

Sharia Economic Da'wah Concepts and Strategies Based on Surah As-Shaff (Verses 1-4)

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Abstract

Islamic economic da'wah is increasingly important in the current era of globalization, where fair, moral, and economic values in accordance with Islamic principles are increasingly sought after. Based on surah As-Saf verses 1-4 in the Qur'an, understanding the concepts and strategies of Islamic economic da'wah is very important. These verses emphasize the concept of tawhid, which is the recognition of the oneness of Allah and servitude to Him. This concept is the basis of Islamic economic practice, where every economic action begins and ends with the realization that we obey Allah swt. These verses also remind how important the relationship between words and actions is, suggesting that the values and principles of Islamic economics should be applied in everyday life. This research is a descriptive qualitative research using library research method. The results of this study indicate that the concept and strategy of Islamic economic da'wah based on surah As Shaf verses 1-4 include understanding that everything in the universe belongs to Allah, consistency between words and actions, integrity and morality in business, as well as cooperation and coordination in achieving the same goal.

1. Introduction

In the current era of globalization and modernization, economic development has become a very important aspect in human life. Economics encompasses more than just earning a living but is also concerned with how we manage resources, interact in society, and contribute to social development. In this case, Islam as a holistic and comprehensive religion provides strong guidelines in economic matters, which is known as sharia economics. Sharia economics is an important concept in Islam which regulates economic procedures based on Islamic principles. These principles are found in the Qur'an and Hadith, and one of the surahs in the Qur'an that is very relevant for understanding the concept of sharia economics is Surah As-Shaf (QS. As-Shaf) verses 1-4. Surah As Shaf is the 61st Surah and is found in the 28th Juz of the Qur'an. This Surah is included in the Surah Madaniyah group and has 14 verses .

Surah As Shaf means Line. It is so named because in the 4th verse of this Surah there is the word Shafan which means one line. This verse explains what Allah SWT is pleased with after explaining what He is angry with. Surah As-Shaf also contains a lot of wisdom and

guidance for Muslims in various aspects of life, one of which is the economic aspect. In particular, paragraphs 1-4 of this specifically provide an overview of the strengths and strategies in strengthening Muslim society, which includes economic aspects. These verses convey a message about careful preparation and planning to face economic and social challenges within an Islamic framework, especially for Sharia economic activists or more popularly known as Rabbani Economists .

In exploring to understand the concept and strategy of Sharia economic da'wah based on Surah As-Saff (Verses 1-4), the scholars have provided a relevant view, namely the Concept of Sharia Economic Da'wah according to Ibnu Katsir, who states that Surah As-Saff (Verses 1-4) emphasizes the importance of unity and cooperation in preaching.

In an economic context, it teaches that Muslims must unite and work together to create economic prosperity based on Islamic principles . Meanwhile, according to Al-Qurtubi, economic preaching must pay attention to justice in the distribution of wealth and avoid exploitation. This concept is in line with Sharia values which emphasize brotherhood and

justice . In their conclusions, the ulama taught that the propagation of Sharia economics must be based on Islamic values, pay attention to justice, and inspire positive change in society. Hopefully our economic preaching is in line with the instructions of the Koran and provides benefits to the people and the surrounding environment.

2. Literature Review

In developing concepts and strategies for sharia economic da'wah based on Surah As-Shaff verses 1-4, an in-depth understanding of various literature that discusses da'wah, sharia economics, and the relevance of the verses of the Qur'an in the context of the modern economy is required. This literature review aims to explore and summarize various relevant and existing sources, which are the basis for understanding how sharia economic preaching can be carried out effectively in accordance with Islamic guidance.

2.1 Da'wah in the Islamic Context

Da'wah in Islam is generally defined as an effort to convey Islamic teachings to mankind so that they understand and practice them in their daily lives. Da'wah is not only limited to conveying religious messages, but also covers all aspects of life including economic, political, social and cultural. As stated by several scholars, da'wah is an effort to change the condition of the people towards better conditions in accordance with Islamic principles (Qardhawi, 2001).

2.2 Sharia Economics: Concepts and Principles

Sharia economics is an economic system based on Islamic values and principles contained in the Koran and Hadith. This system prioritizes justice, balance and public benefit.

