Religious Ethics in Cooperative Leadership: Fostering Trust Increases Member Involvement

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Abstract. This study aims to determine the influence of religious leadership on the level of member trust and its impact on member involvement, particularly in coopera tive member shopping participation. This study uses a descriptive qualitative approach, utilizing the Yamughni Cooper ative as the object of research. The research was conducted starting in late 2023 periods. The techniques for collecting data were by means of observation, interviews, and trian gulation techniques for several employees, administrators, and members of the cooper ative. Researchers processed primary data obtained by the cooperative. Currently, the cooperative is experiencing a decline in member trust in the leadership of the coopera tive management, which has led to a decline in member trust, involvement or partici pation in shopping. The results of this study indicate that religious leadership has a direct and positive relationship to the trust of cooperative members. And religious leadership has an indi rect and positive relationship to the involvement of cooperative members, especially member participation in purchasing cooperative products.

Keywords: Religious Leadership, Cooperative, Member Trust, Member Involvement.

1 Introduction

Yamughni Cooperative (YMG) was established in 2018 with the motto of building divine values, and as a consumer cooperative with a significant increase in the number of members from its inception until the 2020 financial year. A total of 914 members of the Yamughni Cooperative in 2022.

Table 1. Data on the addition of new members of the Yamughni cooperative

Book Years	New Members	Total
2018	433	433
2019	224	657
2020	118	775
2021	72	847
2022	67	914

Source: Author's work

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In contrast to previous years, based on data obtained from the report of the cooperative's annual member meeting (RAT) in the 2022 financial year, member participation or member involvement in purchasing cooperative products averaged only 18.1% of the number of members or an average of only 166 members per month [1]. Below is the recapitulation data of the Yamughni cooperative members' spending for the 2022 financial year as one form of member involvement or participation, as follows:

Table 2. Cooperative member spending data 2022

No	Months	Participants	Total (Rp.)
1	January	172	264.115.550
2	February	184	258.950.075
3	March	213	315.416.643
4	April	189	371.749.238
5	May	149	222.721.998
6	June	170	282.854.263
7	July	150	283.522.166
8	August	141	293.052.993
9	September	138	245.402.902
10	October	163	307.768.702
11	November	153	187.383.486
12	December	179	240.853.596
	Average	166	

Source: Author's work

Table 2 shows the low participation or involvement of members, especially in terms of member shopping as mandatory shopping in cooperatives. The low participation of cooperative members has an impact on several things, including: (1) Decrease in turnover or cooperative income where the cooperative experiences difficulties in carrying out its operations. (2) Low member participation causes loyalty or fidelity of cooperative members to decrease, this allows cooperative members to tend to switch to other cooperatives or non-cooperatives in meeting their shopping needs. (3) Cooperatives experience problems or obstacles in developing and improving member welfare. If this is left alone, it is possible that the cooperative will experience things that are detrimental and end in the closure of the cooperative due to bankruptcy in the future.

Based on the results of direct observations and interviews with several employees and members of the cooperative, this phenomenon is mainly caused by a decrease in trust in the leadership of the cooperative management. The leadership of the cooperative in carrying out its duties is not based on religious ethics; the management does not provide an example of religious or Islamic leadership as expected by cooperative members and cooperative employees who have a 100% Muslim background. The leadership that occurs in the Cooperative has not been able to build effective communication based on religious ethics to employees and members of the cooperative, and is also considered not to reflect or not in accordance with the cooperative values that it adheres to, namely cooperatives that are based on divine values.

According to Andriani (2018), in the study [1] that participation is defined as a person's involvement in a conscious condition to enter into social interaction in certain

situations. So the participation of cooperative members is the mental and emotional involvement of people who encourage them to do business or cooperate in cooperatives by contributing or participating in cooperatives to achieve the expected goals together [1].

