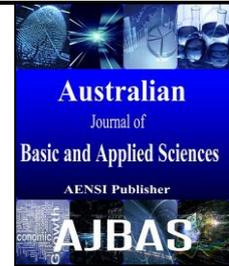




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Toward Green Bussiness: The Internalization of Social Capital and Spiritual Capital in The Business Behavior

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ABSTRACT

The objective of research is to reveal local wisdom values based on social capital and spiritual capital explored from 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.

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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 great number of followers has enrolled with this organization at relatively short of time (Syahrul A'dam, 2008). It is not surprising if many researches are conducted onto this organization to understand the teachings and 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 world are different from other tarekat (Misbahul Munir, 2012).

The distinctive markers of the tarekat of Shidiqiyah may be seen from the economical 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 *fatalism*, 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 capitalism spirit has been confirmed by some empirical studies. Weber, in his book *Protestant Ethic and Capitalism Spirit* (Max Weber, 2003), has found that 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 adds that religion awareness is not only a socio-economical reality, but also an autonomous factor comprising of various behavior systems (Ajat Sudrajat, 1994).

Methodology:

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 path 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

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because this organization has a distinctive characteristic which is relevant to the problems of research. This characteristic includes that the organization has strong commitment to develop economic sector; and the organization has 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.

RESULTS AND DISCUSSION

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 itself, but are 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 *silaturahim*, implementing “deed” from *Mursyid*, and giving alms.

For Shidiqiyah peoples, 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 (*sedekah* (giving alms), *santunan* (giving helps), and *silaturahim* (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 on 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. According to Amilda (2010), 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 cautions, wise, diligence, and consciences to manage the business.

In the tarekat of Shidiqiyah, the concept of working hard as *devotion* and *jihad* is not automatically rejecting other powers which are “*ghaib*” in nature such as power of pray (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*. The concept of *spiritual capital* is initially suggested by Zohar & Marshall (2005) due to narrow interpretation of *social capital*. Although high level 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. 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 human soul. This capital is universal and can generate the spirit of life. Samdin (2007) argues that the concept of *spiritual capital* suggested by Zohar & Marshall is not perfect yet because it excludes faith and religious spirit (*religious capital*). He asserts that Zohar & Marshall only introduce *spiritual capital* values in secular economic which is rested only on social dimension or focused only upon humanity values in social interaction, but not touching theological dimension of the direct connection to Khalik as the source of all spirits.

The teaching of “*silaturahim*” or preserving the friendship is always important to business actors, entrepreneurs, and other “riches seekers”. Trust and loyalty are not suddenly produced but built from mental bonding, sense of acquaintance through proximity, and respecting to each other. The concept of *silaturahim* is an instrument to develop network of business behaviors and harmony among the peoples in the tarekat of Shidiqiyah. In economic, this concept is *social capital*. Bourdieu in Winter (2000) emphasizes *social capital* in the aspect of *social networks* because it provides individual with access to *group resources* such that individual can enjoy economic benefits. To Bourdieu, economic benefits can be enjoyed if individual is repeatedly engaged with the group. 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*. It is supported by Putnam (1995) who says that *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.

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 Moslem. Sutikno (2011) through his research has concluded that 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. 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 economical sociology which says that the rationality of economic action cannot be separated from moral values. This perspective remains opposite with neoclassical view which separates both. As revealed by Etzioni (1992), neoclassical paradigm not only denies but actively resists moral dimension. Neoclassical economic insists that individual must have different rank of preferences in making a certain choice but no preference is better than others. Neoclassical economic 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 peoples. This interest is something central to the self (individual) and separated from social (altruism) and spiritual values (Umar Chapra, M., 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.

Conclusion:

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. To 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 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 financial capital strength.

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