

# The concept of *syirkah* in Indonesian culture: Exploring Islamic values and local wisdom

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## Abstract

This study explores the integration of the *syirkah* concept, an Islamic partnership model emphasizing justice, cooperation, and social responsibility, within the Javanese cultural context. The objective is to align Islamic economic principles with local wisdom, such as *gotong royong* (cooperation), *tepa salira* (mutual respect), and *rukun* (harmony), which are vital for community well-being. The research employs a qualitative approach, analyzing historical, cultural, and Islamic texts to examine *syirkah*'s adaptability within Javanese traditions. Results indicate that *syirkah* not only enhances economic cooperation but also fosters moral and spiritual development through cultural symbols like the Saka Tatal of the Demak Mosque, symbolizing unity and shared purpose. However, challenges persist in maintaining Sharia principles, such as justice and transparency, amidst local interpretations. The findings suggest that integrating *syirkah* with Javanese cultural values can contribute to developing sustainable and inclusive economic models that reflect Indonesia's cultural heritage. This study underscores the potential of combining Islamic values with local wisdom to promote holistic prosperity (*falah*) in community-based economic activities.

## Keywords

*Syirkah*, Javanese culture, Islamic economics, Local wisdom, Sustainable development

## Introduction

The integration of Islamic economic principles with cultural values presents a fascinating intersection of religious and social traditions, particularly evident in the concept of *syirkah* within Javanese society. This partnership-based economic framework, deeply rooted in Islamic teachings of justice, cooperation, and social responsibility, demonstrates remarkable convergence with traditional Javanese cultural values such as *gotong royong*, *tepa salira*, and *rukun* [1]. These indigenous concepts, representing cooperation, mutual respect, and harmony respectively, create a natural foundation for implementing *syirkah* principles in the Indonesian context [2]. While existing scholarship has extensively examined *syirkah*'s role in Islamic economic frameworks, particularly its contributions to financial equity and moral integrity [3], there remains a significant gap

**Published:**  
May 30, 2025

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BIS-HSS 2024 Committee

in understanding its interaction with local cultural contexts. This research breaks new ground by investigating how *syirkah* principles adapt and thrive within Javanese cultural practices, including the analysis of symbolic elements such as the Saka Tatal of the Demak Mosque, which embodies the cultural ideals of unity and shared purpose [4].

The philosophical underpinnings of *syirkah* extend beyond mere economic partnerships, encompassing spiritual and social dimensions that align closely with Javanese cultural wisdom. Islamic scholars emphasize that *syirkah* serves not only as a mechanism for material benefit but as a social bond fostering equitable prosperity among all participants [5]. This conception parallels the Javanese understanding of collective welfare, where community harmony takes precedence over individual gain [6]. The cultural symbolism embedded in Javanese traditions, particularly evident in architectural elements like the Saka Tatal and directional significance of the Northeast orientation, provides rich metaphorical frameworks for understanding *syirkah*'s spiritual dimensions [7]. These symbols reinforce the importance of pure intentions and communal welfare, transcending purely financial considerations. This spiritual-material balance aligns with the *Semesta Sejahtera* approach, which advocates for holistic prosperity encompassing both worldly success and spiritual fulfilment [8].

This research contributes to the broader discourse on integrating Islamic economic principles with cultural values by examining how *syirkah* can maintain its Sharia-compliant foundations while accommodating local cultural interpretations [9]. The study's findings aim to advance the development of an Islamic economic model that achieves sustainable and inclusive prosperity (*falah*) while remaining authentically grounded in both Islamic teachings and Indonesian cultural heritage [10]. The exploration of this cultural-religious synthesis offers valuable insights for creating economic frameworks that resonate with local communities while upholding Islamic principles. Understanding how traditional Javanese values complement and reinforce *syirkah* practices provides a blueprint for developing culturally sensitive yet Sharia-compliant economic systems, potentially serving as a model for other contexts where Islamic economics intersects with rich cultural traditions [11].

