



The Autocratic Leadership of Majelis Tarbiyah in Empowering Economic Development

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Abstract: This research discusses the success of the Islamic community in the Majelis Tarbiyah (MTb) in improving the economic welfare of the members. The focus of this research is on the impact of religion and autocratic leadership in intensifying economic activities and creating high discipline and piety. MTb is seen by the broader community as exclusive because it regards Muslims who have not taken the pledge to the Majelis as merely 'nonprocedural', not true, Muslims. It is not enough for a Muslim to perform prayers, zakat, fasting, and other Shari'a requirements; they are only a proper Muslim when they have implemented the Shari'a shahada, the consensus of the Islamic faith. The exclusivism of MTb is important to improving the financial security of its members but it also gives rise to mistrust and resentment within the broader Muslim community. The results of this study indicate that the MTb is more successful in its economy because it creates a system of the strict discipline of religious rules. Key elements of this are the pledge, strong leadership, religious commitment, concrete economic programs. The results also show that autocratic leadership contributes to improving the spiritual, psychological, and economic conditions of the MTb community. The motivation of the community to join the MTb community is due to economic advancement, even though they have to sacrifice individuals and social rights to carry out the established programs and adhere to the leader.

Keywords: autocratic leadership; development; discipline system; economic behavior; religious commitment.

Introduction

The emergence of new religious movements in Indonesia is a particular subject of interest for study. The Islamic community of Majelis Tarbiyah (hereinafter referred to as MTb) which is attended by 35,000 people in Garut, West Java as one of the new Islamic movements has a very distinctive typology in its religious understanding. This community has the same beliefs as the beliefs of mainstream Islamic groups. The difference lies in understanding the essence of shahadatain. The MTb community understands the shahada sharia that must be pledged in front of a trusted person for a Muslim. MTb is seen by the wider Islamic community as an exclusive community because it considers Muslims who have not taken the pledge of shahadatain and bai'at or 'ahdun to be considered as 'non-procedural' Muslims.

The Tarbiyah Assembly community strictly tries to implement the teachings of Islam comprehensively in its life and revive the teachings of Islam derived from the Quran and Sunnah in accordance with the example of the Prophet PBUH. A Muslim is not enough just to pray, zakat, fasting and other sharia requirements. They can only be true Muslims if they have applied the sharia (religious consensus). The implication of this religious understanding has a tendency to prioritize loyalty to his very strong community and a very high appreciation of the truth of the understanding of Islam that he believes in.

The study of the typology of religious movements can be seen based on the nature of its teachings, the tendency of its understanding or its religious expression. According to Komarudin Hidayat, there are five typologies of religious attitudes, namely exclusivism, inclusivism, pluralism or parallelism, eclecticism, and universalism (In ANDITO Edito, 119-120). Exclusivism sees the truth as being in itself. Inclusivism sees itself as the center of truth of the truth that exists in various places. Pluralism sees the truth as having its own path. Eclecticism sees that the truth can be gathered from various sources. Universalism sees truth as one and the same but due to historical-anthropological factors, truth appears in a plural format. Pluralism or parallelism is more moderate than exclusivism, inclusiveism, eclecticism and universalism in claiming the truth. Pluralism does not pretend to have truths that can be found from its various sources.

This study aims to respond to previous studies that have not seen religious movements that have succeeded in improving the economy of their members. This paper intends to explain the success of MTb in improving the economic condition of its pilgrims. In addition, this paper will also explore MTb's leadership culture that produces a righteous attitude and high personal discipline. Finally, this article will be able to explain the motive of the community to join MTb. Through this article, it is hoped that readers can understand that the leadership system in religious groups has succeeded in improving the welfare of its adherents.

This research was written to strengthen previous studies that explained the influence of religion on people's economic behavior, Robert N. Bellah in Japan (Bellah, 1992), Moshe Sharabi on work ethics among Jews and Muslims in Israel (Sharabi, 2017), Irwan Abdullah on the role of religious values in economic behavior in Jatinom Klaten (Abdullah, 1994), M. Sobary on work ethic and Islamic spirit in Suryalaya (Sobary, 2007), Deden Sumpena in West Java (Sumpena, 2014) and strengthened by Novia Zahrah et. al, and Steiner et. al (Steiner et al., 2010), Qasim Riaz and Nadjib in Java (Riaz et al., 2016). In contrast to the results of Muhtadi Ridwan's research in Blimbing Malang and in Tasikmalaya by Yadi Janwari, who argued that religious factors have less influence on the economic development of the community. These scholars argue that religion is not the only factor influencing economic behavior, the most decisive variable in understanding the economic behavior of traditional Muslim societies is not religious understanding, but rationality in economic decisions based on traditions, values, and simple arguments. Similarly, differences in religious understanding have no significant relationship on economic behavior, especially entrepreneurship (Ridwan, 2010).

