

## **Marketing the Miracles: Studies on the Commodification of the Quran, Prayer, and Sadaqa**

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**Abstract:** Religion is a miracle. The history of religion is filled with stories of the miracles of its founder and leaders. Religion does not intend to sell miracles for worldly gain because the purpose of religion is spiritual. Nevertheless, in reality, the miracles offered by religion are often commodified. This study examines the commodification of religion in Indonesia, especially those related to the Quran, *sadaqa*, and glory. This research uses qualitative methods with Habermas's hermeneutical approach to uncover the economic motives behind the utterances delivered by certain religious figures. The results showed that certain religious figures had commodified the Quran (as a material element), prayer (as a suprarational element), and *sadaqa* (as a social element) through the utterances they delivered. This research found that religion, based on ordinary people's point of view, is nothing more than a solution to their complex problems. These social conditions have given religious elites the opportunity to commodify religion. In addition, the research proposes a theoretical contribution that "the perfect religious commodification" should consist of and offer three elements: material, suprarational, and social benefits. This combination of benefits may be the key to the effectiveness of religious commodification and the continued support of ordinary people.

**Keywords:** Miracles; prayer; Qur'an; religious commodification; *sadaqa*.

**Abstrak:** Agama adalah keajaiban. Sejarah agama dipenuhi dengan kisah-kisah mukjizat dari pendiri dan pemimpinnya. Namun demikian, sejatinya bukan maksud agama untuk menjual mukjizat untuk keuntungan duniawi, karena pada dasarnya tujuan agama adalah spiritual. Namun demikian, dalam kenyataannya, mukjizat yang ditawarkan oleh agama sering kali dikomodifikasi. Penelitian ini bertujuan untuk mengkaji komodifikasi agama di Indonesia, khususnya yang berkaitan dengan tema Al-Quran, shadaqah dan karamah. Penelitian ini menggunakan metode kualitatif dengan pendekatan hermeneutika Habermas guna membongkar motif ekonomi di balik ujaran-ujaran yang disampaikan oleh beberapa pemuka agama. Hasil penelitian menunjukkan bahwa para pemuka agama yang diteliti terbukti telah melakukan komodifikasi melalui wacana bertema Al-Quran (sebagai elemen material), doa (sebagai elemen suprarasional) dan shadaqah (sebagai elemen sosial). Dari temuan yang diperoleh dapat disimpulkan agama dari sudut pandang orang-orang awam tidak lebih dari sekedar jalan keluar bagi masalah-masalah mereka yang ruwet. Kondisi sosial seperti inilah yang telah memberikan kesempatan kepada para elit untuk melakukan komodifikasi agama. Temuan itu juga telah membawa penelitian ini pada kesimpulan lain bahwa "komodifikasi agama yang sempurna" harus menawarkan dan terdiri dari tiga elemen: manfaat material, suprarasional, dan sosial. Kombinasi ketiga manfaat ini adalah kunci efektivitas komodifikasi agama dan dukungan berkelanjutan dari masyarakat.

**Kata Kunci:** Mukjizat; doa; Qur'an; komodifikasi agama; shadaqah.

## 1. Introduction

Religion is a miracle. The origin of religion has always been associated with miracles (Talabi, 2021; Twelftree, 2014). The prophets have spread their teachings with the help of miracles. The religious leaders who succeeded them were also equipped with charisma that enabled them to perform several miracles, such as the ability to heal, predict the future, and others. Miracles made them accepted and followed by people. However, they use this miracle to bring people to spirituality: to know God and worship Him. Miracles are used only as support for the birth and development of religion (Conger, 2012; Daswani, 2016; Wilson, 1975). They do not use their miracles as a means of material gain. It is taboo for them. Many verses from the holy book forbid trading religion for material gain. Quran 2:41 say: "Do not trade my sign for a trifling gain (the worldly benefits)". Material gain from trading religion is seen as little and despicable profit and will bring God's wrath. That is why prophets and pious religious leaders tend to choose simple lives, even though they have the opportunity to gain material benefits from the miracles they have and the religion they spread.

However, it is undeniable that religious miracles can be materialized into high-value exchange commodities. It is possible because no matter how abstract a religion is, it can be materialized (Althusser, 2006). Certain modifications can turn some aspects of religion --even its rituals--, into a commodity. This activity of materializing religion into high-value exchange commodities is so-called commodification of religion.

Commodification is the process of converting the use value of things into exchange value (Mosco, 2009, p. 2). The root of the study of commodification is Marx's critique of capitalism (Marx, 1977). According to Marx, to make a profit capitalism must convert the use value of goods into exchange value (Roseberry, 1997). Goods that have an exchange value are called commodities. All useful goods can be converted into commodities. For a commodity to be sold, it needs marketing to increase its demand. For marketing to be successful, it must have added value, which is why commodities must be modified. Therefore, commodification is a combination of commodities and modifications. It is the process of making commodities (by converting the use value of goods into exchange value) and modifying them to have more added value. Initially, commodification was applied to goods, but later commodification was also applied to more abstract things such as religion.

