



# Sharia Economic Movement in Building Religious Harmony Community Based

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**Abstract.** This article discusses the role of sharia economic movements in building religious life? How is the role of religious figures in creating harmony of religious life? How is the economic movement of the people in realizing the harmony of religious life? Harmony of religious life element important to achieve nation building. One of the efforts to build harmony of life religious is to build community-based economic strength. Qualitative research methods, data collected by interviews, documentation and field observations. The data is inductively as Miles and Huberman suggest to answer the problem formulation. The findings showed that the economic movement of the ummah was very significant in building economic awareness of the community. Each group of people depends on economic issues, including religious movements basing their activities on building economic resources. The economic movement of the people helps in the harmony of religious life, one of the triggers for conflicts between religious believers is economic problems, giving rise to religious conversion due to poverty faced by the community. Characteristics of the role of figures in building harmony of religious life are very paternalistic, the community will follow what becomes the opinion or fatwa of its leaders or figures. Harmony can be overcome by building the economy of the people. The economic movement of the ummah with the proliferation of Baitul Maal wa Tanwil (BMT).

**Keywords:** Economic Movement · Harmony · Community

## 1 Introduction

Harmony of religious life is one of the important elements in the life of the nation and state in the container of the unitary state of the Republic of Indonesia. Harmony becomes the basis of the next development. With the harmony of religious life will go well. On the contrary, social life that is always in a chaotic state is not maximal in providing services of religious life in the community.

Based on data on religious conflicts arise drowned along with the level of welfare of the local community. The events of social conflict that come to the fore in society are often connoted as religious movements, must be carefully examined the background and factors that are minimized objectively. What is the percentage of religious factors compared to other factors.

Religion basically serves integrative unifier for a community of people and certain nations. But it is also a divisive disintegrative if it is not managed by religious elites and adherents properly and correctly. Geertz states that religion as a symbol that serves to build feelings and motivations that are powerful, pervasive and endless in humans by formulating these concepts with an aura of factuality so that the above feelings and motivations are uniquely realistic.

The social history of religious communities in various parts of the world can never be separated from conflict, both stemming from religious differences, religious understanding or caused by non-religious factors such as ethnicity, domestic politics, international politics, economics, culture and so on.

Sociological perspective places religion as one of the variables forming conflict. While the theological view says that all religions brought by messengers to the earth are essentially in the same universal mission, namely; Affirming the spiritual needs of man, which is universal because it is based on an essential a priori structure, the religious census, sensitivity to everything that is divine. Second, religion is expected to be able to accommodate the implementation of social and humanitarian charities. Closeness to God can not only be built through strict religious rites or ceremonies, but can also be achieved through the creation of social harmony, the defense of justice and oppression (mustad'afin group) or the alleviation of one's fellow men from backwardness, poverty. Religion then carries out a rescue mission (the salvation of man) in the physical world and the metaphysical world [1].

Conflict must be accompanied by the spirit of reconciliation from various elements, while the form of reconciliation is to develop an attitude of tolerance, equalizing the perceptions of various parties involved in the conflict. While the conflict that occurs using religious issues, then the form of reconciliation with interreligious dialogue, dialogue must still be done as an effort to seek understanding, and seek joint action that can touch all interests and eliminate the theft that always arises drowning.

This article wants to reveal the shift in the relationship of harmony of the people with religion perspective of the economic movement of the people in Wonogiri Regency. How is the role of the people's economic movement in building religious life in Wonogiri Regency? How do religious figures in creating religious harmony work well in Wonogiri Regency?. How is the economic movement of the people in realizing the harmony of religious life in Wonogiri Regency?

## **2 Concept of Harmony**

### **2.1 Concept of Reconciliation**

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## 2.2 History of Conflict

Geertz identified there are several factors that sharpen conflict and factors that can reduce conflict. Factors that sharpen the conflict include; Fundamental ideological conflicts due to discover the values of other groups, changing social stratification systems and status mobility that tend to impose contact among socially distinct individuals and groups, the struggle for increasingly sharp political power to fill the vacuum left by colonial governments, which tend to mix religious differences with political interests. The need to find a scapegoat to concentrate tensions due to such rapid social change.

While factors that reduce conflict include; They have the same sense of culture, which includes the growth of a high sense of nationalism, which emphasizes what all Javanese have had rather than emphasizing differences. There is the fact that religious patterns do not appear in direct, pure and simple forms of social, but in certain forms of piety, so that religious commitments and other commitments can compensate and complement each other. There is a general tolerance based on a “contextual relativism” that considers certain values to be in context and thus minimizes “missionization”. The steady growth of social mechanisms leads to compound and non syncretical forms of social integration in which people share a variety of social views and basic values for each other to keep society functioning [2].

## 3 The Economic Movement of the People

A social movement is an organized collective action intended to effect social change. John McCarthy and Mayer Zald describe social movements as organized efforts to effect change in the distribution of anything of social value [3].