The results of research conducted by Akmal and Zainal Abidin economics are an integral part of Islamic teachings which show that the Quran and As Sunnah explain the concept of welfare which is the purpose of human life (Abidin, 2015). In line with Anwar Abbas in his research on religion and economic life, he explained that economic problems are closely related to religious problems (Abbas, 2013). Likewise, Wasisto Raharjo Jati explained in his research on Religion and Economic Spirit in shaping work ethic that work ethic is basically found in various religious teachings, only adjusted to the socio-cultural context of the community (Jati, 2018).

Acep Mulyadi's research on Islam and work ethic states that work ethic is a prerequisite for facing globalization because it requires rules and norms in competition. Hard work, discipline, perseverance and responsibility are one of the global demands. Therefore, the Indonesian people need to cultivate a work ethic that is in accordance with religious values (Hasan, 2000). Likewise, Yahya Muhammad's writings on Islam and work ethic in a political review explain his views on the need for the Indonesian government to develop the values of Islamic teachings as the spirit of nation-building, because it is considered important and significant to transform religion in social life. This is strengthened by Ali Yafie regarding the Free Trade Fiq which revealed that Indonesia's development economy has produced unanticipated problems such as inflation, debt burden, and difficulties in planning (Yafie, 2003).

In line with German scholar Max Weber's observation of Protestant Calvinists states that there is a connection between Protestant ethics and the spirit of capitalism. Protestantism has an ethics that are a stimulus for the growth of the modern capitalist economic system. In the Calvinist Protestant view, hard work is the holy call to prosperity. With hard work and a simple life, Subjects can improve their lives and become powerful entrepreneurs in the capitalist system (Weber, 2006). Likewise, Clifford Geertz who researches the Work Ethics and Economic Behavior of Reformed-Puritan Muslims at Modjokuto Kediri explained that Puritan Muslims, as subjects of the Islamic Reformation, are very disciplined in their work, always working hard, saving or avoiding consumptive behavior. According to Geertz, this economic behavior is influenced by modernist students' understanding of Islamic teachings (Geertz, 1977).

Research conducted by Abdul Khobir on Islam and capitalism explains that the capitalist system has dominated the world economy. Islam responds to the impact of capitalism by formulating an economic system based on Islamic teachings, namely cooperation, help, recognizing individual freedom with certain limits, no class domination and profits adjusted to applicable regulations (Kobir, 2010). This is reinforced by Zulaikah in his writings on capitalism and Islam explaining that the capitalist system has advantages and disadvantages in its concept, weakness in the capitalist system causes injustice and insecurity in economic life. So that the presence of the concept of Islam is an alternative to reduce injustice, inequality in economic life towards a more just, balanced and welfare oriented life for all parties (Zulaikah, 2013).

Method

The method used in this study is a type of qualitative research with an ethnographic approach. Primary data was obtained through field research in the MTb Islamic community and the community around Garut for one year. Data collection was carried out by interviews with MTb leaders, their congregations, as well as scholars and the surrounding community in the MTb environment. In addition, data collection was carried out by participatory observation by directly observing the religious and economic activities of MTb congregations. While secondary data was used to complete this study with literature research in the form of theories, expert opinions, and relevant previous research obtained from books, articles in journals, magazines, newspapers and official websites about Islamic movements, leadership, economic development, and spirituality and so on. The data obtained is then reduced to obtain data that is in accordance with the focus of the study. The data analysis used is descriptive and verifiable analysis, namely the results of the research obtained are processed and then conclusions are drawn (Creswell & Clark, 2018).