The commodification of religion refers to transforming religious beliefs, practices, symbols, and others into marketable products or services. Religions that are not commercial in nature are converted or treated into commodities or commercial activities (Kitiarsa, 2007, p. 6). Religion can be commodified because it meets the human need. People will always need religion because of the miracles it offers. It is because people will always face various problems in their worldly life. Some of these problems are solved rationally or scientifically. However, sometimes the problems faced are so severe that people end up looking for miracles as the solution, whether it is offered by magic or religion. Under such conditions, the commodification of religion becomes a two-way street between human needs and the apparatus of religion.

In his book *Magic Religion and Science*, Bronislaw Malinowski discussed the relationship between religion and human needs. In his opinion, primitive men should turn to magic to solve their crises in life such as illness, emptiness in important pursuits, unhappy love or dissatisfied hatred. When they came to know religion, they turned to religion. However, the function of religion is the same as magic, which is to solve worldly problems. Both magic and religion paved the way out of such situations, offering no empirical solution except by believing in miracles (Malinowski, 1948, pp. 67–70). Then came the modern age with modern science, which can solve many human problems. Modern science, theoretically, gave the modern man a chance to escape from magic and religion. However, in reality, humans cannot free themselves from magic or religion forever because crises will always exist that cannot. It is not the domain of science to solve, that is, the three breakpoints.

Three breakpoints are problems that are usually difficult for humans to solve with rational solutions, so they are eventually forced to turn to irrational or suprarational solutions. The three are contingency, powerless, and scarcity (O'Dea, 1966, p. 5). These three existential crises cause people to always turn to magic or religion. Sometimes, a man is so helpless that he needs supernatural powers to

overcome problems. It was then that the demand for religion and its miracles increased. Humans who face these three breakpoints are generally captive markets for the commodification of religion.

In Indonesia, the commodification of religion is increasing along with the emergence of Islamic consumption trends (Hasan, 2009). This trend refers to the increasing religiosity of Muslims marked by their demand for Islamic things (Alam, 2018), such as halal food, beverages, clothing, cosmetics, tourism, banking and so on. These products are commodified to meet the needs of Muslims so that they can be sold to them (Hasyim, 2022). Today, the commodification of religion has penetrated almost all aspects of Muslim life, not only in the mundane aspect but even in the more spiritual one, such as the miracle.

The purpose of this paper is to trace the commodification of the miracles of Qur'an, *sadaqa*, and prayer as expressed in the "Safari Dakwah of Sheikh Hussein Jaber". Safari Dakwah is a series of tours or campaigns to propagate Islamic teachings to a wider audience. This activity has been carried out by Sheikh Hussein Jaber in various regions in Indonesia since 2021. Sheikh Hussein Jaber is the successor to his elder brother Sheikh Ali Jaber. Sheikh Ali Jaber, a famous Islamic preacher from Medina, Kingdom of Saudi Arabia, became an Indonesian citizen. Sheikh Hussein Jaber had been introduced by his brother several years earlier to the Indonesian audience so that when his brother died on January 14, 2021, Sheikh Hussein Jaber could succeed him smoothly. The main theme of Safari Dakwah Sheikh Hussein Jaber is the Qur'an. In carrying out his Safari Dakwah, Sheikh Hussein Jaber collaborated with Daarul Quran Islamic Boarding School.

Several articles have discussed the commodification of the Qur'an, prayer, or *sadaqa*. However, unlike previous articles, my research takes a distinctive approach by combining these topics and examining them through the lens of their miracles. Some of the previous articles include: the article wrote by Purnama (2020) tried to identifies the commodification of the Qur'an of the young *qâri'* in Instagram platform. It found that the activity attracts public's attention and gives the doer popularity, legitimacy and economy gain. Another article by Muary & Atikah (2023) tried to identify the commodification of memorizing Quran classes done by educational institutions. It found that the competitions of memorizing Quran aired by national television station of have encouraged young Muslims to take the class of memorizing Quran despite the relatively high cost they should pay. The article conclude that Islamic ideology and capitalist logic can coexist in what is known as the commodification of religion. Another article wrote by Rahmatikawati (2021) tried to identifies the commodification of Qur'an in Indonesian films. It found that some of Indonesian movies use the certain Quranic verses to show religious nuance to attract more muslims viewer. Another article wrote by Rahayu (2022) tried to identifies the meaning contained in Batu Qur'an of Sultan Hasanuddin Banten for the tourists. It found that people who come pray in this place, believes in the miracle of Batu Qur'an. It can deliver their prayers to Allah, improve their fortune, and cure illness. Another article wrote by Trihastutie (2019) tried to identifies the commodification of religion in televangelical broadcast. It found that in fact, the program is not that religious as the label attached to it. Another article wrote by Darnela (2021) tried to identifies the commodification of *sadaqa* to Rohingya refugees in Aceh. It found that Islamic philanthropic institutions have raised religious issue to collect large donations, some of them tend commodify the humanitarian aid and abuse the religion.