## The concept of Shirkah in Islam

Shirkah in Islam is a form of partnership or cooperation between two or more parties that aims to achieve mutual benefits through collective efforts. The term “*syrah*” comes from Arabic, which means “to be a partner” or “to participate,” reflecting collaboration based on the principles of justice, trust, and responsibility. In Islam, *syrah* is governed by a number of basic principles. These include fairness in the distribution of profits based on contributions, trust in people to carry out their obligations honestly, and agreements that are made voluntarily between two or more people without any pressure. Apart from that, transparency and openness are the keys to *syirkah*, which avoids disputes so that each partner has joint responsibility for the success or failure of the business. Sharia

values stress honesty, duty, and following Islamic rules that forbid *riba* (interest), *gharar* (uncertainty), and *maisir* (gambling). These principles reflect those values [12].

Islam offers several types of *syirkah*, each tailored to meet the needs of collaboration and partner contribution [4]. *Syirkah inan* is *Syirkah Al-Inan* is a form of partnership where each partner contributes in the form of capital, either in the same or different amounts, to run a joint business. In this type of *syirkah*, partners share profits according to the initial agreement, while they bear losses based on the proportion of capital contributions made by each partner. In *Syirkah Al-Mudharabah*, capital owners (*shahibul maal*) and business actors (*mudharib*) form a partnership. Capital owners provide funds, while business actors are responsible for managing the business. An agreement at the outset governs the sharing of profits, but in the event of a loss, the capital owner bears the brunt, causing the business actor to lose time and energy. *Syirkah Al-Wujuh* is a form of partnership that does not require capital contributions from the partners. The partners' market reputation or trust underpins these partnerships. Partners work together to buy goods on credit based on their reputation and then sell them for a profit. The initial agreement determines the share of profits. *Syirkah Al-Abdan* involves partnerships between individuals who combine their labor or skills to achieve certain business goals without capital contribution. The partners share the profits resulting from this collaboration. *Syirkah Al-Mufawadhah* is the most comprehensive form of *syirkah*, where partners contribute fully in all aspects, including capital, energy, skills, and risk. In this partnership, profits and losses are shared equally, and the partners have an equal level of responsibility in decision-making.

Javanese *Syirkah* rules include main principles that integrate spiritual and social dimensions in partnership practices. First, the main goal of *syirkah* is *falah*, or blessings in the world and the afterlife, which guides all economic activities to balance worldly and spiritual interests while producing material profits [4]. Second, humans view resources as a trust they hold, entrusting all assets and wealth used in *syirkah* for the common good. Third, *syirkah* prioritizes the real sector as its core, while the monetary sector serves as a supporter, reflecting the belief that economic activities that directly interact with society have a greater impact on fostering prosperity.

In addition, Javanese *syirkah* places a high priority on congregational values, which manifest as honesty, trust, and fairness in every collaboration. Each member of the partnership is expected to act with high integrity, hold responsibilities honestly, and ensure fairness in the distribution of results and risks. Furthermore, this *syirkah* aims to achieve *maqashid sharia*, namely universal welfare that goes beyond personal interests and focuses on the benefit of the wider community. Allah positions humans as recipients of a mandate, entrusting them with the full sense of responsibility to manage the earth and all its inhabitants. These rules direct Javanese *syirkah* as an economic model that not only pursues profits but also maintains moral and spiritual balance in every economic activity [1].

## Method

This study employed a qualitative research approach, focusing on the analysis of historical texts, cultural practices, and contemporary implementations of *syirkah* in Javanese society. The research methodology encompassed:

1. Literature Review: A comprehensive examination of classical Islamic texts on *syirkah*, Javanese cultural documents, and contemporary scholarly works on Islamic economics and cultural integration.
2. Cultural Analysis: An in-depth study of Javanese cultural symbols and practices, particularly focusing on economic partnerships and social cooperation mechanisms.
3. Comparative Analysis: A systematic comparison between Islamic *syirkah* principles and Javanese cultural values, identifying areas of convergence and potential challenges.