The paper examines the religious characteristics and socioeconomic development of the Islamic community known as Majelis Tarbiyah, whose religious orientation and organizational practices differ in several respects from those commonly found in other Muslim communities. The discussion begins by describing the religious configuration of Majelis Tarbiyah and the distinctive ways in which its members understand and practice Islamic teachings. Particular attention is given to the community's organizational structure, religious commitment, and collective values, which provide the foundation for its social and economic activities. The second part of the paper focuses on the strategies adopted by Majelis Tarbiyah to improve the economic conditions and overall welfare of its members. Several key elements are identified as contributing to these efforts. These include strong and centralized leadership, a system of religious pledges and commitment, the cultivation of discipline among members, and a willingness to sacrifice certain individual and social interests for collective objectives. In addition, the community develops concrete economic programs intended to strengthen the financial capacity of its members and support their socioeconomic independence. These programs demonstrate that religious organization and economic development can operate simultaneously within the community (Miles et al., 2014).

The third part explores the motivations that encourage individuals to become members of Majelis Tarbiyah and remain actively involved in its activities. The decision to join the community is influenced by various religious, social, and economic considerations. The paper further highlights differences in motivation among members from different socioeconomic backgrounds. Individuals from lower economic groups may be motivated by the prospect of social and economic support,

while members from relatively stronger economic backgrounds may place greater emphasis on religious commitment, community solidarity, personal development, and shared values. These differences indicate that participation in Majelis Tarbiyah cannot be explained by a single factor. Instead, membership reflects an interaction between religious aspirations, social relationships, economic circumstances, and the organizational appeal of the community (Sugiyono, 2022). Overall, the paper demonstrates how religious commitment and collective organization can shape both socioeconomic strategies and patterns of community participation.

Results and Discussion

The Motive for Joining in The Community

Every activity carried out by humans is motivated by motivation or reasons that motivate to do an action. Likewise, the congregation of the Tarbiyah Assembly has its own reasons for participating in various activities. The motivation of the community to participate in the Tarbiyah Assembly is very diverse, including wanting to increase faith and welfare in this life so that they can achieve happiness and success in this world and the hereafter. The benefits obtained by participating in the recitation carried out by the Tarbiyah Council can add religious insight and knowledge about Islamic teachings in accordance with the Quran and Sunnah and other insights that can improve economic life and can establish friendship with fellow worshippers.

The Tarbiyah Council is an Islamic community that has a central role in improving the quality of life of the congregation in accordance with Islamic teachings. The Tarbiyah Council is a catalyst for all life activities both in improving spirituality and the welfare of MTb congregations. One of the most prominent activities is the welfare of pilgrims through concrete programs in producing resources owned by pilgrims such as the need to plant, livestock, save, and others so that they can achieve economic prosperity. Various activities are carried out starting from the process of education and coaching as well as providing capital that leads to economic improvement by internalizing religious values. The activities carried out are by holding entrepreneurship training and then providing capital to the pilgrims, besides that the business is continuously monitored and all obstacles and problems are consulted in order to get solutions so that the business can continue to develop. Economic empowerment for the pilgrims of the Tarbiyah Council aims to make changes so that the pilgrims understand the benefits and their role in development and are able to formulate and maximize their potential, able to formulate a plan and solve the problems they face.

The empowerment strategy in the Tarbiyah Assembly is carried out through policies and planning, coaching and awareness, as well as concrete programs that must be implemented by the Tarbiyah Assembly congregation. This empowerment is carried out by producing all the potentials possessed by the congregation, both the potential of human resources and natural resources. Empowerment of pilgrims through concrete programs makes pilgrims more productive and empowered so that they can improve their economic welfare. This is one of the attractions of the Tarbiyah Assembly for the lower-class people who want to join. Just like they get business capital to sell, then they sell their merchandise after completing MTb studies.

Islam has a very high regard for the tradition of spirituality and morality which is rich in social messages (Zainuddin, 2013). The highest degree that can be achieved in Ikbal's view is to be *Human Kamil* (perfect human being). To achieve kamil people, they must go through three phases, namely first, submission and obedience to God's law. Second, control oneself by guarding against fear and arrogance by obeying all of God's rules. Third, God's caliphate, a kamil person is God's representative on earth, namely a true believer who is truly obedient to God and able to control himself, is able to read God's rules, and can interpret and be reflected in his behavior (Lidinillah, 2000). The process of self-actualization to achieve kamil people can be taken through charitable procedures, fostering self-strengthening attitudes such as love, courage and tolerance and so on. A kamil person is a human being who makes religion as a spirit that animates his life, so that religion is understood, lived and practiced seriously (Iqbal, 1951). So human beings are perfect, living their lives are always based on religion.