An effort made to revive the economy of the people through various productive economic activities, especially establishing sharia-based financial institutions and their implementation in social life. The existence of Islamic microfinance institutions becomes a fundamental need of society, especially the lower and middle class who have difficulty accessing larger financial institutions and their influence in building a stronger community economy.

The populist or general economy and how it shapes and models it. How to evaluate so far and how innovations that need to be developed further so that they have the usefulness and implementation in the community. In the decade of the 1980s Wonogiri included areas that were left economically and socio-culturally, so many people migrated and *boro*<sup>1</sup> out of the city in search of a better life. Social conditions have changed in the 2000s nomads from various regions have brought progress for the Wonogiri area including the proliferation of financial institutions in various sub-districts in Wonogiri.

Awareness of building a better economic life has prompted to establish various Shari’ah economic institutions based on community services as its subject. When viewed from a glance in the 1990s there are only BPR Gajah Mungkur financial institutions, BPR/BKK owned by the local government and private and state-owned financial institutions.

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<sup>1</sup> Boro is a person who wanders in a big city, and returns to his hometown during Eid al-Fitr or returns home.

Religions embraced by the majority of Indonesian citizens have ethical values that can be a reference for their adherents in carrying out economic and business activities while upholding ethics [4].

The most pronounced failure of modernization that is a direct result of the era of globalization is in the economic field. Modern capitalism, which although finally able to prove its advantages from socialism, actually gave birth to various problems, especially for Third World countries (including Muslim countries) that tend to be objects rather than subjects of capitalism. Attributed to the failure of Western capitalism in these Muslim countries, the realization that the roots of capitalism are not of Islam then aroused the desire to reconstruct an economic system that was considered “authentic” derived from Islam. Moreover, history shows that economic thought, has also been done by Islamic scholars, even long before Adam Smith wrote his monumental book *The Wealth of Nations* [5].

Business and religious relations. Connecting between business and religion is often considered taboo both by businesses themselves and religious activists. For some religious activists, business is considered a sinful domain, while religion is a sacred domain.

In the perspective of business ethics, religion and business need not be placed separately let alone be considered on him contrary. But that doesn't mean the two can be paired without consequences.

Religious business ethics believe that religion provides valuable resources for the study and moral judgment of business. So religion has the task of controlling business to become a moral business. Religious business ethics believe that moral business is not contrary to economic principles. In contrast, business ethics contains an optimistic attitude that a moral business is actually more profitable, at least for the long term, than a business that ignores moral values.

How Islamic business ethics is revealed in the laws and rules governing business activities in concrete terms. Islam views business not only as a material activity but also immaterial, not just a horizontal activity but also a vertical one. The principle of distributive justice is upheld in an effort to reduce poverty and poverty.

Ethics in relation to *law*. In this case, there are various theories. Among other things, (1) The theory of *punishment (punishment)*, that the wrongful being must be punished, can be in the form of compensation (*retribution*), giving compensation *restitution* services, or benefiting the *wronged (utilitarian)*. (2) The theory of *responsibility*, that whoever does must be held accountable for his actions. Here it relates to whether the action was done out of in-person, coercion or pressure, or by mistake alone. (3) The theory of *intentional acts and unintentional acts*, that with regard to the law, needs to be seen whether the action is intentional or unplanned. 4 In relation to the source of moral decision-making. There are three thought groups on this issue. (1) Between expression and demand (*assertion*) [6]. According to this group, an action is a form of direct expression of the perpetrator or attitude that does not have to be thought of first. That is, the source of moral decisions is direct reaction, instinct and *gharizah* without relating to environmental conditions (*locus and tempus*). Conversely, according to others, the source of moral action is the demand of the environment, for example, the attitude when facing the king is different from when facing subordinates. (2) Between the statement of the sense of the perpetrator (*personal*

*taste*) and the choices faced by the perpetrator of *personal preference*). According to this group, the source of moral action is not *gharizah* or a particular condition but rather on the feelings in question. Instead, opponents of this group stated an action was taken after one considered various alternatives. That is, the source of moral decisions is the ratio after considering the various alternatives that exist. (3) Between subjective and objective. According to this group, morality is more of a subjective assessment of the perpetrator. For example, when someone says that something is good or bad, it is subjective. On the contrary, according to others, morality is objective, in accordance with existing conditions. For example, when someone declares the table is green, it is because the real condition of the table is green [7].

Business can also be defined as the exchange of goods or services or both. In the early days before money was invented, exchanging goods was called barter i.e. exchanging goods for goods. In modern times trading is done with money exchange. Each item is valued with a certain amount of money. The buyer will exchange the goods or services for the amount of money that the seller wants. And this trading activity is a major activity in the economic system which translates as a system of human activity related to the production, distribution, exchange, and consumption of goods and services.

