

The Revitalization of Social and Spiritual Capital in the Business Behavior

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Abstract: The objective of research is to reveal local wisdom, values based on social capital and spiritual capital explored from the teachings of the tarekat of Shidiqiyah to produce high level of self-entrepreneurship spirit. Research method is qualitative with phenomenological approach. Research has found that high level of self-entrepreneurship spirit in the organization of the tarekat of Shidiqiyah is closely related to teachings, doctrines and cultures developed in the tarekat of Shidiqiyah. The demand of riches is met by conducting business which not only focuses upon the principles of hard work and business management, but also implements the power of spiritual capital and social capital for the achievement of business success. The organization believes that pray, good reading/deed, and trust and harmony, are important elements for their business success.

1 INTRODUCTION

The *tarekat* of Shidiqiyah is a local *tarekat* which has been greatly highlighted in recent days. Despite pro and contra, the *tarekat* of Shidiqiyah has been able to spread the teachings in Indonesia and a great number of followers has enrolled with this organization in a relatively short time (Adam, 2008). It is not surprising if many researches are conducted onto this organization to understand the teachings and the roles played in educational, social, political and economical fields. At glance, this phenomenon is understandable because this *tarekat* is unique, especially because the teachings and views about the world are different from another *tarekat* (Munir et al, 2012; Munir, 2015a, Munir 2015b)

The distinctive markers of the *tarekat* of Shidiqiyah may be seen from the economic behavior of the followers, mainly when they develop business units to support the growth of the organization in Indonesia. Many products have been introduced by the *tarekat* of Shidiqiyah such as packaged mineral water, cigarette (in partnership with HM Sampoerna), bamboo handicrafts, immersed tea production, and honey. Different from the understanding of *tasawuf* and general *tarekat* which tends to be fatalistic, the *tarekat* of Shidiqiyah blends *tasawuf* teaching and capitalism spirit (defined as a seeking for

riches/materials) into a unity of teaching and behavior.

The effect of being subservient to religious teaching on capitalistic spirit has been confirmed by some empirical studies. Protestant teachings in Calvinist Sect have influenced economic activities of the followers because they have a specific culture/teaching which considers hard work as the mandatory element to achieve spiritual welfare (Weber, 2003; Pigou, 2017). Religion awareness is not only a socio-economical reality, but also an autonomous factor comprising of various behavior systems (Sudrajat, 1994). However, the teachings and behavior of the *Shidiqiyah* order can also be taken to refute Max Weber's thesis above, since it is believed that unlike the Protestants (especially Puritan Calvinist sects), Islam has no theological affinity in the development of capitalism (Weber, 2003). As stated by Abdullah (1979), despite the fact that Islam is believed to be a religion which has a universal monotheistic theology, Islam is also seen as the religion of the warring class, which has a tendency to preserve feudal interest, has stronger orientation towards social prestige, *sultan*-oriented, and patrimonial-bureaucratic. As stated by Djakfar (2007), Weber also believes that Islam has a tendency to reject reason and knowledge, especially technological knowledge.

According to Effendi (2001), the primary reason why Weber managed to reach that conclusion is the

economic practice among the Muslims which did not support the growth process of the capitalism as a whole, especially the *sufi* practices of Islam with the *zuhud* teachings which is anti-worldliness attitude in their *zuhud* teaching or the exhortation to forget about the world and this may have served as the basis for the above conclusions. Further, Weber also believes that the Muslims (different from the Protestants) do not have simplicity, frugality, perseverance or calculated way of thinking in their economic activity. In short, the Muslims are considered to be lacking in *Beruf* or calling and also lacking in asceticism which is strongly affiliated with the growth of capitalism.

The *Shidiqiyah* order has never taken lightly the worldly matters, and they even give serious attention to it in order to it so that the material well-being can facilitate the worship to Allah. *Zuhud* (asceticism) is not necessarily an effort to run away from worldly matters, but the worldly matters are never taken to heart. Though dealing with worldly matters everyday, but the heart never falters from Allah swt. The economic behavior of the members of the *Shidiqiyah* order not only goes against Weberian thesis but also against the assumption of certain people who have negative opinion against the teachings of *tasawuf*, and the institution of *tarekat* which are so far always position as the opposite of entrepreneurship or the ideas which believes that the *tasawuf* has no similar points with the spirit of entrepreneurship.