The strategy of the Tarbiyah Council in improving the spirituality of the congregation is to make promises and programs that must be implemented and prohibitions that must be avoided, so

that piety in life and devotion to God can be realized. The Jama'ah of the Tarbiyah Council lives spirituality by directing themselves and absorbing all the values of Islamic teachings in their lives so as to create a lifestyle and behavior in accordance with the values of Islamic teachings.

The importance of spirituality for the congregation of the Tarbiyah Assembly is an antidote to the emptiness that is felt after achieving economic prosperity and feeling true happiness not only materially but also spiritual or spiritual. With the existence of the Islamic community of the Tarbiyah Council which makes religious teachings practiced in the life of the congregation, it can provide inner happiness, satisfaction, a sense of protection and success. Religion in spirituality is used as a motivation that encourages the congregation to carry out an activity in accordance with the provisions in accordance with the Quran and Sunnah.

If classified based on economic class, people who join the Tarbiyah Council have different motivations. The middle class joined the Islamic group of the Tarbiyah Council because they were motivated to improve spirituality with a strict disciplinary system that was realized in a concrete program that had to be implemented. Unlike the lower class, economic reasons are their motivation to join the Islamic community of the Tarbiyah Assembly. As mustahik they routinely get zakat rights given by MTb every three months. In addition to getting zakat, they also get capital and coaching in entrepreneurship, so that their economic life increases.

The Shahada and Bai'at in Majelis Tarbiyah

The Majelis Tarbiyah has an Islamic construct that believes it must pledge the shahada and bai'at in front of the leader as someone who is trusted to be a legitimate Muslim. The oath of shahada as a statement of conversion to Islam in the time of the Prophet PBUH was made before him. Now that there is no such thing, it is done in front of a trusted person, provided that the person can guide to the right path and always warn if he makes a mistake and that the person also trusts the person who will make the vow. A trusted person is an imam who must obey all his orders as long as it is in accordance with the Islamic teachings of the Quran and Sunnah, as well as practice the true teachings of Islam and believe that the person is not a Prophet or Messenger.

The Shahada is one of the main teachings of Islam and as the foundation of other main teachings. Without the creed, the practice of other Islamic teachings is not valid or will not be accepted by God (al-Jawy, 1955). The Shahadain pledge must be in accordance with the teachings of Islam. The condition in swearing the creed is the existence of testimony with reason and heart which is proven orally and stated firmly without any doubt in front of a trusted witness. According to the Tarbiyah Assembly, this shahada must be done by a Muslim and also a person who has just converted to Islam. This oath of shahadah is not part of the recitation of prayers or certain pillars of worship, but a vow that distinguishes between Muslims and infidels.

The Tarbiyah Assembly does not consider a Muslim to be a kafir for a Muslim who has not taken a shahada in accordance with the sharia. The Tarbiyah Council considers him a "non-procedural" Muslim. The reason is that the companions pledged the shahadain in front of the Messenger, as well as Hasan and Husayn, the Prophet's grandsons, were brought by their parents to pledge the shahadain before the Messenger. The vows of the shahadain made by the companions in front of their caliphs are not found in historical facts. Likewise, Hasan and Husayn when the Prophet died were still 6 years old, which was not yet puberty. The results of Iwan's research explained that the main principle in implementing the sharia of shahadain is the existence of awareness without coercion to repent to Islam in accordance with the procedure. This is what distinguishes the Tarbiyah Assembly from the Muslim community in general, which does not obligate a Muslim to pledge the shahada except for those who have recently converted to Islam (N, 2022).

According to the views of different scholars, there are scholars who require the oath of shahadain, because the belief of shahadain that is not spoken verbally is invalid. In contrast to the opinion of the majority of scholars who consider that the official pledge of shahadain is not an obligation for those who have been born in a Muslim state. The Tarbiyah Assembly tends to be in accordance with the opinion of the first scholar, which is that it is mandatory to pledge the creed for a Muslim as a valid statement.

The Garut Tarbiyah Council was founded by KH Syarifudin bin KH. Bahrudin in 1985 AD / 1406 H in Wanaraja Garut. The purpose of the establishment of the Tarbiyah Assembly is to

ground and practice the Quran and Sunnah to achieve happiness and glory in life in this world and in the hereafter. The Tarbiyah Council is not an organization because it does not have articles of association (AD) or bylaws (ART) and structural. The meaning of the Tarbiyah Assembly is a place of coaching or a place of learning.