Research on the harmony of religious life from the perspective of the economic movement of the people in Wonogiri. Several studies on religious life, economic life, social life, law enforcement that developed in the Wonogiri community were carried out, among others, by Masrukhin et al., Sholakhuddin Sirizal, and others.

Masrukhin writes, Divorce and Empowerment of *Prosperous Families (Case Study in Wonogiri Regency)* the results of his findings include 1) Factors that cause divorce, among others; not responsibility, not providing a living, infidelity, disputes and quarrels, mandatory living, not being blessed with children, leaving obligations, stabbing at a young age. 2) Lack of optimal role of KUA through bp4 function that provides marriage advice. Most people who come to BP4 already chronic conditions of marriage relationships, so it is not maximal in solving problems. Meanwhile, from the legal aspect, the court provides easy access in filing cases in the Religious Court, such as with a traveling hearing that is more on ball pick-up for the litigated parties. The principle of marriage that lasts forever, complicated divorce has not been able to put the brakes on the pace of divorce rates. 3) Government policies and services to improve family welfare through fostering both economically and religiously. Through family with family empowerment [8].

Sholakhuddin Sirizal concluded 1) The map of religious movements in Wonogiri is led by Muhammadiyah, Nahdatul Ulama (NU), the Tafsir Al Qur'an Assembly (MTA), Hisbu Tahrir Indonesia (HTI), the Indonesian Islamic Da'wah Institute (LDII), Salafi, Ihwanul Muslimin, the Indonesian Islamic Da'wah Council (DDII) and various forms of religious schools that have not mentioned the efforts that need to be done by the community, increasing concern for marginalized community groups, both economically, political access and access to Islamic da'wah and existing religious missions. 2) The role of religious movements is very significant towards improving Islamic religion that can touch on the problems that society needs fundamentally not only dwells on the problem of *furu'iyah* but to the substance of practicing religious teachings in the field of economic empowerment of the ummah and alleviation from poverty. Quality of life

both spiritually and well-being. The development of sharia-based economic institutions. 3) The development of religious movement activities affects the harmony of the lives of religious people, both intern religious people, between religious people, and religious people with the state in this case the government. 4) The community's response to various religious activities needs to always equalize perceptions of theological problems as well as in humanitarian social action, so that every problem will be immediately addressed together in order to maintain dynamics and a climate of harmony in the community. The middle of society. 5) The potential for conflict in Wonogiri is strongly influenced by how every figure and leader of religious movements is able to control their fostered citizens, so that any problems arising from religious differences, with, beliefs, and socioeconomics, can always be resolved through mechanisms and deliberations of deliberations, dialogue and mutual clarification among Muslims. It is high time that every religious organization does not feel more than other organizations so that they act arrogantly and try to negate others without clarification, explaining each other [9].

Zuly Qodir, writing the results of his research on *Religion and Trade Myths*, the study of the relationship between religious morality and the spirit of early industrial capitalism that has been widely done by social scientists such as Max Weber who is commonly called one of the pioneers of this study [9]. Then followed by studies that test his thesis and that expand the area of his language such as Ernst Troelsch, Bryan S Turner, Robert N. Bellah, Lance Castles. While domestic writers there are names such as Mohammad Sobary and Irwan Abdullah.

This study elaborates on Weber's thesis from the work of *The Protestant Ethic and Spirit of Capitalism* in the Muslim community of modernist tradition (Muhammadiyah) which when born both have proresive power in religious and economic thought so it is assumed to encourage the spirit of early capitalism. Islam in any world can immediately follow the times faced and continue to advance. Islam has a progressive nature to capture the signs of the times that always surround it. Political, cultural, scientific and economic changes are responded to closely and impressively. The value system offered by Islam can be a foothold to determine the direction in which the horizon should go, although there are still many who cannot be clearly caught all these messages. As a whole message, Islam is very concerned with earnestness, continuity in charity. From this it can also be understood to bring social commitment, social solidarity.

Islam, both in the Qur'an and historical *life* groups (*sirah nabawiyah*) Muhammad never rejected the acquisition of happiness in the world, even rejected the ways of life breeding, damaging/killing themselves by ascetic means. The teachings of Islam teach lessons to its people, ordering its people and everyone to work hard, get along widely and think about progress. Isolating oneself means not being able to capture the sacred message of the progressive dimension of Islam [9].

Setyani, writing *Religious Harmony in Randusari Village Slogohimo Subdistrict (Case Study of Muslims, Christians and Buddhists)* UIN Sunan Kalijaga, 2013. The harmony of religious life in Randusari village can go well, because of local wisdom that goes hand in hand with the dynamics of society, such as cooperation in terms of *nlasah* (arranging stones) to make way in their neighborhood, *rewang* (working together, helping people who have marriage and also *entre* (i.e. dues for funeral bodies, they do it with pleasure, Even if they have different interests in their beliefs [10].