This research is based on the idea that this economic behavior is a unique feature which is inspired by a local wisdom in the teachings of *Shidiqiyah* order. It is said to be unique in the sense that the order is a *sufi* religious organization with its emphasis on asceticism (*zuhud*), where this usually means an effort to limit oneself only to things related to the cleansing of human soul (*takhally*), to the adornment of the self with *dzikir* (repeated recitation of certain passage or phrase) and good deeds (*tahally*) where this is believed to be a means to gain intimate knowledge of the One (*Dzat*) who created the universe (*tajally*). This research aims to discover the rationality behind the values of local wisdom which is embedded in the teachings of the *Shidiqiyah* order, which has stimulated the growth of a strong entrepreneurship in the organization of the order, to explain their understanding on the meaning of wealth, and to explain their business behavior in acquiring wealth.

2 METHOD

Research method is phenomenological qualitative with inductive logic. This approach is not an instrument to look for the data, but to analyze the ongoing social process and the meaning of fact from this process. Therefore, the analysis part of this approach is aimed to understand a process and fact, and not merely to explain the fact. Research background is the phenomenon of self-entrepreneurship spirit in the *tarekat* of *Shidiqiyah*. The organization of the *tarekat* of *Shidiqiyah* in Jombang District is selected as the object of research because this organization has a distinctive characteristic which is relevant to the problems of research. This characteristic includes that the organization has a strong commitment to develop the economic sector; and the organization has a strong commitment to disseminate the teachings of the *tarekat* of *Shidiqiyah*. The subject of research is the actors (peoples) with direct engagement in the observed reality, mainly their perception, their motivation and the benefits they obtain from business units.

The sample or informants in a qualitative research (known as *internal sampling*) is not geared towards making statistical generalization or simply a representation of the population, but more towards theoretical generalization. The sources of data used here does not represent the population but tend to represent the information, since its completeness and depth is largely independent of the amount of data sources (Bogdan & Taylor, 1993).

In this research, since the determination of sample or informants is also related to the depth of the information, then the informants were selected by purposive sampling. The objective of the analysis in this research tends to the analysis on the meaning behind the information, data and process of a social phenomenon. Based on this objective, then the data analysis method in this research is the group performance analysis and individual experience and institution behavior. Based on the objectives and kind of analytical method, this research would apply the following analytical methods: (1) analysis of life history, (2) case study and (3) focus of group discussion (FGD).

3 RESULT & DISCUSSION

The economic activities or the business units of the *Shidiqiyah* order, as mentioned above, is an interesting phenomenon for research and study, and many people are wondering why this religious order is involved in so many business, while *Shidiqiyah* as a *tarekat* or religious order should give more attention to spiritual matters and cleansing the soul, but the fact is that the existence of the many business units has resulted in an image of rapacious wealth hunter. Actually, the very nature of *Shidiqiyah* order as *tarekat* with *Laailaha Illa Allah* (There is no god but Allah) as its core teaching is the motivating force behind *Shidiqiyah's* many business units. The teaching of *Laailaha Illa Allah* taught by Kyai Muchtar (where *kyai* is a honorific) as the *mursyid* or grandmaster of the order does not stop at merely intoning or chanting (*dzikir* and *wirid*) where one must recite the words in a certain manner for certain number of times, but the intoning or chanting should be able to motivate a person to struggle to realize the meaning of *Laailaha illa Allah*, or termed as the *jihad fi sabilillah* (holy struggle/war), while the struggle *fi sabilillah* would certainly require a lot of funding.

The importance of the spirit of *Laailaha illa Allah* in business is made possible by its ability to stimulate heightened motivation and its distinctive output from the perspective of the members of *Shidiqiyah* order, since the wealth obtained by the spirit of *Laailaha illa Allah* is not used for personal satisfaction but spent for the development of *Jamiatul Mudzakkirin*, that is for helping the poor and orphan. The business which is based on the spirit of *Laailaha illa Allah* actually has a deep meaning and internal values, that is the idea that all human life would end in the principle of *tauhid* or *Laailaha illa Allah* (There is no god but Allah), and therefore there is no purpose in life but for Allah and Allah is the only goal, and that is the essence of *tauhid*. The meaning of *tauhid* indicates that all of the life goals for human beings is to worship Allah (Koran, 51:56) and to none other.