## Results

The study revealed several key findings regarding the integration of *syirkah* with Javanese culture:

1. Symbolic Integration: The research identified significant symbolic representations of *syirkah* principles in Javanese culture, notably through the Saka Tatal of Demak Mosque, which embodies unity and collective purpose in economic partnerships.
2. Value Alignment: Strong correlations were found between Islamic *syirkah* principles and Javanese cultural values, particularly in areas of social cooperation, mutual respect, and community welfare.
3. Practical Implementation: The study documented successful implementations of *syirkah*-based economic models in various community activities, including agricultural cooperatives and village-based economic initiatives.
4. Cultural Adaptation: Evidence showed that *syirkah* principles have been successfully adapted to local contexts while maintaining their essential Islamic characteristics.

## Cultural synthesis

The integration of *syirkah* principles with Javanese cultural values represents a fascinating example of how religious economic concepts can harmoniously blend with local traditions. This synthesis occurs at multiple levels of society, creating a unique economic and social framework that benefits from both Islamic and Javanese wisdom. At its core, this synthesis works because both systems share fundamental values about community welfare and social harmony. For instance, the Islamic principle of mutual consultation in business decisions (*musyawarah*) naturally aligns with the Javanese tradition of deliberative decision-making in village affairs. When a Javanese community implements a *syirkah* partnership, they often begin with a traditional ceremony called “*slametan*,” which incorporates both Islamic prayers and Javanese cultural rituals. This ceremony symbolically demonstrates how the community has woven together religious and cultural elements to create stronger social bonds. Consider how this synthesis

manifests in daily economic practices. In traditional Javanese markets, merchants often form informal partnerships based on *syirkah* principles, but they implement these partnerships through the lens of Javanese social etiquette and relationship-building customs. For example, profit-sharing discussions might take place during traditional Javanese social gatherings, where business matters are discussed in ways that maintain social harmony (*rukun*) while adhering to Islamic principles of transparency and fairness.

### *Economic impact*

The implementation of *syirkah*-based models has created significant positive changes in Javanese communities, particularly in rural areas where traditional economic systems remain strong. Let me explain how this impact manifests through several key mechanisms: First, in agricultural communities, *syirkah* partnerships have revolutionized traditional farming arrangements. Instead of simple landlord-tenant relationships, communities now often form cooperative partnerships where everyone involved - from landowners to laborers to those providing equipment - receives shares based on their contributions. This arrangement follows both Islamic profit-sharing guidelines and Javanese traditions of mutual assistance (*gotong royong*). For example, in a village in Central Java, a group of farmers formed a *syirkah*-based cooperative to manage rice cultivation. The partnership divided profits according to Islamic principles while maintaining traditional Javanese roles and responsibilities. This arrangement led to increased productivity because all participants had a direct stake in the outcome. More importantly, during poor harvest seasons, the shared risk principle of *syirkah* helped prevent any single farmer from bearing the full burden of crop failure. Another significant impact appears in village savings and loan programs. Traditional Islamic prohibitions against interest (*riba*) combine with Javanese concepts of community welfare to create innovative financing solutions. These programs often use profit-sharing arrangements instead of interest, while incorporating Javanese social practices that ensure accountability and fair distribution of benefits.

The successful integration of *syirkah* in Javanese society offers valuable lessons for developing more inclusive economic models worldwide. This experience suggests several promising pathways for communities seeking to balance religious principles with local traditions. First, the Javanese experience demonstrates the importance of organic adaptation rather than forced implementation. Communities need time to discover how religious economic principles can best complement their existing social structures. For instance, the way Javanese villages have gradually adapted *syirkah* principles to support sustainable agricultural practices while maintaining traditional social hierarchies provides a model for other societies. Looking forward, this synthesis suggests possibilities for developing new economic frameworks that draw on both religious wisdom and local knowledge. Imagine a future where economic development programs routinely consider local cultural practices and religious values when designing intervention strategies. The Javanese model shows how this might work - by identifying points of natural alignment between religious principles and local customs, then



building economic structures that leverage these connections. For example, other Islamic societies might learn from how Javanese communities have adapted *syirkah* to include traditional conflict resolution mechanisms while maintaining Shariah compliance. This could help create economic systems that are both religiously appropriate and culturally authentic. Understanding these implications helps us see how economic development need not come at the cost of cultural identity or religious values. Instead, when carefully implemented, religious economic principles like *syirkah* can actually strengthen local cultural practices while promoting sustainable economic growth.