Studies on the harmony of religious life have been done by many previous researchers, but the focus of most so far has only been on theological aspects and socio-cultural factors. While the study of the existence of economic movements and the harmony of religious life has a significant correlation that has not been widely studied, so interesting in this research is carried out.

The relationship of the people's economic movement with the development of religious harmony is still lacking, the existence of economic inequality affects the harmony performance of religious life, therefore there needs to be deepening, and an intensive study of the issue stemming from previous research that concluded there are problems that need to be followed up.

Endang Rochmiatun, wrote *Economic Changes and the Development of Islamic Civilization in Palembang XVII-XIX Centuries AD: A review of the text of the Contract of the Sultan of Palembang*. This article discusses the relationship between changes and economic development during the Palembang Sultanate, especially in the era of Sultan Mahmud Badaruddin I (1724–1757). The purpose of this article is to answer the question of what economic sectors provide benefits for the sultan, so that he is able to advance an economy capable of influencing the development of Islamic civilization in Palembang. The findings of this study suggest that carrying pepper was the main commodity for the sultanate's main source of income. Another source of tin that came from the colonies of the region was called Banka. The Sultan of Palembang conducted two attempts that imitated the opposite at once: conducting legal business with the VOC crossings, and on the other hand also sold other bars spread by the VOC to finance the addition of tin. The harmony of these regulations is able to bring harmony to the Palembang Sultanate and the progress of civilization. For example, the Sultan could afford a vehicle and several Islamic institutions [11].

Meanwhile, the research conducted by Muh Nashirudin, Fathan and Muhammad Julijanto, concluded first, the community's response to inclusive religiosity in Wonogiri is considered good and can be developed in line with the dynamics and social needs of harmony in society. The Wonogiri community, known as the *abangan* community, still needs the role of the community in giving more appreciation to achieve progress. Second, the form of religious inclusivity in the Wonogiri Community has a form of inclusivity that can be done, especially by saying that religious studies can be endowed with religious traditions or religious organizations by organizing joint studies. With the material delivered using the study of *fiqh muqaran*. Thus, people increasingly understand religion even in differences. Differences do not make conflict detrimental, but become social wealth in people's lives. Model of the local wisdom of the religious life of the Wonogiri community. Building social harmony can be done by developing local wisdom in the community. And third, local wisdom needs to be developed as a framework to create harmony that grows and develops from the internal mechanisms of the wonogiri community. Because internal mechanisms can be effective if the community is aware of the various interests that exist in society [12].

### 3.1 Research Approach

This research is a type of descriptive qualitative research, which is a study that prioritizes data collection or reality problems based on the disclosure of data that has been explored

or disclosed by respondents, and data delivered in the form of verbal words, not in the form of numbers, diverse verbal word data. In other words qualitative methods as research procedures that produce descriptive data in the form of written or oral words from people and observable behaviors [13].

## 4 Setting Description

Wonogiri regency is geographically located in the southeastern part of Central Java Province. The northern part is bordered by Karanganyar Regency and Sukoharjo Regency, the southern part is directly on the lips of the South Coast, the western part is bordered by Wonosari in Yogyakarta province, the eastern part is directly adjacent to East Java Province, namely Ponorogo Regency and Pacitan Regency. The capital city is Wonogiri City. Wonogiri is 32 km south of Solo City, with a distance to the provincial capital (Semarang) as far as 133 km. The total area  $\pm 182,236.0236$  hectares, stretching between  $7^{\circ}32' - 8^{\circ}15'$  South Latitude and  $110^{\circ}41' - 111^{\circ}18'$  East Longitude, at altitudes between 106-600 meters above sea level).

Most of wonogiri area is dominated by hills with limestone rocks, including the thousand mountain range which is the upstream spring of Bengawan Solo. Types of soil ranging from litosol, regosol to grumusol, from various parent materials, namely deposits, rocks, and volkan. The average temperature is between  $24^{\circ} - 32^{\circ}$  C with an average humidity throughout the year of 83%. Administratively the government of Wonogiri Regency is divided into 25 sub-districts and 294<sup>2</sup> villages.

The origin of the word Wonogiri, (Javanese: Wanagiri, literally "Forest on a Mountain"), is a regency area in Central Java. The history of the establishment of Wonogiri Regency began from embriao "small kingdom" in the earth Nglaroh Village Pule district Selogiri In this area began the preparation of a form of government organization that is still very limited and very simple, and in the future became a symbol of the unifying spirit of the struggle of the people. Initiative to become Wonogiri (Nglaroh) as the basis of the struggle Raden Mas Said, is from the People wonogiri itself (Wiradiwangsa) which was later supported by the population. Wonogiri at the time.