A human being is truly subject and subservient only to God Almighty and to none other, and not even to her or his own urges (egoism), since it would taint one's spirit of *tauhid*. Therefore, in Al-Quran it has been written about the kinds of human urges, that is *nafsu amarah* (Koran, 12:53), *nafsu lawwamah* (Koran, 75:2) and *nafsu muthmainnah* (Koran, 89: 27- 28). The *nafsu amarah* is one which tends to the acquisition of pleasure and satisfaction of utility in material terms. The *nafsu lawwamah* is analogous with the realization of the soul who is regretful of its

nafsu amarah and therefore has the tendency for good deeds. While *nafsu muthmainnah* is the most noble of the urges, since it reflects the meaning of *Laailaha illa Allah* and the divine values within it, that is an urge (*nafsu*) which is inspired by a calm and holy soul.

In the economic context, the levels of *nafsu* can be understood as the *self interest* which has reached the awareness of *tauhid* and achieved self perfection. In this stage, *das sein* and *das sollen* are no longer separate and the economic actions are no longer intended for the satisfaction of worldly wants but directed towards the creation of *falah*, that is happiness on earth and in the afterlife. Therefore, all satisfaction of self- interest, for example maximization of profit and utility, is no longer dominated by economic and pragmatic logic but it would also be accompanied by methods of achievement, goals and usage which is consistent with the *syariah* (Hoetoro, 2007). According to Triyuwono (2006), when the presence of God has crystallized within a person then the person has truly reached the peak of awareness, the "Manunggaling Kawula Gusti", which would change the person's behavior with *divine* framework as a reflection of the apex of the awareness of Godliness. The *divine* framework would incite the presence of God in the hearts of each individuals, will remain and then deliver the soul of human beings to be united with the *divine* (*Manunggaling Kawulo Gusti*).

The teaching of *Laailaha illah Allah* which is practiced in the *Shidiqiyah* order seems to be closer to the teachings of neosufism or modern sufism, which is a development of the classical *tasawuf* as mentioned above, which is generally "keep the distance" with social world and economic world. The teachings of neosufism endeavor to internalize the values of *tasawuf* in the modern life without rejecting the material world in human life, and it even has the tendency to lead to the goals which are consistent with the principles of Islamic teaching and at the same time integrate the spiritual values in various aspects of human life, both social, economic and cultural. The term "neosufism" itself was first introduced by Fazlur Rahman in 1979 C.E. in his book *Islam and Modernity* and this book has since inspired various scientific studies including those in economics, for instance the work of Triyuwono (2006) "Akuntansi Syariah: Menuju Puncak Kesadaran Ketuhanan Manunggaling Kawulo Gusti". In the *Shidiqiyah* order, the *tauhid* sentence, "Lailaiha illah" is understood not only as an incantation (*dzikir* or *wirid*) which is to be practiced routinely everyday or after each prayer, but more than that they are sources of

inspiration for all behavior in daily life, including economic activity and business. The sentence “*lailaha illah*” is a spiritual expression which must be united with the rhythm of daily life and that is the core of the teaching of “*Manunggaling Keimanan dan Kemanusiaan*” which is the basic teaching of *Shidiqiyah* order.

The teaching of “*Manunggaling Keimanan dan Kemanusiaan*” itself is a reflection of the teachings of Al-Quran, the *surah* of Al-Ma'un, verse 1-3 in which it is written that persons who are untrue in their religion do not have empathy, social awareness and are not keen on helping the poor and orphans, though the person might have a great “understanding” or “knowledge” of religion and is part of the category of “practitioner of religion” who practices his or her religion zealously (*hablun minallah*). The spiritual piety is not directly comparable to social piety, and this is a simple indicator of a person who is untrue in religion, and therefore it would not be surprising that in several moments and activities in the *Shidiqiyah* order, this verse has become a motto which is always printed in invitation cards and read in the opening of each sermon, so that the members of the *Shidiqiyah* order do not forget the teachings contained within it.