## Discussion

### *Javanese culture and local wisdom values*

In Javanese culture, several basic values prioritize cooperation, mutual respect, and living in harmony in society. One of these values is cooperation, which embodies a collective spirit and the act of helping others without expecting anything in return. Various aspects of life, including weddings, village infrastructure development, and other social activities, incorporate cooperation. This value teaches the importance of mutual support between members of society in achieving common prosperity. This principle of cooperation is very much in line with the concept of *syirkah* in Islam, where the collaboration and contribution of each individual in a joint effort are the keys to the success of the partnership [1].

Apart from that, Javanese culture prioritizes *tepa salira*, or mutual respect. Teachers such as *Tepa Salira* emphasize the importance of respecting others' opinions and empathizing with their perspectives. This attitude functions to prevent society from disputes and create harmonious relationships. The principle of *tepa salira* in *syirkah* strongly upholds partnership ethics, requiring partners to respect and uphold each other's rights in every interaction. This value helps maintain harmonious and mutually beneficial cooperation in a partnership [13].

Another value is *rukun*, which emphasizes the importance of living in harmony and peace. Harmony means more than just avoiding conflict; it also involves efforts to create harmonious social relationships. For Javanese society, maintaining harmony means creating a safe and comfortable environment for all its members. The concept of *syirkah* aligns with this value, requiring each partner to prioritize the common good over individual interests. The principle of *rukun* supports the sharing of results and risks proportionally, ensuring balance and equality in partnerships [14].

Apart from these basic values, togetherness and harmony are the main foundations of Javanese culture, which forge strong bonds between members of society. Each individual feels connected to each other as part of a larger community, which encourages them to work together on activities that benefit the community. This principle of harmony is very compatible with *syirkah* in Islam, where partnerships are

based on trust, justice, and mutual responsibility. Islam teaches that each partner has rights and responsibilities and must maintain balance. This harmony also supports the concept of sharing the results and losses in *Syirkah* fairly and proportionally [15].

### *Limitations in adapting islamic shirkah values to local culture*

Adapting the *Syirkah* concept to a local cultural context, such as Javanese culture, presents some fundamental limitations. One of the main challenges is how to maintain the essence of Islamic *syirkah*, which emphasizes justice, transparency, and the clear sharing of results amidst the diversity of local traditions that often emphasize social harmony and hierarchy. Khaldun and Rosenthal [16] emphasized that “*asabiyah*,” or strong social solidarity, often confronts social change, posing resistance to new values that disrupt existing harmony. In this way, trying to bring *syirkah* values into Javanese culture might also be challenging because Javanese culture is very tied to local values like respecting social hierarchy, which might clash with the *syirkah* principle of equality.

Sardar [17] believes that it is important to understand the local context when applying Islamic values so that these concepts do not lose their original meaning. Sardar says that people who practice Islam should not fall into “narrowing of meaning” (reductionism), which means taking on Islam’s main values, like *syirkah*, without really understanding them. In Javanese culture, there is a risk that people may only perceive *syirkah* as a form of cooperation or cooperation, without understanding the fundamental Islamic principles of justice, responsibility, and fair distribution of results. In other words, Javanese culture may reduce the adaptation of *syirkah* to merely a cultural practice, neglecting the underlying sharia values.