From then on Nglaroh (Wonogiri) became a very important area, which gave birth to historical events in the future. Precisely on Wednesday Kliwon the 3rd of Rabi'ul awal (Mulud) Of Jumakir Year, Windu Senggoro: May 19, 1741 (Kahutaman Sumbaring Giri Linuwih), Nglaroh has become a small kingdom strengthened by the establishment of the head of retainer and patih as a government (government institution) equipment although still very simple. The people of Wonogiri with the leadership with leader Raden Mas Said during the Dutch colonization have also shown their reaction to challenge the colonial.

The efforts of Prince Samber Nyowo (Raden Mas Said) ended with successful results proved he could become Duke in Mangkunegaran and titled Kanjeng Gusti Prince Duke Arya (KGPA) Mangkunegoro I. The event was investigated until now because thanks to the attitude and nature of kahutaman (courage and dignity) of the struggle of leaders,

<sup>2</sup> There is an expansion of the area such as former Bulukerto and Puhpelem into one sub-district, now it has been separated into Bulukerto sub-district and Puhpelem sub-district itself. See Wonogiri in numbers.

community leaders who have always supported the spirit of cooperation of all the people in Wonogiri regency.

The appointment of Wonogiri's birthday on May 19, 1741 will be a source of pride as a driver of progress and development of the Wonogiri area. The anniversary itself is actually an identity will be a starting point to look to the future with sustainable development with the guidance of the Stability Act Coordination target Evaluation and fighting spirit (SUCCESS).

#### 4.1 Religious Life in Wonogiri

Religious life in Wonogiri feels the development and dynamics, the better. Judging from the population of Wonogiri based on the results of the verification of the chairman of RT reached 1,199,724 people. DPRD hopes that DAK2 can be corrected and DPRD membership will be returned to 50 seats [14].

Wonogiri's original regional revenue (PAD) until October 2006 was around Rp 35,776 billion while the target in 2006 was Rp 44,947 billion. Original Opinion of Wonogiri Region (PAD). Meanwhile, one of the DPPKAD officials, Edi Hartanto revealed that next year, Wonogiri received additional general allocation funds (DAU) from the central government worth Rp 65 billion to Rp 682.3 billion. Plus local revenue (PAD) worth Rp 61.7 billion, as well as tax revenue sharing funds worth Rp 67.3 billion, total regional revenue to Rp 811.4 billion.

"Wonogiri with DAU Rp 682.3 billion, plus PAD worth Rp 61.7 billion and revenue sharing funds worth Rp 67.3 billion, then minus employee salaries worth Rp 611.1 billion, the result is Rp 200.3 billion. So it could potentially fall into the moderate category," he said [15].

Suicide rate in Wonogiri. Number of hangings in Wonogiri 2008-2010. In 2008 there were 18 cases: 4 cases of stress, 2 chronic pain, 2 economic, 1 personal, 9 others. In 2009 there were 14 cases, 2 stress, 6 sick menanuh, 3 economy, 3 others. 2010 there were 13 cases: 2 stress, 4 chronic pain, 5 personal, 2 others [16].

Cases of death by suicide in Wonogiri Regency in 2010 recorded 22 cases. That's up nearly 50% from 15 cases in 2009. Suicide is mostly triggered by stress, chronic illness, and breakups, and economic factors.

Data obtained by Espos from the United Nations Agency for Political and Community Protection (Kesbangpol and Linmas) revealed the largest number of cases in 2010 occurred in December, which was five cases, followed by June four cases, and February as many as three cases.

In 2009, the most cases occurred in June with three cases, followed by February, July and November, with two cases each. "The last is the suicide of a 65-year-old grandmother in Girimarto who was stressed due to chronic disease, Saturday (26/2/2011), as well as the case of hanging a 26-year-old youth in Pracimantoro who was suspected of being due to a breakup," said Kasubid Bina Linmas Kesbangpol and Linmas Agency, Suraji, met by reporters on Thursday (3/3/2011).

Suraji admitted that based on the reports received by his party, the death rate due to suicide in Wonogiri from the years was likely to increase. The 2009 and 2010 data could be examples. The cause, mostly due to stress, economic factors, chronic diseases, or if the case occurs in young people mostly due to a breakup. While the suicide method was

carried out from 22 cases in 2010, 21 cases were done by hanging themselves and one case by downing rat poison [17].

The economic movement in Wonogiri district became an interesting phenomenon, where Wonogiri became a minus area in the map of progress of the people of Central Java. The data is well recorded in media coverage. Even as a minus area, it does not mean that Wonogiri does not make efforts to rise from all backwardness and decline in the social sphere. The efforts made by the local government continue to be carried out with various efforts and roads.

Studies and research to develop various existing potentials have been carried out, although significant results have not been seen. The local government also through the Institute for Research and Development conducts studies that intensively solve these problems. Every regional head who leads Wonogiri always brings up a vision, mission and programs that are very supportive to get Wonogiri out of the social problems faced.