According to Kyai Muchtar, the leader of the *Shidiqiyah* order, the essence of the teaching of *Manunggaling Keimanan dan Kemanusiaan* is actually inseparable from all practice and ritual in worship which is carried out by an individual, for instance the prayer (*shalat*), the fast (*puasa*) and others. When Al-Quran says that prayer can prevent evil and corruption: “Verily the prayers can prevent evil and corruption” (Koran, 29:45), the prayer is actually a media for communication and spiritual link between a servant and his/her God. However, as a means to create peace and harmony among human beings, the prayers are also ended with a greeting of peace (*salam*), then the greeting of peace is practiced by turning one's head to the right and left, which bears the meaning that a person in a prayer must pray for the blessing and peace for the right side (the good people) and also to the left side (the bad people), which are spread all over the earth and interact with them in searching for blessing.

The *Shidiqiyah* order also understands that work and accumulation of wealth is one of the obligations in religion, both in direct and indirect sense. In direct sense, as stated by Kyai Muchtar in various sermons (*ceramah pengajian*) or as exemplified by the man himself in various business and products which have been developed by the *Shidiqiyah* order, work which is carried out with true intention due to *Laailaha illa Allah* is a form of worship. While in indirect sense, it

means that in order to implement the essence of *Laailaha illa Allah*, one would require material means and wealth in sufficient amount.

The grandmaster (*kyai*) relates this understanding with a principle in *fiqh* which states “*mala yatimmu al-wajibu illa bihi fahuwa waaajibun*”, meaning that “an obligation would not be perfect unless the obligation comes from it being present”. In order to operationalize the principle, the grandmaster took as an example the ritual of *wudlu*. On the other hand, there are principles in the Al-Quran and in the Sunnah which are so far being applied by the *Shidiqiyah* order to explain the importance of wealth in their life. In Al-Quran, for instance, there are many verses which contains the injunction to carry out the *jihad fi sabilillah* with our wealth and and our soul. What is interesting here is that the sentence is ordered in such a manner than the word *amwal* (wealth) is placed before the word *anfus* (soul). The commandment to carry out *jihad* with our wealth is always put before the commandment to carry out *jihad* with our soul (except for Surat al- Taubah: 111) and this is certainly not devoid of meaning.

Several experts in Islam believe that the majority of persons would rather fight the *jihad* with their wealth rather than with their soul (that is their personal effort and thinking) and some believe that *jihad* with wealth has more emphasis than *jihad* with soul. What is clear is that the many calls for *jihad* with wealth in the Al-Quran has shown that there is an emphasis on the idea that “accumulating wealth or doing business” is a very good as long as it is carried out with the intention of *jihad fi sabilillah* (Al-Kautsar, 2012). The internalization of the meaning of *Laailaha illa Allah* in the teaching of *Manunggaling Keimanan dan Kemanusiaan* is also capable of creating the opportunity for the emergence of a culture of charity, giving and continuous communication (*shilaturahim*) or 3S among the members of the *Shidiqiyah* order. This is consistent with the teachings of the eight Vows of Willingness (*Delapan Kesanggupan*) of the members of the *Shidiqiyah* order, that is: willing to devote oneself (*bakti*) to Allah SWT; willing to devote oneself to Rasulullah SAW; willing to devote oneself to both parents; to devote oneself to fellow human beings; to the State; willing to love the Motherland (*Tanah Air*); willing to practice the teachings of *Shidiqiyah*; and willing to appreciate the importance of time. From the discovery of meaning in the field, which is acquired by observation, in-depth observation and other field data, it can be concluded that the teachings above has directly and indirectly stimulated a spirit of business

and entrepreneurship in the religious order of *Shidiqiyah*.