The history of the establishment of the Tarbiyah Council began with KH Syarifudin seeking the knowledge of the occult and then met with someone who advised him to study the Quran and its meaning if he wanted to become magical. So he sought knowledge from various scholars to deepen Islam. His findings regarding the reformulation of the shahada that must be formalized for a Muslim which is one of the essence of Islam are not accepted by most people. So he held his own recitation at his home followed by his colleagues who had the same beliefs. After the death of KH. Syarifudin, the leadership relay was continued by his son named Benghan Syarifudin. His breadth of knowledge and expertise in the field of religion as well as his success in the business field make him a charismatic leader.

Over time, the followers of the Tarbiyah Assembly increased and spread to various regions in West Java and even to Central Java and East Java. The spread of the Tarbiyah Assembly was carried out using social networks based on family and friends. In addition, the celebration of the Islamic New Year which is held every year by presenting officials and invited guests and convoys around the Garut City area and carrying out social activities in the form of distributing free basic necessities and poultry to the general public, makes the Tarbiyah Council known in the community.

The Tarbiyah Council is a place of coaching or education, just like the Taklim Council which has the function of an informal institution that provides the spirit of worship in various aspects of life. So as to motivate and inspire pilgrims to develop their potential to the maximum with personal coaching, work productivity for mutual welfare (Huda, 1986). In addition, it functions as a place to seek knowledge and religious beliefs that encourage religious experience, and as a place for friendship and improving the welfare of its congregation (Iqbal, 1951). The most basic function is as a forum to foster and develop religious life in order to form a society that fears Allah and as a medium for conveying ideas for the development of the ummah in reviving the teachings of Islam.

The role of the Tarbiyah Council in fostering the congregation aims to make the congregation a successful Muslim in this life and the hereafter. The increase of faith and evil in the Tarbiyah Assembly is carried out in various ways, namely by establishing bai'at and the programs and prohibitions that must be carried out by the worshippers. The coaching activities are carried out with routine recitations held every Friday at the Tarbiyah Assembly Center. Then the monthly recitation is held in the first week at the beginning of the hijri month every month. This recitation is led directly by the leader of the Tarbiyah Council by beginning with the reading of the verses of the Quran together that have been memorized according to the asbabun nuzul, then reading the promises, programs and prohibitions that are set after that a lecture from the leader of the Tarbiyah assembly and ending with the reading of the verses of the Quran. The content of the lecture given by the leader of the Tarbiyah Council was to study the content of the Quran and then explain it simply so that it was easy for the congregation to understand. Not only religious problems are explained but problems of social life, political economy and so on are clearly explained. After the lecture was over, the leader provided an opportunity to discuss with the congregation about various problems faced by the congregation which was responded by the leader by providing solutions to the problems faced by the congregation.

Conduct recitation once a week in their respective regions led by mudabbir. In this recitation, the mudabbir checks the program that has been carried out by the pilgrims and then deposits memorization and studies the verses of the Quran then deposits money to be saved and infak and alms to the mudabbir, which the mudabbir will deposit to the center of the Tarbiyah Assembly. A special mustahik meeting with the provision of zakat, both consumptive and productive. The provision of capital for mustahik is provided by implementing skills coaching and training, and monitored so that the business continues to grow and if there is a problem, a solution is given. This meeting is expected to increase the economic independence and entrepreneurship of pilgrims. Not only mustahik whose meetings are held, but also muzakki with the aim of being able to maintain and even continue to develop their income because they have an obligation to help others. So that

they never feel satisfied with the achievements that have been obtained, even they continue to be motivated to increase their wealth so that they can share it with others in need.

Another activity of the Tarbiyah Assembly congregation is visiting other members of the congregation who are sick, affected by disasters and others. The visits are expected to see their condition and reduce the pain they suffer which can indirectly reduce their burden and further strengthen the relationship between worshippers. Commemorating Islamic holidays, especially the celebration of the Islamic New Year, which is every 1 Muharam. The Hijri New Year is used as a moment to improve oneself and welcome a better life and increase piety as well as the year of Islamic glory. The new year celebration of the Tarbiyah Assembly is not only used as a gathering place for all pilgrims but also as a social event by distributing free basic necessities and livestock to underprivileged people outside the MTb congregation. This new year celebration was attended by local officials and High officials. The jam was held in convoys around the Garut area. This caused the Tarbiyah Assembly to be more widely known by the public.