## 4.2 Implementation of Activities

The identification of the seven main problems facing the Wonogiri community was answered with a series of alleviation programs. This condition encourages the birth of various Islamic financial institutions in the form of cooperatives. The movement has been around for a long time around the 1990s. The financial institutions that have been mentioned are BPR/BKK which are established by the local government. Then the private sector established BPR Gajah Mungkur, then National banking financial institution from such as BRI, BNI, BCA, Bank Mandiri, Bank Muamalat.

In the 2000s began to pioneer Islamic financial institutions in the form of cooperatives called BMT driven by the BMT Mitra Mandiri network group founded by Abdullah Rabbany, SE.

BMT Mitra Mandiri Group has a network of Wonogiri Branch Offices, Manyaran, Slogohimo, Ngadirojo, Batuwarno auxiliary branch, Selogiri Auxiliary Branch Office, Eromoko Auxiliary Branch Office, Nguntoronadi Auxiliary Branch Office, Purwantoro Maid Branch Office, Jatiroto auxiliary branch office and Giriwoyo auxiliary branch office. And have Team Baitul Maal [18].

The change in the articles of association in accordance with the prevailing legislation as recommended by the Cooperative Office and MSMEs of Central Java Province, namely the Sharia Financial Services Cooperative (KJKS) into the Sharia Savings and Loans Cooperative (KSPPS). Financial institutions in Wonogiri have two motivation as supporters in the da'wah movement and independent financial institutions that are motivated by the current economic conditions [19].

Meanwhile, according to Maryanto, the economic movement of the people to build da'wah and harmony is needed, therefore as the head of Kesra Sekda Wonogiri he built a base or pilot of independent village projects in the Pracimantoro community [20].

Wawancara Pribadi Maryanto 2016 Harmony is the main key, all levels of its people prosper and life gets along well, to achieve this hard work. It takes a second level in management, then it can be very helpful. Economic factors cause a person to be dynamic, if the economy is strong, then his social life can run well.

According Ahmad Farid provides an analysis of the need for the economic movement of the people in Wonogiri with an emphasis on the harmony of religious life is very

necessary, because financial support becomes the driving force of the da'wah movement and religious movement. Established and stable economic aspects strongly support the pace of the da'wah movement built with awareness. The economic power of the people in building harmony, productive economic efforts, so that there will be mutual tolerance, freedom movement to realize harmony.

The relationship of economic movements with building harmony of religious life is related, especially in order to implement the vision, mission and harmony itself. Because the economy becomes the number one priority in order to realize the vision and mission, and it is impossible to run well without the economic support of the people who are strong and steady.

Because religious activities do not *beck up* then the activities will not go well. Economic adequacy is considered very important, strengthening the economy becomes its own mission for any organization both formal and non-formal in running the wheels of its organization. The mission could not run because the logistical factor became the driving force. Therefore, the role of religious organizations becomes very important in realizing a good economic system.

The Religious Harmony Forum (FKUB) does have a DIPA budget for FKUB activities every year Rp 40.000.000,-. While organizations like MUI do not have a budget specifically to finance the activities that are run [21].

In the MUI forum the issue of economic movements has not been discussed much specifically. In building religious harmony in Wonogiri is very paternalistic whatever the figure said to be a reference. The problem of understanding religiousness is still a problem of limitations of religious understanding. There needs to be efforts to strengthen religious understanding to solve these problems, through various religious coaching and guidance.

### 4.3 Economic Movement

The economy becomes a necessity that cannot be left out of a mass movement or da'wah movement. The economy became the motor of the community movement. Community activities can run with sufficient funds for operations. So that all religious movements have a sufficient economic base or just meet their needs.

Discussing economic problems and associated with religious problems, as people have different assumptions as well as some of these assumptions as in the following disclosure:

Connecting between business and religion is often considered taboo both by businesses themselves and religious activists. For some religious activists, business is considered a sinful domain, while religion is a sacred domain. Mixing the two is considered to risk the sanctity of religion. For some businesses, religion is utopia: the principle is good and true but unrealistic at least for the current concrete situation. Such assumptions do not help business people who are also religious enthusiasts. Often they have to live in two worlds that feel contradictory. When conducting a business they must abandon or put aside religious beliefs, and when practicing worship they must forget or regret their business without ever being able to abandon it [4].

Dualistic views like the above are not the only ones that come to the fore in terms of business and religious relations. Later it was also quite popular with the opposite

view. Business and religion are considered to be compatible and profitable for both. Religious institutions and events become more attractive and more developed when managed in a business manner. Just look at the schools and hospitals that are now likely to become like corporations with management systems and product prices that follow market principles. On the other hand, businesses also become more varied when religious symbols and languages are used, particularly to target market segments of certain religious communities. This view carries serious risks. One of them is to think of religion as a commodity that can be sold just like manufactured products and services. In addition, business is considered merely a value-free technique [4].