This research uses analytical description as a method and applies an interdisciplinary approach. This approach includes four different types of action of Habermas (Habermas, 1984, pp. 126–150). This hermeneutical approach sees every persuasive approach, such as "Safari Dakwah Sheikh Hussein Jaber," as teleological action. This action is deliberately carried out to achieve a specific goal. This goal is usually wrapped in various arguments so that it is not obvious. According to Habermas, the purpose must be dismantled to make the true intention visible. After understanding the true intention, one can then decide freely whether to follow or not. This is the only way to be freed from the state of being deceived.

## 2. Result and Discussion

The commodification of religion can be classified into several types based on its elements, such as practices, beliefs, rituals, symbols, texts, and others (Vásquez, 2020). All of these elements can be transformed into commodities or commercial activities that have high exchange value (Adebayo & Zulu, 2019). The commodification of religion can be approached from many perspectives. Some see it as a distortion of religion, in which certain religious elements are taken from their original context and recreated for commercial purposes (Foltz, 2005, p. 150). Others see it as the influence of capitalism on religion that has lured religious leaders to turn religious practices, objects, beliefs and other into marketable commodities (Loy, 1997). Other perspectives see it as the teleological act of certain religious figures trying to exploit religion, especially when profit taken is outrageous (Kgatle & Anderson, 2020).

Commodification of the Quran refers to the practice of turning the text or recitation of this holy book into a product or activity to make a profit, such as the production of mass-produced copies of the Quran, the commercialization of Quranic recitation, or offering the lucrative Qur’anic education and training center. As the number of Qur’anic commodifiers increased, so did the competition between them. This competition encourages them to make various modifications to attract more Muslims to their products.

It is that competition that drives manufacturers of copies of the Qur’an to add translations and explanations, design attractive covers and illustrations, use high-quality paper and make fancy packaging. All to add value to the product. Reciters of the Quran are often invited to recite some verses of the Quran at official events and get compensated. Currently, they are recording and uploading their performance on YouTube to get more viewers. Some of them also participated in Qur’an recital competitions from local to international levels, to increase their prestige. The competition encourages them to always maintain and improve the quality of their Qur’anic recitation. Qur’anic education and training centers are also not spared from competition. The competition encourages them to continuously improve their facilities and methods. To finance their institutions, some program were launched, including opening donations and crowdfunding. As long as the profits taken are not outrageous, this commodification of the Qur’an is a two-way street between the commodifiers of the Qur’an and the Muslims. On the one hand the commodifiers get the compensation they deserve for their hard work, on the other hand Muslims get more open and easy access to high-quality Qur’anic texts, recitations and education. For example, it is fair enough to pay Rp. 100.000,- for luxurious copy of the Qur’an. The Qur’an itself is free, but it is need material, labour and a lot of creativity to produce the high quality copy of the holy Quran. That’s what the price paid.

Table 1 Estimation of The Production Cost, Profit, and Price of a Copy of Holy Qur’an

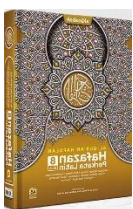
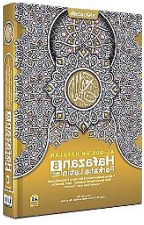
	Cost of Production	Profit	Price
	Rp. 84.000	Rp. 16.000	Rp.100.000
	<ul style="list-style-type: none"> <li>• Editorial and design work, 38 %</li> <li>• Printing 20 %</li> <li>• Marketing and distribution 26 %</li> </ul>	<ul style="list-style-type: none"> <li>• Publisher Profit 16 %</li> </ul>	

Table 1 shows each printed Qur’an’s estimated production cost, profit, and price. The normal price is Rp. 100,000. The problem will be different if the price is outrageous, as exemplified by the case of “Safari Dakwah Sheikh Hussein Jaber.” A copy of the Quran was sold for Rp. 3,000,000, as shown in Table 2 below. It is 300% higher than the normal price. This raises several questions, including: What did Sheikh Jaber and his team do to increase the value of the product by 300%? Why did they choose to do so? Why are people willing to pay for it? Do they believe that the exclusivity of the product justifies its cost? Or is it more about supporting Sheikh Hussein and his mission?

Table 2 The Price of a Copy of Holy Qur'an After Coomodification

	Normal Price Rp 100.000	Something was added to increase its value	It was sold Rp. 3000.0000
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### *The Event of Safari Dakwah Syekh Hussien Jaber*

“Safari Dakwah Syekh Hussein Jaber” which is the object of this research was extensively examined using rare video footage obtained from Facebook. The video was posted by an attendee of the event hold on Saturday, March 18, 2023 in Bandung named Ponijan Genduk. The video captured the entire event from beginning to end, providing a valuable resource and evidence for this research. Other available videos of “Safari Dakwah Syekh Hussein Jaber” in different locations were edited and incomplete, so they cannot be used as sources and evidence for this study.