Then Azra [14] underlined that Islam in the archipelago always adapts to local values without sacrificing its fundamental principles. However, he also emphasized the importance of carefully implementing this adaptation to uphold the fundamental values of sharia. In this context, Javanese culture may encounter challenges when implementing *syirkah*, particularly in preserving the principles of justice, transparency, and equitable result sharing amidst practices that prioritize shared values. This challenge includes the need to educate the public regarding the role of *syirkah* not only as a form of partnership but also as a form of worship that brings oneself closer to Allah through the application of the principles of justice. Shihab [13] emphasizes the importance of hikmah (wisdom) in implementing Islamic values in society. Quraish Shihab says that applying Islamic ideas like *syirkah* needs to be done carefully, taking into account how open the local people are to new ideas without changing the core of sharia. According to him, the adaptation of *syirkah* to Javanese culture should adhere to sharia rules and consider local customs such as *rukun* and cooperation, ensuring its use as a form of worship and moral responsibility remains intact.

### *Integration of Islamic values and local culture*

Islam has a long history of adapting to local cultures in various parts of the world, creating harmony between religious teachings and local traditions without

compromising the basic principles of sharia. This integration is a process in which religious values and cultural values complement each other, forming practices that suit the social needs of society. In this case, Islam does not reject local culture but accepts and accommodates aspects that are in line with sharia teachings, such as justice, solidarity, and social harmony. According to Azra [14], Islam in the archipelago developed dynamically, adopting and integrating local wisdom without sacrificing essential religious principles.

The concept of *syirkah* is an example of how Islam integrates sharia values in a fair economic partnership and shared responsibility. Local cultures, like the Javanese culture, use *syirkah* in ways that are in line with traditional values like *rukun*, *tepa salira*, and cooperation. This helps the partnership reach its goals of mutual prosperity. *Syirkah*, which prioritizes fairness and transparency in sharing profits and risks, is very much in line with the values of togetherness in Javanese culture, which values cooperation and harmony. This integration not only makes *syirkah* more relevant to local communities but also adds sacred and social meaning to partnership practices, thereby creating a community-based economy that reflects social justice and shared prosperity.

Furthermore, applying *syirkah* in a local context necessitates adapting sharia principles without compromising their religious essence. Sardar [18], a contemporary Muslim thinker, emphasizes the importance of understanding local contexts and conditions when applying Islamic principles so that Islamic teachings do not lose their meaning when applied in different environments. *Syirkah* adapts to local culture to realize Islamic values such as justice, responsibility, and togetherness, adhering to local community traditions. This approach enables *syirkah* to function effectively as a partnership that not only prioritizes financial profits but also fosters social harmony and community welfare.

With the integration of Islamic values and local culture, the concept of *syirkah* becomes more than just an economic partnership; it is a means of strengthening social solidarity and increasing blessings in business activities. The application of *syirkah* that respects local wisdom allows people to see syariah not as rigid rules but as a value system that is flexible, inclusive, and relevant to everyday life. This integration helps build a more just, harmonious, and sustainable society, where local religious and cultural values complement each other to achieve common goals.

### *Adaptation of the syirkah concept in the Javanese cultural context*

*Syirkah* in Islam is a partnership concept based on justice, transparency, and mutual responsibility in achieving mutual prosperity [19]. In the context of Javanese culture, these *syirkah* values find harmony with long-standing traditions of cooperation, such as cooperation. Javanese culture highly values gotong royong, a social practice that permeates various community activities, from house construction and celebrations to agricultural cooperation. The value of cooperation emphasizes the importance of togetherness and helping each other without expecting anything in return, which is in



line with the principle of *syirkah* in Islam, which prioritizes cooperation and collective contributions to achieve common goals [1].

This tradition of working together could be seen as an adaptation of the principles of *syirkah*, which say that everyone in a community should participate in social and economic activities that benefit the whole community [20]. In economic activities, Javanese society often realizes cooperation through assistance or capital contributions for joint ventures like savings and loan practices, cooperatives, or village agriculture. Cooperation also creates an atmosphere of togetherness that allows Javanese people to implement the principle of *syirkah*, namely sharing results and risks fairly. By implementing *syirkah* values through cooperation, Javanese society not only focuses on personal gain but also broader benefits for the welfare of the community [1].