Development in the field of religion is essentially aimed at realizing the quality of Indonesian people who believe and fear God Almighty, and are able to create harmony, conformity, and balance, both human beings as a person and in relation to society and the environment.

To achieve this goal, one form of religious development is the creation of a steady and peaceful harmony of religious life. The more established harmony and harmony between religious people, between religious people, and between religious people with the government will strengthen the unity and unity of the nation and national stability [22].

The implementation of religious teachings such as Zakat, sadaqah and waqf becomes a social mechanism to build society, through better community empowerment. The economic *masalah* of the people can be improved by building economic sectors, increasing business and productivity in the works.

According to Helmy Faishal Zaini that the economics of sharia should be seen from the perspective of thought. This, he said, considering the development of sharia economy has not been a big movement, it is still very small. If in the context of thinking, this Islamic economy has been braked, what kind of movement should be big. "The Islamic economic movement must be massive. Finally, this movement has a social perspective that can be charities to education, health, community empowerment and the development of national economic development," he concluded [23].

Economic movement becomes the driving force of diversity and supports the proverb, because being economically able will facilitate in the safety of religious teachings, such as *maghdah* worship such as Hajj and zakat or more emphasis on *maliyah*.

According to Agus Hendardi, the people's economic movement became a joint in building society. Local products must be developed. For example, the craft of *kendang* in the Ngadirojo area, so far only serves certain groups or religious circles, after being visited by interfaith community leaders become more developed, even his foster father from different religions. So that the development of crafts sometimes becomes good and turnover increases. The first is served only from certain religious groups, it can now be an interfaith partner [24].

#### 4.4 Role of Character

The role of religious figures in building religious harmony is very significant, because the characteristics of *wonogiri* society are very paternalistic, namely the typology of society that highly upholds what is stated and done by the figure will be followed by his

followers, therefore if the figure has a narrow view of a problem of generality, it will be a reference for economic movements.

Weak economic problems are easily directed, with economic strength will help how the course of religious movements can run. For example, many charitable enterprises developed by religious movements are always financially based, although indirectly they are essentially assets of religious organizations.

However, it is realized that economic movements become the driving force of da'wah in building harmony, has not been studied specifically to carry out massive economic movements.

It has been organized by several organizations to build an economic base through various ways and methods carried out, such as mobilizing the waqf movement, withdrawing member dues or cash waqf or treasure waqf.

These become informal leaders whose voices are heard with compliance by the community. People's views on problems in society, including social conflicts, depend heavily on the views of these figures [25].

The role of the character becomes significant considering the character of the Wonogiri community which is very obedient to its leader, regardless of the lack of understanding and religious knowledge possessed. Figures who lead to habit and progress will give their own color in building a stronger society, especially understanding of harmonious living order, fulfillment of peace in society, building harmony not only momentarily but reaching a long time.

It is necessary to be able to provide enlightenment to the ummah, provide a good understanding to the ummah, build silaturrahmi with the local government, where silaturrami is built in order to realize the mission of Islam ramatan lil alamiin. Islam's differences in history show something dynamic. People see these movements as dynamic in building harmony.

A good understanding of religiousness will provide guarantees of harmony between religious people. A good understanding of the doctrines of his religious teachings and trying to realize them in his social harmony.

In building harmony, the role of figures is very prominent through Forum for The Harmony of The Religious People (FKUB) as a vehicle for all interfaith figures to gather and dialogue to solve the problem of establishing places of worship and discussing social action that develops in Wonogiri district [25].

According to Tri Apri, religious leaders at least know their duties and roles, especially a very strategic role in responding to developments in the current era, which include the strategic role of religious leaders; a. able to improve religious quality for their adherents, b. continue to encourage religious tolerance with the provision c. accept each other's existence, understand the needs of other religions, believe and not suspect each other among people, Take care of each other to grow and develop, willing to sacrifice for the common good, put universal values first.

These keywords can be implemented in religious life in Wonogiri. Wonogiri society adheres to the paternalitis system, which is who becomes a figure, so its health greatly affects society at large, people who are well-matched will be followed and obeyed by their words and authority. If civil apparatus figures, military-police officers, communities and religious leaders maintain the unity and unity of the nation.

The typology of paternalistic society, depending on the character, is centralistic on the figure, the role of the figure is very prominent, what public figures say and do will follow.

#### 4.5 The Relationship Between Economic Movement and Harmony

It must be recognized that Indonesia's large population and diversity in ethnicity, religion, culture and religion often cause problems in religious life. In this relationship the potential for horizontal conflict and disruption of religious harmony is a continuous concern [26].

Indonesia is a plural country, the diversity that exists in Indonesia that is priceless is a wealth of the nation. Diversity that if well maintained will seem like a beautiful mosaic, but if it is the other way around then all forms of differences will be a weapon that can divide the Indonesian nation. Diversity must be interpreted wisely and wisely so that it can be a tool to achieve happiness [27].