In conducting his Safari Dakwah, Sheikh Hussein Jaber is usually accompanied by an Indonesian preacher. In the event held on Saturday, March 18, 2023 in Bandung, he was accompanied by a preacher named Ust. Cinta Restu Sugiharto. He was called Ustadz Cinta because the theme of his speech revolved around love. He even has a matchmaking program and has successfully married off more than 2000 couples. This background shows that Ustadz Cinta is very capable in persuasion, negotiation and implementation of a program. His ability to match more than 2000 couples to marry is proof that he is an outstanding marketer.

It can be seen in the video that the event consisted of: (1) an opening, (2) remarks from the head of the Mosque Management Committee, (3) an introduction from Ust. Cinta Restu Sugiharto, (4) lectures from Sheikh Hussein Jabber, (5) a bidding on the Quran by Ust. Cinta Restu Sugiharto, (6) a photo session, and (7) a closing. This is a normal rundown of dakwah events, except for the Quranic bidding session, which is an unusual addition. People were invited to the event to listen to lectures, and none of the attendees expected a Qur'an bidding program. It was the inclusion of this Qur'anic bidding program that changed the event from ritual activities to commodification of religion.

### *Analysis of The Event of Safari Dakwah Syekh Hussien Jaber*

Like other da'wah activities, “Safari Da'wah Sheikh Hussein Jaber” can be categorized into persuasive speeches. Persuasion is the communicative process of attempting to convince or influence others to change their beliefs, attitudes, or behavior (Stiff & Mongeau, 2016, p. 4). In dakwah activities, preachers try to influence the audience by using verbal and nonverbal messages. Aristoteles has set three conditions for a public speaker to be followed by his audience: *loghos* (i.e. logical appeal), *ethos* (i.e. ethical appeal), *pathos* (i.e. emotional appeal) (McCormack, 2014; Oeppen Hill, 2020). *Loghos* is concerned with the attractiveness of the content delivered. Content should be logical, solid, coherent and reasonable. *Ethos* has to do with the the attractiveness of the speaker. He must look credible and has a good reputation. Speaker must be competent in his field, shows goodwill and empathy. *Pathos* is concerned with emotional attraction. The speaker must be able to touch the emotions of the audience (Griffin, 2012; Herrick, 2017). Sheikh Hussein Jaber” fits all the conditions laid down by Aristotle. His logical, ethical and emotional appeal is extraordinary, as is his colleague Ustadz Restu Sugiharto.

The *ethos* (i.e. ethical appeal) of Sheikh Hussein Jaber is unquestionable, as is Ustadz Restu Sugiharto. The speakers were attractive, looked credible, and had impressive credentials, especially Sheikh Hussein Jaber. Before he came to the event, a remarkable banner had been circulated, which informed people that Sheikh Hussein Jaber is one of the preachers in a TV program called “Damai Indonesiaku” aired by TV One, and one of the judges in a TV program called “Hafidz Indonesia” aired

by TV RCTI. The banner also displayed his photo, which showed that he is a very authoritative preacher. Furthermore, the banner also mentioned that Ustadz Cinta Restu Sugiharto had a good reputation too, as he was a national level preacher and the mentor of a program called “Take me Ta’aruf”.

The *loghos* (i.e. logical appeal) of the preaching delivered by both Sheikh Hussein Jaber and Ustadz Restu Sugiharto is truly remarkable. Their content is not only attractive but also highly logical and reasonable. The structure of their preaching is solid, coherent, and strengthens each other’s points. The two lectures blend together seamlessly, as if they were one. Their preaching is divided into three parts: the opening, the body, and the closing. Ustadz Restu Sugiharto delivers the opening and closing, while Sheikh Hussein Jaber delivers the body of the preaching. The structure of their preaching is well-defined and thoughtfully executed, making their lectures engaging and effective. Figure 1 shows the structure of their preaching in detail.