According to the professor of Islamic history at UIN Suska Riau, trust means acknowledging that someone's honesty and ability can truly meet expectations. Trust is a belief in someone to occupy a certain position because they are recognized as having the ability and honesty to hold the position, so that they can truly meet expectations [2]. The trust of cooperative members in the management or leadership of the cooperative can be interpreted as an acknowledgement of the honesty and ability of the cooperative management in carrying out the mandate or position that can truly provide results in accordance with the expectations of the members. Several dimensions and indicators of trust, according to Johnson in a study conducted by Putri & Kusumaputri [3], are as in the following table:

Table 3. Dimensions and Indicators of Trust

Variable	Dimension	Indicator
Trust	Openness	Information
		Thinking
		Ideas
		Sense
		Issue Reaction
	Sharing Reception	Task
		Good Communication
		Appreciate Opinions
	Support	Good Relations
		Capability
	Cooperations Intentions	Hope of Intentions
		Cooperations Goal

Source: Author's work

Leadership can be defined as a process of motivating others to want to do (work) to fulfill the goals that have been set. According to Siswanto and Sucipto in research, Neviana [4] that leadership is an individual's ability to influence, motivate and enable followers to contribute to the effectiveness and success of the organization.

Religious, according to the Big Indonesian Dictionary, is religious in nature, which is related to religion. According to Jalaluddin 2009 [4] religious or religiosity is a condition in an individual's personality in behave in harmony with the rules of their religion.

Religious ethics can be conceptualized as a compilation of moral values and principles derived from religious doctrine, which serve to guide individual behavior within a spiritual and social framework. The domain of religious ethics is very important in influencing individual moral character and fostering cohesive social interactions by synthesizing ethical teachings promulgated in religious traditions. In line with what was

conveyed [5]. Religious ethics not only influence individual behavior but can also contribute to social and moral stability in society. Religious leadership is leadership that brings the worldly dimension to the spiritual dimension [6].

It can be concluded that religious ethics in cooperative leadership must reflect the values of justice, honesty, trustworthiness, and integrity, which are in line with the ethical principles of al-Ghazali, to achieve common goals and improve the welfare of cooperative members [7]. The results of observations from researchers indicate that this is due to the weakening of members' trust in cooperative management, one of which is that the leadership of cooperative management is considered outside the values of religious ethics, which does not reflect the motto of the cooperative itself. To overcome this problem, the implementation of leadership that focuses on religious ethical leadership can significantly increase member trust and participation in cooperative activities and align cooperatives with their basic values [8].

The policy and practical implications of the findings of this research study indicate that cooperative administrators must have religious ethics in their leadership, so that administrators can manage or lead cooperatives following the values of divine teachings held by the cooperative. This is expected to increase the trust of members, thereby increasing member involvement, especially in terms of participation in purchasing cooperative products. This involvement can lead to a positive feedback loop, where increased trust further encourages participation and collaboration among members [9]. This dynamic illustrates the importance of ethical leadership in fostering a cooperative environment that values trust and mutual respect in realizing shared prosperity.

2 Methodology

In this research method section, the researcher uses a qualitative research method with an approach that is described descriptively. The researcher uses this method in an effort to raise a symptom, problem, or phenomenon of cooperative management leadership that is contrary to cooperative values, where the cooperative as an organization upholds divine values. This method is used in the hope of providing actual data on conditions that occur in the field without any influence or intervention from the author and others. This research was conducted at the Yamughni cooperative located in the city of Bandung, and this research was carried out starting at the end of 2023, when symptoms of the phenomenon had begun to be identified. In line with Sugiyono's opinion [10], which states that the qualitative research method is a method used to research a natural object condition. In this method, the researcher is positioned as a key instrument.

The data collection technique was carried out by triangulation, which combines several data collection techniques. Data analysis in this study is inductive, and the statment of research results is in the form of descriptive statements related to the findings in the study. According to Bogdan and Biklen, as Sugiyono quoted in his book [11] that the descriptive qualitative research method is the collection of data in the form of words or pictures, so it does not focus on emphasizing numbers. The data is collected and then analyzed to be further described so that it is easier for other parties to understand it.