Autocratic Leadership and Dicipline System

Leadership is the activity of a person who can influence and motivate the person he leads to act in accordance with the expectations and directions of his leader so that he can achieve his intended goals (Yukl, 2005). Every leader must have a certain distinctive style in his leadership. Leadership style is a pattern of behavior or strategy as well as the philosophy, skills, traits and attitudes of the leader in directing and influencing the people he leads (Stonerand, 1996).

Leadership in the Tarbiyah Assembly has a concept like in prayer, namely there is only one imam and his makmum. This leadership model, according to the elders of the Tarbiyah Assembly, is more effective. So that leadership in the Tarbiyah Assembly is centered on the leader or in a directive style. A sign of this leadership style is the large number of instructions and instructions given by the leadership and the limited role of the congregation in planning and decision-making. The leadership of MTb always provides opportunities for the congregation to discuss and give suggestions, but it is the congregation of the Tarbiyah Assembly itself that gives full trust to the leader so that every instruction or order given by the leader is always obeyed and followed without any objection.

The leadership shown in the Tarbiyah Assembly combines various leadership styles according to the situation, conditions and needs faced. He was able to be a democratic, authoritarian and laissez faire leader. So that his leadership approach is included in effective situational leadership that is able to motivate and encourage the ability to carry out duties and satisfy the worshippers (Sutrisno, 2010). The leader of the Tarbiyah Council tends to devote his attention to the condition of the congregation in carrying out the program as well as the promises and prohibitions that have been set. He carries out supervision through the youth who supervise the implementation of the program) in each region. This is done so that the program that has been determined can be implemented according to the plan and the most important thing is the discipline factor (Winardi, 2000). The characteristics of the situational leadership style implemented in the Tarbiyah Assembly are more dominant, showing the autocratic leadership style because it adheres to the centralization of authority. All decisions are left to the leader absolutely even though the congregation is given the opportunity to contribute their ideas and suggestions.

In line with research conducted by Hage and Posner, the leadership style carried out by a Muslim tends to be authoritarian. His leadership was influenced by strict adherence to the principles of Isam found in the Quran and encouraged his followers to obey his leader (Hage & Posner, 2015). In contrast to research conducted by McCormack and others on the religiosity of leadership in nonprofit organizations, it shows that religious settings in organizations are not always associated with positive leadership. Leadership in religious organizations is required to be stronger to balance religious understanding that can be manifested according to its purpose and function (McCormack et al., 2014). On the contrary, according to Galanou and Farrag, leadership in Islam involves an effort to link religious piety with economic transformation and development. In addition, Islamic leadership is positively correlated with transformational, ethical, and authentic leadership and does not correlate with transactional leadership styles (Galanou & Farrag, 2015).

The approval or recognition of the congregation to the leadership is a legitimacy, in Islamic politics known as bai'at. Gaining legitimacy is very important for a leadership to be able to exercise

its authority. Legitimacy or bai'at or 'ahdun in the Tarbiyah Assembly has the meaning of an oath of allegiance to obey and hand over all affairs to the leadership with sincerity to carry out everything ordered as long as it is in accordance with the teachings of Islam as stated in the Quran and Sunnah (Faris & Qadir, 1999). Practicing the content of the shahadatain is the essence of 'ahdun in MTb. Therefore, before performing 'ahdun, the congregation must first swear the shahadatain. The fulfillment of the promise is based on a belief and understanding to return to the true teachings of Islam, not based on compulsion. Another language of the implementation of promises (bai'at or 'ahdun) is inauguration, the language is used so that it can be better known by the public and does not seem negative. The consequence of the promise ('ahdun or bai'at) is to please Allah and not duplicate it, then the Sunnah of the Prophet is followed, and obey the leadership of the Tarbiyah Assembly. The contents of 'ahdun include: First, There will be no disobedience to Allah with anything. Second, Will not kill except in the right way. Third, Not to commit adultery. Fourth, Will not steal. Fifth, Not to drink anything that can eliminate common sense, which is something that is forbidden by Allah and His Messenger. Sixth, Will tell the truth. Seventh, Will defend honor. Eighth, Will obey in accordance with the provisions of Allah and the Sunnah of the Prophet PBUH. Ninth, Will love (i.e. love who is loved by Allah and His Messenger). Tenth, One will hate (i.e. hating that which is hated by Allah and His Messenger).