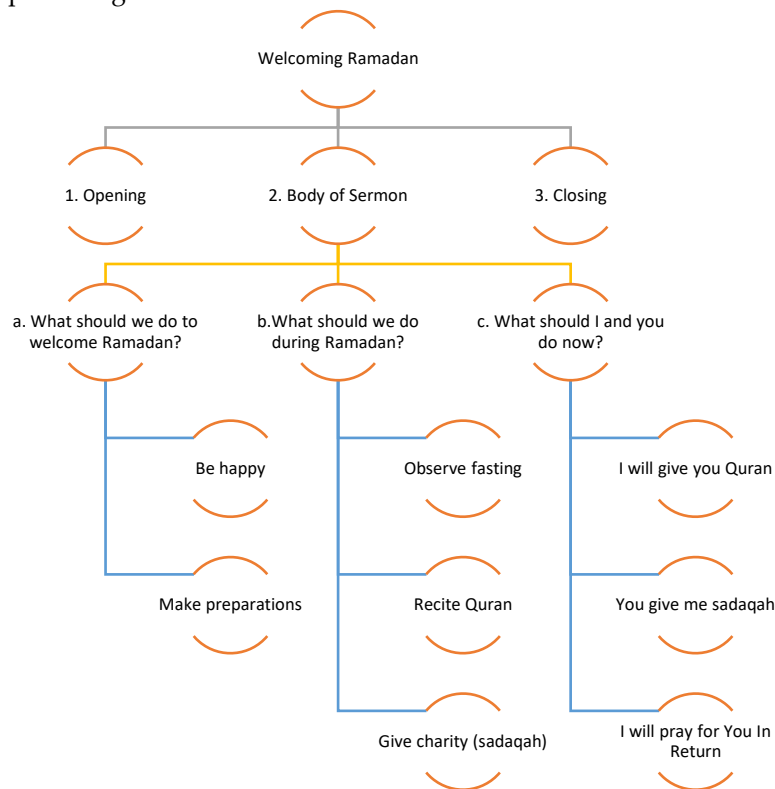


Figure 1 The Structure of the Preaching of Sheikh Hussein Jaber and Ust. Cinta Restu Sugiharto

The *pathos* (i.e. emotional appeal) of the preaching delivered by Sheikh Hussein Jaber and Ustadz Restu Sugiharto is captivating. They have a remarkable ability to touch the hearts of the audience and inspire action, as demonstrated in section 2.c of Figure 1: ‘What Should I and You Do Now?’. This section of the preaching employs powerful persuasive messages to move the audience to action, making it a great example of effective *pathos*.

Logical appeal (*loghos*) and emotional appeal (*pathos*) are important elements of persuasive speech. According to Chaiken, the logical aspect of persuasive speech will be processed by the audience through a systemic analysis mode (Chaiken, 1980). Mainwhile the emotional aspect of persuasive speech will be processed by the audience through a heuristic analysis model. In this case, Syekh Hussein Jaber and Ustadz Restu Sugiharto seem to have divided their duties: Syekh Hussein Jaber conveys the logical element of the sermon while Ustadz Restu Sugiharto conveys the emotional element. Figure 1 shows themes 1 and 2 are about “what to do to welcome Ramadan” and “what to do during Ramadan.” Both themes are performed by Syekh Hussein Jaber, who executed them well. He delivered his preaching with solid, coherent and reasonable argument, while paving the way for Ustadz

Restu Sugiharto to do his duty. Syekh Hussein Jaber states that the essence of Ramadan is basically three things: fasting, reading the Quran, and *sadaqa*.

Ustadz Restu Sugiharto then did his duty by following the path set by Sheikh Hussein Jaber. He delivered his preaching began with the phrase “The Quran will come to us on the Day of Judgment, and it will come to those who love the Quran to guide them to enter the Paradise of Allah”. He proceeded to persuade the audience by appealing to their emotions and using heuristic principles to reinforce his argument. Through the use of emotionally charged statement, he established a connection with the audience and tapped into their values and beliefs to ensure that the audience would follow through on his “call to action”. Table 3 are some fragments of speeches delivered by Ustadz Restu Sugiharto.

Table 3 Fragments of The Preaching

No	Fragments of The Preaching	Heuristic Principles
1	<p>اَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ</p> <p><i>Hadis riwayat Imam Muslim. Bacalah al-Qur'an! Tela'ah al-Qur'an! Dalami al-Qur'an! Amalkan, ajarkan, hafalkan al-Qur'an! Nanti Quran di hari kiamat akan mendatangi kita. Mendatangi orang-orang yang yang mencintai al-Qur'an untuk mengantarkan mereka memasuki surga Allah.</i></p> <p>Read the Qur'an! For it will come on the Day of Resurrection as an intercessor for its companions. This Hadith is narrated by Imam Muslim. Read the Qur'an! Study the Quran! Delve into the Quran! Practice it, teach it, and memorize it! The Quran will come to us on the Day of Judgment. It will come to those who love the Quran to guide them to enter the Paradise of Allah.</p>	Concreteness
2	<p><i>Yang cinta Alquran angkat tangan! Yang gak cinta boleh pulang. Semua cinta kan?</i></p> <p>Those who love the Quran, raise your hands! Those who don't, may leave. Everyone here loves the Quran, right?</p>	Social Identity
3	<p><i>Karena semua cinta Alquran maka Syekh Husein Jaber akan membagi-bagi hadiah berupa Alquran.</i></p> <p>Since you all love the Qur'an, Syekh Hussein Jaber will give the Qur'an as a gift.</p>	Reciprocation
4	<p><i>Mana yang besar, karena ada al-Qur'an yang cukup besar. Ayo Masih ada? Mana tim dari Darul Qur'an? Mana? masih ada? Oh kenapa tidak dibawa ke sini? Persiapkan di depan! Ini karena Syekh Hussein akan membagi-bagikan hadiah berupa Alquran.</i></p> <p>Where are the big Qur'ans? Are there any big ones available? Where is the team from Darul Qur'an? Come on, do we still have any big Qur'ans? Where are they? Bring them here! Prepare them upfront because Sheikh Hussinen will give out Qur'ans as gifts.</p>	Scarcity
5	<p><i>Bapak ibu sekalian mohon maaf ini bukan sembarang Alquran. Karena quran ini ada doa dari syaikh hussein jaber untuk kita semua.</i></p> <p>Ladies and gentlemen, sorry, this is not just any Qur'an. Because this Quran has been prayed by Sheikh Hussein Jaber for all of us</p>	Emotion
6	<p><i>Jadi nanti yang berminat cukup angkat tangan kemudian senyum, ke depan. karena senyum tanda masih hidup. orang yang senyum sehari sekali masih hidup. yang senyum sepuluh kali sehat. yang senyum seratus kali sama dengan olah raga mendayung sepuluh km, yang</i></p>	Call to Action