According to Chapra (2000), sharia economics aims to achieve economic prosperity without abandoning the moral and ethical values that are the foundation of Islamic teachings. In sharia economics, concepts such as zakat, infaq, alms, and the prohibition against usury are important elements that differentiate it from conventional economic systems.

2.3 Tafsir of Surah As-Shaff Verses 1-4

Surah As-Shaff, especially verses 1-4, provides important guidance regarding how a Muslim should behave in the context of da'wah and socio-economic life. The interpretation of these verses shows the importance of monotheism, harmony between words and actions, and cooperation in achieving common goals. Ibnu Katsir in his interpretation emphasizes that these verses teach the importance of unity and cooperation in achieving success, including in an economic context (Ibnu Katsir, 2004).

3 Research Methods

The type of research that will be carried out is library research, namely a series of research activities relating to reading, recording and processing library collection materials only ¹. The library materials in question can be books, encyclopedias, dictionaries, journals, documents, magazines, and so on. ² In terms of approach, this research uses a descriptive qualitative approach, namely research that aims to understand the phenomena experienced by research subjects holistically, in a descriptive manner in a natural context. ³ Data sources in library research come from various collections in libraries as the subject of study. ⁴ As for the library research that will be used, there are various library collections in the form of books, scientific research, journals, articles, and so on that are relevant to the research discussion .

¹Mestika Zed, *Library Research Methods* (Jakarta: Indonesian Pustaka Obor Foundation, 2014), P. 2-3.

²Nursapia Harahap, "Library Research", *Iqra' Journal* 8, No. 1 (May, 2014): P. 68

³Ghony M. Djunaidi and Fauzan Almanshur, *Qualitative Research Methods* (Jogjakarta: Arruzz Media, 2012), P. 29.

⁴Muri Yusuf, *Quantitative, Qualitative and Combined Research Methods* (Cet. V; Jakarta: Prenadamedia, 2019), H. 198-199

In library research, collection techniques include document analysis techniques, book analysis, as well as historical analysis.⁵ So, the research that will be carried out uses one of the data collection techniques in library research, namely analysis of library collection documents in the form of books, scientific research, journals, articles, and so on that are relevant to the research discussion. The reference for this research is Surah As Shaf verses 1-4.

4 Results And Discussion

4.1 Tafsir of the QS Asshaf Verse 1

سَبِّحْ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَهُوَ الْعَزِيزُ
 الْحَكِيْمُ

Translation:

"Glorify to Allah whatever is in the heavens and whatever is on the earth; and He is the Most Mighty, the Most Wise."⁶

This Surah begins by purifying Allah swt. which can be understood as the cause of the attitude taken, namely because all forms of tasbih purify Allah SWT. The explanation begins by reminding those who deviate from the system that applies and is approved by Allah SWT, namely that: They have glorified themselves to and for Allah alone, since the existence of everything in the heavens and on the earth. All acknowledge His majesty and greatness, submit and obey voluntarily following His decrees, and He alone, there is none apart from Him, the Almighty Who cannot be rejected, the Most Wise in all His decrees.⁷

If viewed in a light way, the sentence (sabbaha lillah) is that all creatures in the heavens and on earth perform tasbih to purify

and glorify Allah SWT and show and prove His existence and power. The lam letter in the word lillah is za'idah (addition). The choice of the letter Ma, whose meaning also includes non-sentient creatures, is because it takes into account a larger group.⁸ The discussion of this verse means that it is important to glorify Allah SWT as a form of recognition of His greatness as the creator of everything in the universe. In Al-Misbah's interpretation, the revelation of this letter is considered a condemnation after the first verse of the As-Shaf letter begins with a description of the purification (tasbih) of Allah SWT, this reminds that all beings purify Him, and reminds those who deviate from the established system. will be approved in the way of Allah.

a. Implementation of Tauhid Rububiyah for Sharia Economic Activists

The word tawhid comes from Arabic, namely the words "wahhada", "yuwahhidu", "tauhid", which means unity. Meanwhile, according to the term, tawhid is uniting Allah SWT in Uluhiyah, Rububiyah, His names and attributes , so in detail tawhid is is an explanation that Allah SWT is One in His Essence, indivisible. Esa in His eternal qualities, without equal to Him and Esa in His deeds has no partner to Him.⁹