The implementation of Islamic teachings can be realized if there is a concrete program that can be implemented by the Tarbiyah Council congregation. The program is a manifestation of the implementation of Islamic law. The program in the Tarbiyah Council is intended to regulate the life of the congregation in religious and social life. Every pilgrim must carry out this set program as a guideline in carrying out their lives. The content of the program shows four categorizations, first always interacting with the Quran and Sunnah so that it can lead the congregation to the right path. Second, the implementation of Islamic sharia listed in the pillars of Islam such as carrying out prayer, zakat, fasting and others. Third, the program that regulates human relations, both with fellow pilgrims and society in general, is to strengthen the bonds of brotherhood among fellow Muslims and defend fellow pilgrims. Fourth, directing the pilgrims to be productive in order to improve the quality of life such as having to save, plant and raise livestock, besides that the pilgrims must always maintain the cleanliness of both themselves and the environment.

In addition to the programs that must be carried out, the Tarbiyah Council also stipulates prohibitions that must be avoided, namely: First, it is forbidden to insult God or other people. Second, it is forbidden to insult other people's leaders. Third, it is forbidden to insult the parents of others. Fourth, it is forbidden to insult the religion and the rules of life of others. Fifth, it is forbidden to insult other groups, organizations, or groups of people. Sixth, it is forbidden to act alone. Seventh, it is forbidden to be inconsistent/planned. Eighth, it is forbidden to make a mess (act radically). Ninth, it is forbidden to undermine the authority of others. Tenth, it is forbidden to undermine the power of *bi gharil haq* (without procedure) or without a correct and valid rule.

The ten prohibitions above can be categorized into three. First, tolerance, by prohibiting insulting God, religion, leaders, organizations or groups and the parents of others. Indonesia has a rich wealth with its diverse people, both cultural, ethnic, religious, and ideological. Second, the prohibition of acting alone indicates that one must be in one command in this case the leader of the Tarbiyah Assembly. Third, the prohibition of a negative act or behavior, in order to form a Muslim character that always provides peace and tranquility by not creating chaos, undermining the authority and power of others without correct and valid rules.

The programs and prohibitions of the Tarbiyah Council can be increased or reduced according to the needs and ability of the congregation to carry it out. Programs and prohibitions are carried out with a sense of discipline. Disciplined behavior trains the mind and time to do something according to the set rules because it is related to training and education as well as the development of human personality. Thus, the congregation can be controlled, regulated and fostered so that they can govern themselves. If you are used to it, the actions that are done are not serious, and on the contrary, if you do not do something that must be done, you will feel guilty. Discipline can form behavior that is adjusted to the standards and rules set by the Tarbiyah Assembly, so that it can form an independent and mature person of the congregation.

The implementation of strict discipline makes the pilgrims sacrifice their individual and social rights. A strict disciplinary system causes coercion in doing certain work which

ultimately results in exploitation that indirectly harms the individual, namely the restriction of movement space for the loss of the individual's social status (Jemaaah MTb, 2019). As human beings who have intellect, they can make judgments, explanations and choices. Therefore, human nature has fundamental rights, namely freedom, the right to life and personal security. which is determined by the Tarbiyah Council is carried out by the pilgrims with full obedience, order and order according to their ability, accompanied by coordinated supervision to encourage them to behave in a disciplined manner. The disciplinary system made through 'ahdun or bai'at as well as concrete programs that must be implemented and prohibitions that must be avoided make the congregation more aware and able to distinguish between what should be done and what should not be done.

Implementing the teachings of Islam in accordance with the Quran and Sunnah with the aim of increasing faith and practicing the teachings of Islam in front of the MTb leadership is a commitment of the congregation. Commitment is the willingness, loyalty, and pride of the congregation to the Tarbiyah Council so as to foster a high sense of trust and acceptance of the goals and values that exist in the Tarbiyah Council, then there is an effort by the congregation to implement the rules made in the Tarbiyah Council, which in the end has a strong desire to remain in the Tarbiyah Council. The measure that is an indicator of a commitment is first, affective commitment consisting of individual character and life experience, namely emotional attachment and involvement in the Tarbiyah Council. Second, the commitment to continuity consists of the large number of pilgrims and alternatives to participating in community activities or other Islamic organizations, namely the consideration of profit and loss in a person to survive or leave MTb. Third, normative commitment consists of experience before and during being in the Tarbiyah Assembly, namely the feeling of being obliged to survive in the Tarbiyah Assembly.