No	Fragments of The Preaching	Heureustic Principles
	<p><i>senyum-senyum seribu kali harus diperiksa. Angkat tangan, kemudian senyum, maju ke depan.</i></p> <p>So those who are interested, just raise your hand, then smile towards the front. Because a smile is a sign that you are still alive. Those who smile once a day are still alive, those who smile ten times are healthy, and those who smile a hundred times are equivalent to rowing ten kilometers, while those who smile a thousand times need to be checked. So raise your hand, then smile and come forward.</p>	
7	<p><i>kemudian iqrar kepada Allah: ya Allah telah banyak karunia, banyak rejeki yang telah engkau berikan selama ini kepada keluarga kami, maka pada malam hari ini mumpung masih hidup kami tidak mau menyesal seperti orang yang Allah gambarkan dalam surat al-Munafiqun ayat 10 ada orang yang terlanjur meninggal dunia minta dihidupkan nangis-nangis minta dihidupkan ke dunia tapi kemudian Allah jawab walaan yuakhirallu nafsa ida jaa ajaluhu. kalau orang sudah sampai ajal tidak bisa dimundurkan barang sedikit pun.</i></p> <p>Then, make a confession to Allah: O Allah, You have given us many blessings and provisions to our family so far. Tonight, while we are still alive, we do not want to regret like the person described in Surah Al-Munafiqun verse 10, who has passed away and cried to be brought back to life in this world, but then Allah answered, 'Never will Allah delay a soul when its time has come.' Once a person's time has come, it cannot be delayed even for a moment</p>	Emotion
8	<p><i>ya Allah kami mumpung masih hidup belum meninggalkan dunia. kami akan menyisihkan malam hari ini cukup tiga juta rupiah untuk infaq dalam rangka pencinta penghawal Alquran.</i></p> <p>O Allah, while we are still alive and have not left this world, we will spend this night by donating three million rupiahs in the cause of supporting those who love and memorize the Quran.</p>	Commitment
9	<p><i>syaikh Jaber punya impian besar mencetak 1 juta penghawal Alquran sekarang sudah lebih dari satu juta. maka lihatlah di hafidz indonesia sudah banyak anak-anak yang hapal Alquran. Bahkan ada anak 8 tahun yang sudah hapal 30 juz Alauran. setiap hari membaca Alquran kurang lebih sepuluh juz. setiap hari membaca. maka jangan berhenti di 1 juta Alquran. Kita akan cetak lebih banyak lagi. dan kita kerjasama dengan darul quran di bandung ini. kita siapkan pesantren khusus yatim dan dhuafa yang mereka gratis tis gurunya juga ma sya Allah luar bisa semangat semua mengajar . santrinya gratis semuanya dari kalangan yatim dan dhuafa mereka kita biayai dengan sedakah seperti ini.</i></p> <p>Sheikh Jaber had a big dream of producing one million Quran memorizers, and now there are more than one million. Look at Hafidz Indonesia, there are many children who have memorized the Quran. Even an 8-year-old child has memorized 30 juz of the Quran, reading approximately ten juz every day. Let's not stop at one million Qurans, we will print even more. We will cooperate with Darul Quran in Bandung to establish a special orphanage and charity school where the teachers will also be volunteers. The</p>	Impact and Value