Data collection techniques in this study are as follows: (1) Observation, where researchers have conducted direct observations starting from the end of 2023 to understand the situation or background that influences the meaning of the phenomenon (data context) in line with the opinion of Sugiyono [12] That observation is a condition where direct experience is carried out by researchers to be able to understand the context of data in the overall social situation, so that a holistic or comprehensive view can be obtained. (2) Interviews, researchers have also conducted interviews with various parties, ranging from cooperative employees with various roles and positions, and cooperative members, both meetings of two or more people in order to obtain information and vice versa regarding the ideas of a topic in the cooperative through question-and-answer conversations. In line with Esterberg in Sugiyono [13]. An interview is a meeting of two people to exchange information and ideas through questions and answers, so that meaning can be contributed to a particular topic. (3) Triangulation, in line with Sugiyono [12] This technique is a data collection technique that is a combination of various data collection techniques and existing data sources. Researchers use different data sources to obtain data from the same source. The triangulation technique is carried out while testing the credibility of the data, namely checking the reliability and validity of the data with various data collection techniques. In line with Sugiyono [12], where researchers who collect data with triangulation, researchers collect data while testing the credibility of the data.

3 Results

3.1 Interview Techniques

As stated in the introductory chapter, the researcher obtained the research results with in-depth and direct interview techniques from several sources, including employees, several cooperative administrators, and several cooperative members who were considered to represent the efforts to find data and information. The researcher asked questions to several informants, for example, the form of the question was "How is member participation in shopping?" The informant answered, "Member participation in shopping decreased because of the decrease in trust in the cooperative management due to more ethics." For reasons of comfort and security, the researcher cannot mention who was involved to be asked for information regarding the data needed by the researcher.

3.2 Observation Techniques

Another technique researchers use is observation techniques to collect data in research findings, including direct observation in the period starting from the end of 2023. Researchers observe how cooperative management leads, both in formal and non-formal activities, and how subordinates (employees and other administrators) respond to policies, commitments, rules of procedure that apply, and how they communicate verbally and non-verbally both formally and informally.

3.3 Triangulation Techniques

Furthermore, the researcher used triangulation techniques in finding data sources and testing the credibility of the data. The results are in line with the results of the researcher's observations, where employees and administrators, and members feel the same way. Members and employees sometimes feel uncomfortable when interacting/communicating because they do not behave according to the ethics of their religion, which should provide examples of religious behavior.

4 Discussion

The results of this research observation found that the leadership of cooperative management in determining policies and rules is not based on common interests, but based on assumptions, the results of meeting decisions are not based on the majority vote but are influenced by the style, attitude of emotional leadership seen in how to communicate in meeting activities with high tones and not religious. The results of meeting decisions that are different from their implementation in the field indicate a lack of commitment and honesty in leadership. This has decreased the level of trust of cooperative members and employees.

Currently, the implementation of religious ethics in cooperative management has not been optimized in its entirety or may not exist at all, so further efforts are needed to increase awareness and understanding of the importance of religious ethics in cooperative leadership. where this has had an impact on:

1. Weakening of the level of member trust in cooperative management.
2. Decreasing participation or involvement of members in making cooperative programs a success, one of which is in terms of mandatory member spending.

In this study, the role of religious ethics in cooperative leadership has been discussed in depth, focusing on two main aspects: fostering trust and increasing member involvement in terms of participating in mandatory member spending. Religious ethics, which include moral values and principles held, have been shown to have a significant impact on the dynamics of cooperative organizations. By implementing religious ethics in leadership practices, cooperatives can create a more Islamic environment in accordance with the cooperative values they adhere to, namely divine values. This can build trust between members and employees and even trust in the leadership of the cooperative management. Another impact is member involvement that can be increased through an approach based on religious values, where each individual feels appreciated, comfortable, and involved in decision-making. The results of the study indicate that the implementation of religious ethics in cooperative leadership not only increases member trust and involvement but also contributes to the sustainability and welfare of the cooperative as a whole. Thus, it is important for cooperative leaders to adopt and apply the principles of religious ethics in their managerial strategies in order to achieve better common goals.

5 Conclusion

This study concludes that the application or implementation of religious ethics in cooperative leadership can strengthen member trust and increase member involvement, especially member participation in mandatory shopping at the cooperative. It can also create a comfortable environment for members that supports increased shopping activities of cooperative members. The application of religious ethics in cooperative leadership is very important to create responsible leaders. Honest, trustworthy, morals according to religion, and integrity. This study is expected to be able to contribute suggestions for Yamughni cooperatives in the application of the principles of religious ethics in cooperative leadership to foster a sense of mutual trust between fellow cooperative members and members towards cooperative management and vice versa. So it is hoped that it can increase member involvement in cooperatives, especially participation in mandatory member spending for the long-term sustainability of cooperatives.

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