The internalization of the meaning of *Laailaha illa Allah* in the business activities of the *Shidiqiyah* order has lent support to the embedded perspective in sociology of economics, which states that the rationality of economic actions cannot be separated from moral values (Nugroho, 2001). This idea is certainly in direct contradiction with the neoclassical idea which tends to separate the two (Etzioni, 1992), since neoclassical paradigm is not only ignoring the moral dimension but also actively resistant to the inclusion of moral dimension. In neoclassical economics, it is emphasized that individual can have different rank of preferences for a choice but none is considered to be better than the other. Neoclassical economics endeavors to discover the mechanisms (especially price) which can result in the most efficient allocation of resources, that is the allocation which can fulfill individual wants the most. However, neoclassical economics tends to see the will as something which is centered on self interest of the individual which is independent of the social values or altruism, let alone spiritual values (Chapra, 2001). However, the values are important for individuals since they are the reason for the individual to exist and maintain his/herself in fulfilling their own needs and to maintain the continuity of their business.

However, even Adam Smith himself did not wish to eradicate morality and religion in economic activities, and he even supported the social institution of market, religious community and the enactment of laws to strengthen self control and charitable disposition of the mind, since Smith is after all not just an economist but also a professor of moral philosophy (Skousen, 2006). The phenomenon of entrepreneurship in the *Shidiqiyah* order is a critique against the thesis in Weber's *Protestant Ethic and the Spirit of Capitalism* (Weber, 2003), that unlike the Protestants (especially the Puritan Calvinist sects), Islam does not have theological affinity in the development of business and entrepreneurship, and moreover, the assumption is based more on the *sufi* practices of Islam which tends to emphasize the disdain of the world, forgetting the world, which then contributed to the emergence of a fatalist economic behavior. The inclusion of the moral values of *Laailaha illa Allah* in the business activities of *Shidiqiyah* order has important implication for the meaning of wealth in the life of the members of this religious order but also implies that wealth has not only economic function but also has spiritual, social, culture and evangelical (*dakwah*) value.

In daily practice, *Shidiqiyah* peoples believe that the success in pursuing riches or materials is not only measured by hard work, but also the submission to "the Guidance or Blessing from Allah SWT". It means that all riches and prosperities acquired and owned by human are not merely coming from it, but is given from "outsider power", being aware or not. Therefore, these peoples use any methods to help them to afford riches or materials, such as working hard, praying, keeping *silaturahmi*, implementing "deed" from Mursyid, and giving alms.

For *Shidiqiyah* people, working hard is a must because it is the only way to make an individual becoming economically self-supported to avoid from the attitudes of begging or depending on others. Working hard is also implementing the culture of *Shidiqiyah*, called S3, namely *sedekah* (giving alms), *santunan* (giving helps), and *silaturahmi* (preserving the friendship). Riches are only obtained by working and exercising the effort firmly to obtain it. The concept of working hard as the devotion and as the part of *jihad* to *Shidiqiyah* peoples is equivalent to the concept of "appeal" and "call" in Calvinist Protestant calling as shown by Weber. Weber's argument is rested upon the concept of individual obligation before God. In other words, the concept of "appeal" and "call" is to believe that all powers of the world are given by God and obtaining these powers is a sacred task. The understanding of this concept makes profane activities to be filled with religious values. The most important part of this concept is working as the sacred task, meaning that working will produce work ethos that supports capitalistic mentalities such as satins, wise, diligent, and consciences to manage the business (Amilda, 2010).

In the tarekat of *Shidiqiyah*, the concept of working hard as the devotion and *jihad* is not automatically rejecting other powers which are "ghaib" in nature, such as the power of prayer (pray done by mursyid and parent), "blessed money", and "mukjizat power of alms". It may differs the tarekat of *Shidiqiyah* from Calvinist Protestant teaching because Weber states that Calvinist capitalism spirit has denied magical power in the world and abandoned all magical methods to obtain safety and considering them as *takhayul* or superstitious, and also sin. The tarekat of *Shidiqiyah* has considered magical methods as the supporting power toward *ikhtiyar* and hard work as required by Islam. It put strong base to eliminate *syirik* which is admitting other power other than God (Al Kautsar, 2010).