No	Fragments of The Preaching	Heureustic Principles
	<p>students will all come from the orphan and underprivileged backgrounds and we will fund them through such donations</p> <p><i>maka bismillah sekali lagi yang pingin menyisihkan tiga juta rupiah malam ini, uang tidak langsung malam ini. uang sedekahnya uang infaqnya tidak harus malam ini diserahkan ini, boleh besok ditransfer, boleh juga diambil ke rumah, boleh juga kami jemput ke rumah, bisa juga diangsur dua bulan, 1 sampai 2 bulan. boleh juga nunggu gajian, boleh juga nunggu panen, yang jomlo-jomlo boleh juga nunggu dapat istri suami orang kaya, intinya kita mudahkan dalam penyerahan sedekahnya yang penting malam ini mumpung masih hidup bismillah seisihkan sebagian dari rejeki.</i></p> <p>So, once again, in the name of Allah, for those who want to donate three million rupiahs tonight, the money doesn't have to be given directly tonight. The charity or endowment money doesn't have to be given tonight. It can be transferred tomorrow, picked up from your home, or we can even come and pick it up from you. It can also be paid in installments for one to two months, or even until your salary or harvest comes in. For those who are single and waiting to get married to a wealthy spouse, you can also wait until then. The important thing is that we make it easy for the donation to be given tonight while we are still alive. <i>Bismillah</i>. Let allocate a portion of your fortune.</p>	Special offer
10	<p><i>Mohon maaf ilmu sedekah itu begini Kalau kita diberi banyak Anugerah oleh Allah maka pantaskan sedekah kita jangan diberi banyak anugrah banyak, amat sangat sedikit sedekahnya audzubillahminsana. al insan mtaqbal ala qadri shadaqat manusia tergantung dan berpayung kepada sedekah yang telah dia keluarkan. maka sebatas apa Perlindungan Allah tentu tergantung sedekah kita yang kita keluarkan selama ini.</i></p> <p>I apologize, the knowledge about charity is as follows: If Allah has given us many blessings, then our charity should be worthy of those blessings. We should not give little charity when we have received many blessings, as it is a bad habit. People's acceptance of their deeds is proportional to the amount of charity they give. Therefore, the extent of Allah's protection depends on the charity we have given throughout our lives.</p>	Emotion
11	<p><i>bismillah yang berminat ingin menyisihkan cukup 3 juta rupiah ingat uang tidak usang sekarang kita beri waktu hingga 2 bulan. kita punya waktu kurang lebih 10 sampai seperempat jam. silakan angkat tangan nanti maju ke depan langsung diberikan kenang-kenangan Alquran dari syaik jaber, didoakan jadi ahli quran dan didoakan juga sesuai hajatnya maka sampaikan kepada beliau kalau punya hajat tertentu sampaikan dengan singkat beliau akan mendoakan khusus. ingat beliau ahli quran, sekeluarga ahli quran, dan beliau sedang musafir doanya sangat mustajab. Setelah itu tutup doa dengan beliau.</i></p> <p>In the name of Allah, for those who are interested in donating 3 million rupiah, please be reminded that the money does not have to be given tonight, we can give a time frame of up to 2 months. We have approximately 10 to 15 minutes left. Please raise your hand and come forward to receive a gift of an Alquran from</p>	Impact and Value

No	Fragments of The Preaching	Heuristic Principles
	<p>Sheikh Jaber. You will be prayed for to become a Quran expert and your wishes will also be prayed for. If you have any specific wishes, please briefly convey them to Sheikh Jaber as he is a Quran expert and his family is also well-versed in the Quran. His prayers are especially powerful during his travels. Finally, let us close with a prayer from him.</p>	
12	<p><i>Bismillah. kita mulai hingga sepuluh menit dari sekarang. Angkat tangan! satu, dua, tiga, empat, lima, enam. Masya Allah! maju ke depan! sudah enam orang, hanya dalam hitungan satu-dua detik. tujuh! sudah terkumpul tujuh orang, dengan masing-masing 3 juta. 7x 3 Masya Allah, sudah 21 juta. silahkan maju ke depan yang berminat untuk ikut 3 juta rupiah. silahkan maju ke depan. silahkan ikut baris para istri yang suaminya ikut. yang suaminya ikut, istrinya boleh ikut photo. yang gak boleh ikut diphoto, istri orang lain. sembilan orang! sudah sembilan orang, dalam hitungan 1 menit. 9x3 = 27 juta. masya a Allah, takbir! Tim dari darul quran setelah sesi photo silahkan catat nama-nama mereka.</i></p> <p>In the name of Allah. Let's start in ten minutes from now. Raise your hands! One, two, three, four, five, six. Masha Allah! Move forward! Six people have already gathered in just a few seconds. Seven! Seven people have gathered, each with three million rupiahs. 7 x 3, Masha Allah, it's already 21 million. Those who are interested in joining with 3 million rupiahs, please come forward. Please join the line of wives whose husbands are participating. If your husband is participating, you can join the photo. If not, the wives of other people cannot join the photo. Nine people! Nine people have gathered in one minute. 9 x 3 = 27 million, Masha Allah! Takbir! The team from Darul Quran, after the photo session, please take note of their names.</p>	Measuring The results

According to Habermas' hermeneutical approach, the preaching delivered by Syekh Hussein Jaber and Ustadz Cinta Restu Sugiharto fits within the category of teleological action (Habermas, 1984, p. 126). The intention behind their action was to achieve a specific goal – i.e., obtaining crowdfunding to finance the Daarul Qur'an Islamic Boarding School program. They strategically employed persuasive principles in their preaching (Yang, Chen, Yang, Jurafsky, & Hovy, 2019). They use it to persuade their audience to contribute to their crowdfunding campaign by appealing to their emotions and values.

