldi, 2018). The Prophet Muhammad said, "Three things contain blessings: buying and selling without cash, *muqaradah*, and mixing wheat with barley for household needs, not for sale," (Shuhaib, HR. Ibnu Majah). The profit-sharing system *muḍārabah*) is also implemented by the Bumindo Al-Kautsar company, where sales proceeds are taken from capital, and profits are then distributed to operations, manager salaries and investments (Fredri Renaldi, 2018).

Implementation of Moral Sufism Values in the Industrial Economy at the Al-Hanif Islamic Boarding School Foundation

Sufism focuses on improving morality and character by demonstrating commendable behaviour '*maḥmūdah*' and distancing oneself from despicable traits '*maẓmūmah*'. The *Salaf al-Sāliḥ* scholars developed this moral Sufism by using specific techniques, which are also called Sunni Sufism (Sedgwick, 2021). The idea that efforts are made not only to pursue worldly existence but also to seek the pleasure of Allah must be ingrained if Sufi values are to be implemented in the industrial sector (Güner Zülfikar, 2022). If there is a traffic jam while running a business, give alms so that Allah makes it easier for humanity to meet their needs.

Sufism is widely seen as pursuing happiness in the afterlife while simultaneously trying to obtain blessings in this life. Thus, the values of *akḥlaqī* Sufism are implemented in the industrial economy of the *Tarīqah Qadiriyyah wa Naqshbandiyyah* at the Al-Hanif Islamic Boarding School Foundation Bandar Lampung. The foundation of Sufism is the concept of asceticism, but in this context, what is meant by asceticism is utilizing the potential bestowed by Allah (Thibdeau, 2022). They must seek success in life to help others, which will result in happiness in the afterlife.

Implementation of The Concept of Zuhud 'Asceticism' for Economic Improvement

Al-Hanif Islamic Boarding School applies the concept of *zuhud* in managing economic activities, which are carried out in line with Sharia processes such as trade and *muḍārabah*; income increases the real sector, which improves productivity and employment prospects, enabling economic acceleration.

This Islamic Boarding School runs various businesses based on asceticism, often known as a hedonistic life based on aspects of bodily enjoyment, one of which is selling food, with income for constructing boarding facilities and other spiritual activities. Then, provide compensation to employees who work through a profit-sharing structure where income is shared between employees, operations and activities of the Al-Hanif Islamic Boarding School (Fredri Renaldi, 2018).

Al-Kautsar Bumindo and Kopi Oewah Lampung also apply the same principle, running their businesses by submitting to Allah. The efforts are aimed at creating jobs for the local community, ultimately bringing prosperity to the community. The profit-sharing system is also applied in the buying and selling system, where every profit obtained is shared with the manager, and the remaining profits are used for operations and activities that are beneficial to the community (Amrullah, 2018).

Apart from running a business using a Sharia system, Oewah Lampung Coffee strictly maintains the quality of its products by going through complicated processes such as selecting high-quality coffee, using good filtering, and utilizing modern equipment. However, even though the production process uses modern equipment, Oak Coffee Lampung continues to empower the community by involving local communities in the manual checking and packaging process as a form of concern for the community.

Apart from the sales system that follows the teachings of the Prophet, in consuming coffee, owner also apply the teachings of the Prophet, which aims to increase spirituality in consumers, such as reading *basmalah* before drinking coffee and waiting for the coffee to warm up first so that customers do not have to blow on the coffee to make it cold. Small things like this indirectly teach us to instill the life habits of the Prophet Muhammad (Homerin†, 2021). When making a product, the owner has to be careful. As a producer, he has to understand the world of health so that the product he produces does not hurt consumers' health because, according to him, it would be a big

sin to sell a product that would endanger consumers' health, like coffee, he said. Owns a coffee production called *Puyang* Coffee; in naming his product, he is inseparable from Islamic values; the word *Puyang* is taken from the phrase "dearest heirloom"; what he means by dear heirloom are two sentences of the creed, which are the basis for carrying out every activity. Because the essence of living life is to seek blessings from Allah, it would be in vain if people only chase material things in life, so business can also be a way of jihad as long as people intend it with sincere just for God. Not just chasing the world but chasing the pleasure of Allah (Amrullah, 2018).

Economic Prosperity

Economic activities include production, consumption, and distribution. These three tasks are interrelated and cannot be separated. It is essential to understand the impact of economic activities on the welfare of Indonesian society so that each activity can be sustainable. Human activities to fulfill physical and spiritual needs can also be understood as economic activities. Humans engage in these activities to create and obtain commodities or services. Economic activities will give rise to transactions that generate profits for the seller. So, economic activity can be defined as a series of activities that produce, distribute and sell goods or services through transaction activities. In general, economic activities can influence people's welfare. The influence of economic activities on the welfare of Indonesian society is as follows: (1) People can choose the goods or services needed to meet their living needs. (2) The public can find out the differences in the quality of a good or service to be used to suit their needs. (3) The public can choose goods or services based on their primary priority needs. (4) People can consider the advantages or disadvantages of their decisions, expand employment opportunities so that unemployment can be reduced, and get jobs from economic activities.

Achieving the economic prosperity of the people through Sharia ideas implemented by the Al-Hanif Islamic Boarding School is the culmination of the implementation of asceticism in the economy. By running an independent business, it will be able to provide a source of income for religious activities and employment opportunities for the local community. It is also hoped that practicing the concept of Sufism in a modern ascetic manner will foster spiritual values for those involved in this business (Papas, 2021).

CONCLUSION

From the research results that the authors have obtained, one of the teachings that are highly emphasized in the Sufism-based Islamic boarding school conducted by Al-Hanif Islamic Boarding School Bandar Lampung is the belief that religious perfection consists of three dimensions: *Imān*, *Islām*, and *Ihsān*, including the concepts of *Ikhlāṣ* 'sincerely', *zuhd* 'asceticism', *takhalī* 'emptying the heart from despicable qualities', *tahalī* 'filling the heart from commendable qualities', and *tajalī* 'self-approach to Allah'. Development and good economics in empowering the Al-Hanif community are carried out independently without assistance from the government because this Islamic boarding school relies heavily on independent business and student contributions. However, Al-Hanif relieves students from families who cannot afford to pay for operational costs. For this reason, Al-Hanif Islamic Boarding School established several independent businesses, such as building fish ponds, BMT, drinking water companies, and school management. Having the above independent businesses helps Al-Hanif's economy and can also open up job opportunities for the community as a community empowerment effort. Apart from this independent business, Al-Hanif also has a land buying and selling (plot) business whose funds come from profits from independent businesses, which are also carried out from donations. Al-Hanif also has two housing complexes, which helps the Islamic boarding school's financial turnover. Al-Hanif also applies an Islamic economic system in the business it runs, such as the *muḍārabah* or profit-sharing system, and prioritizes community empowerment to create benefits for the surrounding community.

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