In addition to cooperation, the Javanese cultural context applies *syirkah* values through partnership practices that prioritize togetherness and mutual prosperity. Javanese culture has the principle of “*rukun*,” which means living in harmony and mutual respect among members of society. This principle emphasizes the importance of maintaining positive relations and social harmony, which is in line with the aim of *syirkah*-creating mutually beneficial cooperation [13]. In the context of *syirkah*, the principle of *rukun* teaches that each individual in a partnership has the responsibility to maintain harmony and justice between fellow partners. Applying these *rukun* values fosters stable partnerships through collaborative decision-making and mutual respect, thereby enhancing sustainable social relationships within the partnership.

Community-based cooperation can realize the principles of justice and balance in *syirkah*, as demonstrated by its adaptation in Javanese society. *Syirkah* shares profits proportionally based on contributions, but in the Javanese context, this balance often incorporates flexibility, valuing labor or expertise contributions equally to those of capital. This allows *syirkah* to better adapt to the culture of mutual cooperation and more inclusive local economic traditions [5]. Thus, *syirkah* in Javanese society became more than just an economic partnership; it became a tool for strengthening social solidarity and improving the welfare of society as a whole.

### *Symbolism in Javanese syirkah*

In Javanese culture, symbolism plays an important role in communicating social values and holiness. One symbol that is rich in meaning in the context of *syirkah* is the *Saka Tatal* in the Great Mosque of Demak [4]. The *Saka Tatal*, the main pillar of the mosque, symbolizes the unity and togetherness between the Wali Songo followers and the Javanese people in the mosque’s construction. As a symbol, *Saka Tatal* shows how important it is to work together and sacrifice personal goals for the sake of a greater cause. This idea is similar to the Islamic principle of *syirkah*, which encourages partnerships based on shared contributions to achieve prosperity [14]. The value of unity reflected in *Saka Tatal* shows that every part, no matter how small, has a role in

supporting the larger structure, just as each partner in the *syirkah* has a responsibility to maintain the stability and success of the partnership.

Apart from that, the Northeast direction in Javanese culture has a deep symbolism of purity [4]. In Javanese tradition, the Northeast is often considered a direction that brings blessings, balance, and purity, reflecting harmony between humans and the universe. This direction is often seen as a source of positive energy that strengthens beneficial intentions and goals in life [1]. In the context of *syirkah*, we can interpret the Northeast direction as a symbol that fortifies the purity relationship in a partnership, where each partner endeavors to attain blessed and harmonious goals. This symbolism emphasizes the importance of maintaining a balance between material benefits and purity, as well as between rights and obligations in a partnership. The concept of *syirkah* not only includes financial aspects but also involves moral responsibility to maintain blessings in every economic activity.

### *Purity values in Javanese syirkah*

In Javanese culture, the concepts of purity and noble intentions are highly respected in various aspects of life, including in the practice of partnership or *syirkah*. Javanese *syirkah* is not only seen as an economic relationship but also as a contract of purity involving moral responsibility between the partners and to God. Every action in *Syirkah* is based on purity of intention or sincerity, which means that this partnership must be carried out with a beneficial and sincere aim to obtain blessings, not merely financial gain [1]. This concept is in line with the Islamic principle that intention is a crucial aspect in every activity. Javanese *syirkah*, with its pure intentions, mirrors the human-God relationship, viewed as an integral part of devotion to the Creator.

Javanese *syirkah* also prioritizes purity and social welfare. This partnership not only aims to achieve material benefits but also to build shared prosperity in society. In Javanese *syirkah*, the strong principles of cooperation and togetherness create an environment where partners strive to support each other and maintain harmony in the partnership. According to Shihab [13], the concept of *ukhuwah*, or brotherhood, in Islam is the basis for economic practices that do not only focus on material aspects but are also oriented towards social welfare and balance. In this context, Javanese *syirkah* emphasizes that every individual has a responsibility to help others achieve prosperity, which is not only measured by material gain but also by shared peace and happiness.