The relationship between the two is very dynamic. Poverty is at the root of all problems that are related to social insecurity. Backwardness becomes the root of the nation's decline, and is unable to participate in the vast scene of life. Harmony becomes the need to live together in the midst of society whatever form. Harmony becomes a joint that must always be maintained and developed into productivity.

Haman Burhanudin shows how Islamic business ethics are revealed in laws and rules governing business activities in concrete terms. In various rules it appears that Islam views business not only as a material activity but also immaterial, not just a horizontal activity but also a vertical activity. Zakat is a maliyyah ijtimaiyyah worship that is a worship related to the community economy so that its existence is very important in overcoming the problem of existing social inequalities [28].

The Minister of Home Affairs reminded that there are social, economic and political disparities, resulting in the ease of a number of followers of religion dragged in the flow of competition, opposition and hostility between groups. Including foreigners who do not want the creation of religious harmony in Indonesia, he added. Therefore, it must also be recognized, if evaluated, the Joint Regulation of the Minister (PBM) of Religion and The Minister of Home Affairs No. 9 and No. 8 Tahun 2006 on Guidelines for the Implementation of the Duties of the Regional Head/Deputy Head of The Region in the Maintenance of Religious Harmony, and the Establishment of Houses of Worship, it is still found problems in its implementation. The existence of problems in the implementation of the PBM at the community level illustrates that FKUB has not reached the level of "grass root" because there are still a number of conflicts such as in the establishment of houses of worship in various regions. This condition is also due to the lack of optimal FKUB advisory board, such as there are regions that have not budgeted APBD funds for FKUB, said the Minister of Home Affairs [26].

In the context of Wonogiri has budgeted for FKUB activities with a budget of Rp 40 million as described by Ahmad Farid. With the budget can reach various problems of religious life that includes 25 sub-districts. The extent of wonogiri area affects how coordination can be carried out properly, so that it can overcome the problems that develop in the area.

According to Soetopo FKUB (Forum for Religious Harmony) is a container formed by the community and facilitated by the Provincial/Regency/City Regional Government together with the Ministry of Home Affairs. The Local Government and the Ministry of Home Affairs need to improve the quality of religious harmony through coaching, monitoring and evaluation so that early on there can be predicted potential conflict in the community [29].

The potential for conflict that arises from the beginning is always anticipated by establishing cross-field coordination, such as apparatus at the sub-district level and Mus-pika occupy a strategic role to solve existing social symptoms, so as not to develop into social insecurity. Related to the religious period of the FKUB institution becomes very effective in carrying out its functions.

According to the Head of Kesbang Polin Mas Wonogiri Regency who is represented by the Head of Economic Resilience Drs. Tri Apri, MM said that to maintain harmony between religious people must be based on a culture of changing to do the right thing, and get used to doing the right thing, not justifying the wrong habits, differences are the law of God and the ordinary things that need to be found the point of equality [30].

Problems arising from the problem of harmony include the problem of economic inequality or poverty, thus encouraging people to convert religion not because of the encouragement of spiritual understanding but because it is driven by seduction and economic assistance to the community, thus changing their religious beliefs. The problem of religious conversion is indeed many factors that affect, both because of marital factors, and because of economic factors.

Economic movements and religious movements cannot be separated, must be able to be aligned. The economy is growing rapidly without being coupled with religious values. Society will lose its compass in life, so that between the progress of the economic field must be accompanied by the construction of a good religion, it should be compatible and balanced [24].

Balance in the development of socio-economic life of the community, will build a prosperous life and harmony is easy to create, but vice versa if the root of the economic problem cannot be solved properly, it can cause insecurity in the field of religious life. Because it can be a trigger for social problems.

Reconciliation in the event of a conflict, it must be carried out the function of supervision and control from the level of the apparatus or the role of figures who play a strategic role.

## 5 Conclusion

The role of the people's economic movement is very significant in building economic awareness in the Wonogiri community that is left behind in its social problems and poverty. Even every group of society depends on economic issues, including religious movements basing their activities on building economic resources.

The economic movement of the people helps in the harmony of religious life, where one of the problems faced and triggering conflicts between religious believers is proselytizing in the economic field, thus giving rise to religious conversion due to poverty faced by society, as well as switching to other religions because it is assisted in poverty

alleviation. Characteristics of the role of figures in building harmony of religious life are very paternalistic, the community will follow what becomes the opinion or fatwa of its leaders or figures.

The problem of harmony becomes a major problem when the community is building and creating harmony in the community, because the occurrence of conflict will affect how the community is able to develop themselves well, even though in Wonogiri there is very minimal conflict. Conflict can be immediately overcome including in building the economy of the people, with various economic movements including the proliferation of Baitul Maal wa Tanwil (BMT).

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