Tauhid rububiyah means uniting Allah in terms of creation, ownership and management.¹⁰ Tawhid Rububiyah is also a form of affirmation of the oneness of God and His actions, God Himself is the creator, provider and determiner of the universe.¹¹ In general, it can be interpreted as monotheism of Allah in His actions, such as creating, controlling, providing sustenance, taking care of creatures,

⁵Muri Yusuf, Quantitative, Qualitative and Combined Research Methods, P. 198- 199

⁶ Ministry of Religion, *Al-Quran Al Madrasah Duo Latin* , Bandung: Al Qosbah Karya Indonesia , 20 23.h. 551

⁷ M. Quraish Shihab, *Tafsir Al Mishbah Message, Impression and Harmony in the Qur'an Volume 14* , South Tangerang: Lentera Hati, 2001.h. 189

⁸ Afrizal Nur, Thematic Tafsir of Surah As Shaff

⁹Ifdlolul Maghfur , Building an Economy Using the Principles of Monotheism , MALIA Journal, Volume 7, Number 2, June 2016 . P. 215-216

¹⁰ELIDA ELFI BARUS TAUHID AS FUNDAMENTAL OF ISLAMIC ECONOMIC PHILOSOPHY DARUSSALAM ECONOMIC PERSPECTIVE JOURNAL Volume 2 Number 1, March 2016

¹¹ Ali Geno Berutu, Modern Islamic Legal Thought, P. 106

and so on. All of which only God is capable of in all the universe. And everyone believes in the existence of a Rabb who creates, controls, etc.

After knowing that our creator is Allah SWT, and that our existence and management are only in His hands, we must also believe that no one other than Him has the right to rule and make laws for us. What is meant by this is that nature This feast is governed by the mudabbir (manager), the sole controller, not affiliated with anyone or anything in His management and administration. He is Allah (glory be to Him) the Manager of this universe. As for the administration of the angels and all the interrelated causes (causes), it is none other than His command.

The implementation of Tawhid Rububiyah for sharia economic activists refers to the way in which the concept of Tawhid Rububiyah in Islam is applied in economic practices based on sharia principles. In the context of sharia economics, the implementation of tauhid rububiyah can help economic activists to carry out their activities by ensuring conformity with Islamic teachings and the will of Allah. This implementation can be done by understanding and applying the principles of Tawhid in daily economic activities. Tawhid Rububiyah refers to the belief that Allah is the only creator, owner and regulator of everything in the universe who has the right to regulate and manage the universe, including economic affairs. The following are several examples of implementing Tauhid Rububiyah for sharia economic activists, namely:

- 1) Be fair in transactions, do not cheat or be manipulative because all sustenance comes from Allah SWT. Example: not hoarding goods to make big profits.
- 2) Fulfilling zakat obligations as proof of acknowledgment that the assets owned are entrusted by Allah SWT. Example: Muslim

entrepreneurs routinely distribute their zakat to official institutions.

- 3) Carrying out CSR (Corporate Social Responsibility) activities such as providing scholarships and assistance to those in need as a form of gratitude to Allah SWT. Example: a company sets aside funds for a scholarship program for orphans.

b. Implementation of Tauhid Uluhiyah for Sharia Economic Activists

Tauhid uluhiyah or monotheism of worship. It is called monotheism uluhiyah because of its dedication to Allah Subhanahu Wa Ta'ala and it is called monotheism of worship because of its dedication to his creatures or servants. This purpose is the unification of Allah in matters of worship, namely that only Allah is the only one who has the right to be worshipped.¹² Believing in Uluhiyah Allah means: truly believing that He is the true and only God, there is no partner for Him. Al Ilah means "al ma'luh", namely something that is worshiped with great love and reverence.¹³

The implementation of Tauhid Uluhiyah for sharia economic activists is related to how a person connects the principles of monotheism uluhiyah in their economic practices. The purpose of this concept is to tell people that only Allah Almighty is worthy of true worship, and that He is the one who encourages them to obey and follow His commands. The following are several examples of implementing Tauhid Uluhiyah for sharia economic activists, namely:

- 1) The intention of entrepreneurship is solely to seek the pleasure of Allah SWT, not to accumulate mere worldly wealth. Example: A Muslim businessman carries out self-reflection to clear his intentions.
- 2) Ensure that the products/services produced are halal, thayyib, and useful for many people. Not involved in trading of illicit goods. Example: Food and beverage

¹²ELIDA ELFI BARUS TAUHID AS FUNDAMENTALS OF ISLAMIC ECONOMIC PHILOSOPHY JOURNAL OF DARUSSALAM

ECONOMIC PERSPECTIVES Volume 2 Number 1, March 2016 . P.72

¹³Muhammad Bin Shaleh Al-Utsaimin, *Basic Principles of Faith*, (Indonesia: 2007), Page 73.

entrepreneurs always strive to obtain MUI halal certification.