The fragments of the preaching indicate that its heuristic arguments were well-prepared, meeting the principles established by influential theories in marketing literature, such as Chaiken's theory of systematic-heuristic dual processing (Chaiken, 1980) and Cialdini's theory of heuristic principles (Cialdini, 2009). These heuristic arguments have indicated that "Safari Da'wah Sheikh Hussein Jaber" fits within the category of the commodification of religion, some of them are the following expressions:

1. Ladies and gentlemen, sorry, this is not just any Qur'an because Sheikh Hussein Jaber has prayed this Quran for all of us.
2. *Bismillah*, In the name of Allah, for those interested in donating 3 million rupiahs, you will be prayed to become a Quran expert, and your wishes will also be prayed for. If you have any specific wishes, please briefly convey them to Sheikh Jaber, as he is a Quran expert, and his family is also well-versed in the Quran. His prayers are especially powerful during his travels.
3. I apologize. The knowledge about charity is as follows: If Allah has given us many blessings, then our charity should be worthy of those blessings. We should not give little charity when we have

received many blessings, as it is a bad habit. People's acceptance of their deeds is proportional to the amount of charity they give. Therefore, the extent of Allah's protection depends on the charity we have given throughout our lives.

Such statements and others are the 'spices' that the preacher adds to the Quran that he gives or sells. These statements increase the Quran's value by Rp. 3.000.000, 300% higher than the normal price of Rp. 100,000. The essence of this statement indicates that the preacher is trying to sell the miracles of the Quran, which has been prayed upon, the preacher's prayer which is believed to be powerful, and the *sadaqa*, which is believed to be a cause of Allah's protection. These are the 'magical spices' that the preacher adds to raise the funds they need

Nevertheless, the 'Safari Dakwah of Sheikh Hussein Jaber' does not hide its true purpose: raising crowdfunding for the Darul Quran Islamic Boarding School. Clearly stated, the collected funds will be used to finance this charity school. Ustadz Cinta Restu Sugiharto said, 'We will collaborate with Darul Quran in Bandung to establish a special orphanage and charity school, where the teachers will also be volunteers. The students will all come from orphaned and underprivileged backgrounds, and we will fund them through donations.' Therefore, it is not difficult to understand their intention, and this intention still makes sense, although the way they call to action may seem a bit fishy and cunning. However, every attendee who has paid for the Quran has done so freely and happily. No one feels cheated. Everyone believes that the Quran they receive is full of blessings and that the prayers conveyed through Sheikh Hussein Jaber will be heard by Allah and fulfilled, so the problems they face can be solved miraculously sooner or later. They are delighted and sincere in supporting Sheikh Hussein and his mission to spread the teachings of the Quran, and they feel blessed to be a part of it.

### 3. Conclusion

Based on these findings, it can be concluded that religion, from the perspective of ordinary people, is often seen as a solution to their complex problems. These social conditions have provided religious elites with the opportunity to commodify religion. At times, ordinary people may follow the call to action of a religious figure they believe in without hesitation in exchange for the miraculous solutions that are preached or promised. The Qur'an (as a material benefit), prayer (as a suprarational benefit), and *sadaqa* (as a social benefit) have proven to be a perfect combination and the key to the effectiveness of the religious commodification performed by Syekh Hussein Jaber and his companion. Based on these findings, the research proposes a theoretical contribution that "the perfect religious commodification" should consist of and offer three elements: material, suprarational, and social benefits. Each of these three elements will reduce the feeling of being cheated when the miracle promised is not realized. At least, participants still receive the material benefit even if they get an overpriced copy of the Qur'an. They can still believe their donation is for social good, such as establishing a special orphanage and charity school. This combination of benefits may be key to the effectiveness of religious commodification and the continued support of ordinary people.

One limitation of this research is its focus on a specific theme, figures, and events. The theme of this article is the commodification of the Quran, prayers, and *sadaqa* performed by certain religious leaders at a particular event. While this focus provides valuable insights into the dynamics of the commodification of religion, it limits the generalization of findings. The commodification of religion can operate differently in other themes, figures, and events, and different people may have unique responses to this kind of commodification. Therefore, future research should consider exploring the commodification of religion in different themes, figures, or events to gain a more comprehensive understanding of this phenomenon.

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