In economic perspective, "pray" and "deed" are the elements to support business, and both are classified into spiritual capital. This concept initially suggests due to narrow interpretation of social capital (Zohar & Marshall, 2005). Although high levels of social capital can be profitable to company, employee,

customer and shareholder, this idea still denies a wider dimension of policy which aims to maintain the stability of peoples. This wider dimension (stability) is difficult to produce by a business if it is founded without spiritual visions. A human must understand what is human life, what is the goal of human, and how is to improve this goal.

Therefore, Zohar & Marshall propose a solution by suggesting spiritual capital. Indeed, spiritual capital is a capital that can be improved by using resources within the human soul. This capital is universal and can generate the spirit of life. The concept of spiritual capital is not perfect yet because it excludes faith and religious spirit (religious capital). It only introduces spiritual capital values in secular economic. Further, it is explained that it is rested only on social dimension or focused only upon humanistic values in social interaction, but not touching theological dimension of the direct connection to Khalik as the source of all spirits (Samdin, 2007).

The teaching of "silaturahmi" or preserving the friendship is always important to business actors, entrepreneurs, and other "riches seekers". Trust and loyalty have not been suddenly produced but built from mental bonding, sense of acquaintance through proximity, and respecting to each other. The concept of silaturahmi is an instrument to develop a network of business behaviors and harmony among the peoples in the tarekat of Shidiqiyah. In economics, this concept is social capital. Bourdieu emphasizes social capital in the aspect of social networks because it provides individual with access to group resources such that individuals can enjoy economic benefits. To Bourdieu, economic benefits can be enjoyed if individual is repeatedly engaged with the group (Winter, 2000). In this context, social capital is also understood as a something instrumental. Therefore, the harmony with employees and customers is the essence of trust in this social capital (Booth, 2001). Social capital is the appearance of social organization which is made of elements such as networks, norms and social trust that facilitate the coordination and mutual cooperation (Putnam, 1995).

Believing that giving alms can bring riches and materials is strongly advocated by Shidiqiyah peoples. They do not merely believe, but also do for self-sensing what they believe. Giving alms and helps has been their character or culture. They also believe that peoples who are reluctant to give alms, or who give less alms, are those with "hardly afforded riches", less smooth business, and many problems in their life. The meaning of giving alms as the instrument to expel bala (disaster) is quite familiar with the life of a Moslem. Giving alms is the alternative to health and disaster insurance because giving alms periodically is investing the riches to give protection for the self, family, property and business

(Sutikno, 2011). The giver of alms deserves protection from Allah SWT and the giver is promised with "the guarantee of security and comfort".

Business behavior in the tarekat of Shidiqiyah enforces embedded perspective in the economic sociology which says that the rationality of economic action cannot be separated from moral values. This perspective remains opposite to neoclassical view which separates both. Neoclassical paradigm not only denies, but actively resists moral dimension (Etzioni, 1992). Neoclassical economic insists that individual must have different rank of preferences in making a certain choice but no preference is better than others. Neoclassical economics has attempted to find mechanisms (including price) to produce the most efficient allocation of resource, which is the allocation with the greatest ability to satisfy the interest of the people. This interest is something central to the self (individual) and separated from social (altruism) and spiritual values (Chapra, 2001). These latter values are important to individual because those make individual alive to exist and survive in satisfying their demand or the wellbeing and sustainability of their business.

4 CONCLUSIONS

The rationality of achieving business success shall not deny the role of spiritual and social capitals because the peoples of the tarekat of Shidiqiyah perceive that the successful business is not merely determined by economical/financial capital. For them, successful business is only achievable by conscious struggle (jihad) to fulfill the "summon" of Allah SWT because business is also the action of devotion (ibadah) accompanied by spiritual approaches (including pray, dzikir, and certain reading). Strong social bond which involves the preservation of culture of paying alms and silaturahmi also plays important role for the business. In a wider context, the internalization of social and spiritual capitals into the business may be useful for the development of green business model in the future. A business shall not be considered as powerful if it is only supported by financial capital. Indeed, the involvement of social and spiritual capitals will produce a stronger business which is resistant to any disturbances and gives several benefits to the peoples because it not only relies on high social role but also grows moral values within the enthusiasm and orientation of pursuing business goals. Indeed, social and spiritual capitals are very important to the existence of a business and also enforcing the capital structure of business to avoid great dependence merely on the financial capital strength.

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