- 3) Issuing zakat, infaq and alms from business results as an implementation of obedience to the commands of Allah SWT. Example: A start-up business owner regularly gives alms to orphans.

c. Implementation of Tawheed Asma Wa Characteristics for Sharia Economic Activists

Tauhid asma' wa shifat. The purpose of this is the unification of Allah 'Azza wa Jalla with the names and attributes that belong to Him. This monotheism represents two things, namely determination and naivety, meaning that we must assign names and attributes to Allah as is true. ordained for Himself a.¹⁴ Faith in the Asma' (names) and attributes of Allah, namely: establishing the names and attributes that Allah has established for Himself in His holy book or the Sunnah of His Messenger in a way that is in accordance with His greatness without tahrif (misappropriation of food), ta'thil (denying meaning), takyif (asking how?), and tamsil (similarizing).¹⁵ The following are several examples of implementing Tauhid Uluhiyah for sharia economic activists, namely:

- 1) Applying the nature of Allah Ar-Razzaq (The Giver of Fortune) in business, namely by distributing some of the business profits to those in need. Example: giving year-end bonuses and social assistance by company owners to underprivileged employees.
- 2) Doing business by applying the nature of Allah As-Salam (The One Who Gives Welfare), namely prioritizing the benefit and welfare of many people, not just personal interests. Example: the company

focuses on empowering local SMEs in its supply chain.

- 3) Be fair in transactions according to the commands of Allah SWT, the Most Just. Don't cheat or lie for momentary gain. Example: a company serves all customers without discrimination or favoritism.

4.2 Tafsir QS. Asshaf Verses 2 and 3

لَوْ أَنَّ God bless you

Translation :

"O you who believe, why do you say something that you do not do?"¹⁶

Allah SWT begins this verse with the exclamation "O you who believe" as a call to those who believe. This is because believers live by their faith, so they hear, think and act according to their faith. The situation of believers is certainly different from that of unbelievers. Usually, when Allah SWT begins a verse with the exclamation "O you who believe" because he wants to command them with something that will bring them happiness or wants to forbid them from suffering.¹⁷ This is Allah SWT's denial of the person who makes a promise or makes a statement but is unable to fulfill it. From the explanation of this verse, this is used as one of the foundations for Salaf scholars who believe that it is necessary to fulfill promises absolutely, whether the promise is something that must be carried out or not.¹⁸ Some commentators say that this verse was revealed in connection with war conditions. Someone said: "I have fought a war even though he has not fought at all." "I have stabbed" even though he did not stab him. "I have hit even though he has not" "I have been patient" even though he has never been patient.¹⁹

¹⁴Elida Elfi Barus Tauhid as a Fundamental of Islamic Economic Philosophy Journal of Darussalam Economic Perspectives Volume 2 Number 1, March 2016 . P.72

¹⁵Muhammad Bin Shaleh Al-'Utsaimin, *Basic Principles of Faith*, (Indonesia: 2007), Page 83.

¹⁶ Ministry of Religion, *Al-Quran Al Madrasah Duo Latin* . p.551

¹⁷ Afrizal Nur, *Thematic Tafsir of Surah As Shaff* . p.16

¹⁸ Abdullah bin Muhammad bin Abdurahman bin Ishaq al Sheikh. *Tafsir Ibn Kathir Volume 8* . Jakarta: Imam Syafi'i Library. 2005 p..159

¹⁹ Abdullah bin Muhammad bin Abdurahman bin Ishaq al Sheikh. *Tafsir Ibn Kathir Volume 8* . p.161

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Translation :