As a center for Islamic learning, the Tarbiyah assembly is recognized as having a great role in strengthening religious and moral teachings. Piety is formed in the congregation by carrying out religious rituals such as prayer, fasting, zakat and other worship and behaving with good morals. In addition, the role of MTb can improve the economy of its pilgrims. The economic improvement of the members of the Tarbiyah Assembly is carried out by means of empowerment. In essence, empowerment is an effort to build power by encouraging, motivating and raising awareness of the potential possessed and striving to develop it, so that progress, independence and sustainable welfare are realized as well as increasing human dignity and dignity (Aulia et al., 2015). The direction of empowering the congregation of the Tarbiyah Assembly by creating a climate that can develop their potential and strengthen their position and protection with assistance that can increase the socio-economic activities of the congregation. Lower-class pilgrims are not only given capital but also given the strengthening of human resources as well as facilities and infrastructure and producing all their potentials so that they can improve the economy of the pilgrims. Not only for the lower class for middle-class pilgrims, empowerment is carried out while still motivating and encouraging them to continue to move forward in order to help fellow pilgrims and even the general public who are still lacking in economic terms.

Concern for others is increasing, giving rise to social righteousness. Social holiness is the process of applying Islamic teachings in the contemporary context. The Tarbiyah Assembly not only fosters ritual piety but also social piety by fostering harmonious relationships among human beings and piety in economic behavior. This is in accordance with research conducted by Sobari on Righteousness and economic behavior. The results of the study show that industrialization displaces the rural life pattern whose economy is based on agriculture and the emergence of commercial activities for survival. Religion has an important role in realizing a positive relationship between righteousness and economic behavior of people in the Betawi cultural area (Sobary, 1995).

I do not agree with Ridwan and Janwari's argument that religion has no effect on economic behavior. I agree with the arguments of Weber, Geertz and others, who state that religion has an influence on economic behavior as seen in MTb, where the lives of followers are improved not only in spiritual matters but in economic terms, they are also more prosperous. This is evidenced by the increase in the amount of savings collected by each individual for Laznah BMT MTb, as well as the increase in zakat providers at MTb every year. They can also produce their own crops and livestock by growing vegetables and also raising chickens so that their nutritional adequacy is adequate. Some MTb members can even sell their vegetables and livestock. The distribution of food

and livestock every Islamic New Year given by MTb to the general public outside MTb members increases every year. This is debatable because of the religious doctrines applied in the concrete economic programs established by MTb.

The strategy of the Tarbiyah Council in improving the economy and welfare of its people is in three ways, namely planting what has been planted, slaughtering what has been raised and saving what has been cultivated. This strategy is a manifestation of the program, namely planting, breeding and saving. With this strategy, economic independence will be realized and income will increase. So that the pilgrims are expected to avoid debt but to produce their potential. This result reinforces that Islam as a religion has a strong influence in regulating the economic behavior of its adherents. Likewise, in the Islamic community of the Tarbiyah Council, the teachings of Islam in this community have an impact on economic improvement, with the fulfillment of the welfare of life because they are encouraged to always work hard and be productive and always set aside money to save and live frugally and simply. Some pilgrims admitted that after entering the MTb community, their welfare increased and could even be shared with others.

Conclusion

MTb succeeds because it creates a disciplinary system. Its main component is a strong autocratic leadership by adhering to the centralization of authority. All decisions are in the hands of the leader absolutely, even though the congregation is given the opportunity to contribute their ideas and suggestions as an offer. Then religious commitment is strengthened by pledge and practicing the shahada and bai'at. Furthermore, establish concrete economic programs that lead to greater financial security. This is proven by the recognition from the congregation that the basic needs of the congregation can be met, especially the fulfillment of nutrition, with the program of farming and raising livestock, the congregation can enjoy the results even if it can be sold to increase income. In addition, the savings they have are increasing for provisions when needed. Likewise, the economic status of pilgrims has increased with the increase in penis givers, so that some pilgrims change their status from zakat recipients to zakat givers. In addition, the amount of assistance provided to the general public who are in need outside MTb is increasing every year. The motivation of the community to join the MTb community is because of the economic progress for the lower class, they get financial security because every three months they get zakat funds to meet their needs and they get capital and entrepreneurship training so that they can improve their economic life. As for the middle class, the benefit is inner peace as they can share and get closer to God by following the program that has been set by MTb so that their spirituality increases.

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