*Syirkah* in the Islamic perspective contains a deep dimension of purity, where this partnership is considered a means of getting closer to God. Thus, Javanese *syirkah* is not just an economic partnership but also a means to strengthen faith through collaborative practices that prioritize purity, intention, and justice. Practices such as sincerely contributing to every partnership activity, fairly sharing results, and maintaining harmony in relationships between partners reflect this in Javanese culture.

### *Implementation of syirkah as an economic model in Javanese community life*

Javanese society has enormous potential to apply *Syirkah*, a partnership model based on justice, transparency, and togetherness, in various community-based economic activities. Community-based businesses, including agriculture, cooperatives, and village economics, demonstrate a real application of *syirkah*. For example, in agricultural businesses in villages, Javanese people often work together using the principle of cooperation to manage land collectively. Each farmer contributes their labor or capital, and a fair agreement shares the harvest based on their respective contributions. This kind of cooperation is in line with the principle of *syirkah*, which says that profits and losses should be shared fairly. This shows that the partnership is fair and blessed [1].

Apart from that, cooperatives in Javanese villages also demonstrate the application of *syirkah* in community-based economic activities. According to sharia law, cooperatives, which work like banks or joint ventures that offer savings and loans, help people in the community get resources at reasonable prices and without interest. Members of a *syirkah*-based cooperative share profits from cooperative business results and jointly bear any potential losses. This creates deep community involvement, where every member feels they have a shared interest in maintaining the sustainability and success of the cooperative. Thus, *syirkah* in the form of cooperatives allows communities to develop an inclusive local economy, where every individual has the opportunity to contribute and enjoy the results of business fairly [13].

A *syirkah*-oriented village economy also reflects enormous potential in encouraging a community-based economy that prioritizes justice and sustainability. Mulawarman [4] states that true *Syirkah* in the Javanese human tradition is carrying out practical practices such as the song Raden Mas Panji Sosrokartono:

*“Sugih tanpa bandha, digdaya tanpa aji, trimah mawi pasrah, suwung pamrih tebih ajrih. Langgeng tanpa susah, tan ana seneng. Anteng mantheng Sugeng Jeneng”*

The song's sentences contain a deep philosophy of life, teaching an inner attitude that is simple, full of sincerity, and prioritizes calm and wisdom. Village economic activities, like natural resource management, local trade, or home industry, can apply *syirkah* principles to manage businesses that involve multiple community parties. The implementation of this *syirkah* not only produces financial benefits but also increases social solidarity and strengthens community ties. People deeply revere *Syirkah* as an economic model, viewing this partnership as a form of worship that draws them closer to God. In this way, *syirkah* contributes to the creation of a more ethical and sustainable economy, benefiting not only individuals but also entire communities through financial benefits.

The potential of *syirkah* as an economic model in Javanese society is enormous because it is in line with local values that emphasize togetherness and social responsibility. In a *syirkah*-based economy, every individual has an important role to play in maintaining a balance between personal profit and collective prosperity, creating a more just and

sustainable economy. This model provides an alternative for local communities to develop the economy without having to rely on an individualistic capitalist system but by strengthening local wisdom in accordance with sharia principles. With the implementation of *syirkah*, community-based economics in Javanese society can become a model that supports social justice and long-term sustainability.

## Conclusion

The concept of *syirkah* in Islam has deep conformity with Javanese cultural values, especially in the areas of cooperation, *tepa salira*, and *rukun*. These values reflect the spirit of cooperation, mutual respect, and maintaining social harmony in line with the principles of partnership in *Syirkah*. *Syirkah* not only functions as a tool to achieve material gain but also as a social bond that aims to create just and equitable prosperity for the entire community. In addition, the application of *syirkah* in the Javanese cultural context shows enormous potential as an economic model that focuses on justice and sustainability. In various community-based activities such as cooperatives, agriculture, and village economics, the principles of *syirkah* can be applied to create inclusive economic structures and support social solidarity. *Syirkah* in Javanese society is more than just an economic partnership; it includes deep sanctity, where the partnership is based on beneficial intentions and blessings for achieving mutual prosperity.

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