"There is great hatred in the sight of Allah that you say what you do not do."²⁰

The word *lura* means big but what is meant is very hard, because something big consists of many things/components. This word is used here to describe something very strange, namely that they claim to be believers, they themselves ask for it to be explained about the deeds that Allah most likes for them to do, then after it has been explained by Him they break their promises and are reluctant to carry them out. That's really it is an extraordinary oddity. The word *maqtan* is very strong hatred. From here the verse above combines two things, both of which are very big, so that what is described here really invites God's wrath. This is coupled with the sentence ' *Indallah* ' is with Allah *swt* which shows that wrath falls directly from Allah *swt*. Therefore , according to *al-Qusyairi* as quoted by *al-Biqā' i* , namely No there is a threat to one sin like the threat expressed in this verse."²¹

4.3 Tafsir QS. Asshaf Verse 4

صَفًّا كَأَنَّهُمْ بُيُوتٌ مَرْصُورٌ

Translation:

Indeed, Allah Almighty loves those who fight in His path in one row, as if they were a solid building.²²

The word *Shaffan* or line is a group of many members who are of the same type and are compact and are in one strong and orderly container. Meanwhile, the word *Marsush* means close together and neatly arranged. What is meant by the paragraph above is the unity of the members of the ranks, their high level of

discipline and their mental strength to face threats and challenges. This means this, because even in battle, especially today, troops do not have to attack or defend in line.²³

The verses above are a condemnation. While the *ulama* understand it as a criticism of hypocrites, not believers, because the nature of believers is so high that they do not need to be criticized. In the author's opinion, this opinion is correct, but we also cannot say that those who are criticized are not only hypocrites, but also those whose faith is still weak, even though they are not hypocrites. That's why the verse above uses the words *alladtfna amanu*, not *al-mu'minun*. Through these verses they educated so that they eventually reach a high level of faith (*muminun*).²⁴

From the verse above it is stated that Allah *SWT* loves those who fight in the way of Allah, and do not divorce . As in the battle of *Uhud*, at the beginning of the war the Muslims were united, but because they did not remain in their ranks finally the Muslim *Ummah* at that time he lost. A united line will be strong (sturdy) like a building between one side and another strengthening each other . *Jalalain* in his interpretation reveals that (Indeed Allah loves) means always helping and glorifying (those who fight on his path in orderly rows). sturdy) that is, some of them stick together tightly and the others are more sturdy. Thus, the verse above also condemns hypocrites who say the *shahada* and claim to be Muslims without properly and correctly implementing the guidance of the Islamic religion .²⁵

²⁰ Ministry of Religion, *Al-Quran Al Madrasah Duo Latin* , 20 23. p. 551

²¹ M. Quraish Shihab, *Tafsir Al Mishbah Message, Impression and Harmony in the Qur'an Volume 14* ..h. 191

²² Ministry of Religion, *Al-Quran Al Madrasah Duo Latin* , 20 23. p.551

²³ M. Quraish Shihab, *Tafsir Al Mishbah Message, Impression and Harmony in the Qur'an Volume 14* .h 191

²⁴ M. Quraish Shihab, *Tafsir Al Mishbah Message, Impression and Harmony in the Qur'an Volume 14*.h 192

²⁵ Hemawati. *Moral Education in Surah As Shaf* . Wahana Innovation Volume 7 No.1 Jan-June 2018. p. 79

4.4 The concept of Sharia Economic Da'wah is based on Qs As Shaf Verses 1-4

The meaning of Da'wah in terms of etymology (language) means calling, invitation and exclamation. In Arabic grammar the word "da'wah" takes the form of isim masdar which comes from calling, inviting, or exhorting. We can find this word in verses of the Qur'an, as in Q:S Al Baqarah: 23 which means "and invite your helper besides Allah... From this verse it is clear that the existence of this invitation is more emphasized on the invitation to understand more deeply the content of Islam.²⁶

Da'wah as a step towards societal transformation is not only oriented towards increasing the vertical relationship to Allah but also fosters the quality of oneself as an individual towards the formation of empowerment of the people. Because as creatures of Allah who are filled with rationality and morals, humans must be able to move towards the process of change as a natural law, especially as the normative postulate itself confirms that Allah will not change the condition of the people if the creatures themselves do not make efforts towards change in a more advanced direction.²⁷

Sharia economic da'wah is an integral part of Islamic da'wah which aims to create economic prosperity based on moral norms and Islamic sharia. In Surah As-Saff (Verses 1-4), Allah Almighty gives instructions on strategy economic preaching that is relevant to the context of our time.

QS Ash-Shaf: 1

مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ وَالْعَزِيزُ الْحَكِيمُ

Translation:

"Everything in the heavens and everything on earth glorifies Allah; and He is the Most Mighty, the Most Wise."

This first verse emphasizes that all creatures and the universe are subject to the absolute power of Allah SWT. Nothing escapes His knowledge. The concept of sharia economic

preaching must also be in harmony with the provisions of Allah, as the creator and rule of the universe. Human economic activities must not conflict with the order that God has established. Sharia economic da'wah plays a role in calling on people to submit to God's laws in the economy.

QS Ash-Shaf: 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Translation:

"O you who believe! Why do you say something that you do not do?"

This second verse is the main principle in Islamic economics preaching, namely demands conformity between words and actions. Calls and invitations to sharia economics must be followed by real practice and practice in everyday life. Da'wah is not just limited to discourse, but there must be serious and consistent efforts to implement a just and prosperous sharia economic system.

QS As-Shaf: 3

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Translation:

"There is great hatred in the sight of Allah that you say what you do not do."

This third verse provides a firm warning so that words and actions are in harmony. Allah really hates people who preach goodness but don't put it into practice in everyday life. So activists and leaders of the sharia economic movement are required to consistently apply sharia principles in economic transactions and decisions, in line with the sharia values they always promote.

QS As-Shaf: 4

إِن كَانَتْكُمْ بُنْيَانًا مَرْصُومًا

Translation:

"Indeed, Allah loves those who fight in His path in orderly rows, as if they were like a solid building."

²⁶Ma'mun Efendi Nur , Socio-Economic Da'wah in the View of Dawam Rahardjo , Journal of Da'wah Science, Vol. 37, No.1, January – June 2017 .p 5

²⁷Ma'mun Efendi Nur , Socio-Economic Da'wah in the View of Dawam Rahardjo . H 3

The fourth verse explains that struggle in the way of Allah requires solidarity and cooperation that is well organized like a sturdy building. Likewise, Islamic economic preaching, activists and activists are required to work together systematically and consistently to fight for the establishment of an Islamic economic system amidst the current dominance of the capitalist and ribawi system. It takes militancy and the right strategy to build a solid sharia economic foundation based on divine values.

4.5 Sharia Economic Da'wah Strategy based on Qs As - Shaf Verses 1-4

QS Ash-Shaf verses 1-4 in general explain that the sharia economic da'wah strategy must be based on consistency in realizing the Rabbani economic system, solidarity and cooperation between sharia economic activists, as well as militancy in fighting for Godly values in the economic field.

- a. The first strategy, sharia economic activists must consistently apply sharia principles in their activities everyday economy. It's not just rhetoric, it must be followed by real action. Because Allah really hates people who do not practice what he says.
- b. The second strategy builds solidarity and synergy between various elements driving the sharia economy, from academics, practitioners, Muslim entrepreneurs, to regulators and policy makers. Systematic cooperation is very necessary to build the foundation of a sharia economic system so that it stands firmly in the midst of an established conventional system.
- c. Strategy, militancy and perseverance in fighting for Godly values in the economic field. Sharia economic activists must be persistent and brave in fighting the domination of the capitalist system for the sake of establishing a Rabbani economic system that upholds justice and prosperity.

These strategies must be implemented simultaneously and continuously. It's not an instant effort, but requires a long struggle with various approaches. Starting from education,

policy advocacy, mentoring, to real actions so that people switch and experience the superiority of the sharia economic system.

5 Closing

5.1 Conclusion

The concept and strategy of sharia economic da'wah is very relevant in the context of modern society, especially for Rabbani economists who are increasingly globalized. In the Islamic view, economics is not only about seeking personal profit, but also about contributing to the welfare of society and achieving social justice. Surah As-Shaf (QS. As-Shaf) verses 1-4 provide the basis for understanding sharia economics, while da'wah strategies can help spread and apply these principles in everyday life. Thus, efforts to understand and implement sharia economics can be an important contribution to building a more just and sustainable society.

5.2 Suggestions

With this paper, it is hoped that it can become a reference and also increase knowledge about the concepts and strategies of sharia economic da'wah, especially in the process of collecting/compiling it, especially for the author himself. In this paper it is also hoped that there will be criticism for future improvements .

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