The Role of Religious Figures (Kyai) in Enhancing Sharia Economics: A Sociological Marketing Approach

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Abstract

The kyai holds the highest position in Madura society, performing as a regulator and coordinator of the community's social life from a religious perspective. In the context of sociological marketing science, the purpose of this study is to present a literature review that pictures the figure of kyai as an actual manifestation of sharia economic development in social society. This study used a literature review methodology to reinforce the presence of a marketing sociological feature within the kyai figure using multiple literature as source of data, and employs Walker and Avant analysis techniques. According to the findings of the study, the figure of a kyai can become a social leader and influencer with all his roles through the dimensions of Imam's opinions, person-supervisor congruence, thereby increasing people's trust in kyai, comments, and social value orientation in society to achieve the intention (desire) to socialize the Sharia economics. The research implies that leveraging the influential role of kyai in Madura can significantly enhance the acceptance and implementation of sharia economics, fostering sustainable economic development aligned with religious and cultural values.

Keywords: *Kyai, Islamic Economics, Sociology Marketing*

INTRODUCTION

The Madura community's reputation as a society with a strong religious culture is already well-known (A'la et al., 2018; Rachman, 2016). The importance of Kyai in the synchronization between Islamization and bureaucratization during the formation of the state of Madura is inextricable from a sociological and historical standpoint (Bahri, 2020; Husein & Roziq, 2021; Nury, 2022). But because Madura was under the administration of the VOC, there was a separation process of sympathy separation in which the Madura population was more sympathetic and allied with the role of Kyai than with bureaucracy (Aman et al., 2023; Kamilah, 2017) Therefore, in the sociological setting of Madura culture, kyai has become a status that is both highly valued and denied by the Madura community, with a variety of responsibilities as its mission. His vital position as a central figure in the life of the Madura community transforms him into a kyai figure who serves as a source of authority in a variety of issues confronting the Madura community, such

as inviting lectures, *ubudyiah, tasyakuran* events, *walimah, kifayah,* agriculture to the affairs of prayers for trade (Hannan & Abdillah, 2019; Romadhon, 2020). Consequently, the kyai has a strategic role in non-formal community leadership through effective communication with the community (Ramadlan, 2013).

The charisma associated with the figure of Kyai Role is regarded by the Madura community as a blesser(Noor, 2019). This charismatic leadership is what makes Kyai a significant character in the construction of the pattern of Indonesian religious society's social and cultural life (Suryana et al., 2021) . This trend is consistent with the notion that a society's chief driving force is its leader (Wu & Parker, 2017) , and kyai is a character who is regarded as a central leader in the life of the maduraness people. Respect and obedience to a kyai outweigh that shown to bureaucracy or government officials. This is mirrored in the Madura people's cultural word, "*Bhuppa-Bhabhu-Ghuru-Rato*." It signifies Mr. (Bhuppa), Mother (Bhabhu), Guru/Kiai (Ghuru), and Bureaucratic Leader in common usage (Rato). This concept explains the existence of hierarchy figures who must be obeyed and respected in the sociocultural life of the Madura people (Hefni, 2007).

The Central role of kyai in society, deeply influencing both religious and social spheres (Bashri, 2021; Ihsan & Umar, 2020). Their authority and respect within the community enable them to guide public opinion and behaviour effectively. This profound influence extends to various aspects of daily life, including education, social justice, and economic practices. The kyai's pivotal position can significantly aid in the spread and acceptance of sharia economics in Madura. By advocating for sharia-compliant financial practices, educating the community on the ethical and religious benefits of these systems, and facilitating the implementation of sharia-based economic initiatives, kyai can drive the integration of sharia economics into mainstream financial activities. Their endorsement and active participation can ensure that sharia economics not only gains acceptance but also thrives, contributing to the sustainable economic development of Madura.

There are several previous studies that examined factors that influence the development of sharia economics, including contemporary ulama and local wisdom (Djakfar, 2017), Islamic boarding schools (Affandi & Nasution, 2023; Fahmi & Aswirna, 2023; Munandar, 2023), Mosque (Budiman, 2016). Nevertheless, the author has not seen any specific research that addresses the role of kyai in the development of sharia economics, particularly in Madura, a religious city. Therefore, This research seeks to elucidate the role of religious figures, known as Kyai, in bolstering the field of Sharia economics.

METHODS

This is a qualitative study, and the principal technique of analysis consists of document research employing reading material, shariah advisory council compilations, published papers, and other published materials. The research investigates and identifies several significant important topics associated with Kyai, sociology, and marketing studies. This research examines religious teachings, psychology, health, economics, politics, and social studies literature in the normative, academic, and professional dimensions. The primary sources are the Qur'an, the Hadith, and scholarly magazines. Multiple resources were searched to locate literature. Concept analysis employs Walker and Avant analysis techniques adapted by (Mandjak & Szanto, 2010). The technique consists of selecting and identifying the idea, the objective of the study, all uses of the

concept, its features, the case model, antecedents, and outcomes, and drawing conclusions from empirical references.

RESULT AND DISCUSSION

Kyai's function in the sociologist's perspective on marketing

In the structural social life of the Maduraness people, the kyai still have the authority of the top position (Darwis Nasution, 2017). The power of kyai's influence is very great at every stage of community operations; the maduraness community will always accept kyai's advice, suggestions, and commands, despite the fact that many of these orders are opposed to the will of the community as a whole (Sholichin, 2007). To receive Kyai's blessings, however, the price of death must be paid for obedience to Kyai's orders, which is seen as the best option.

(Weber, 1966) alludes to social conditions such as charismatic leadership in his Theory of Social and Economic Organization, stating that charismatic authority is referred to as extraordinary power since it is founded on a person's strong psychological bond with others. Kyai is viewed as a future hope and a defender and saviour by the adherents of the maduraness community (Aman et al., 2023). The leadership position of Kyai can be defined using (Haiman, 1951) definition of leadership as the attempt to guide the conduct of others in order to attain specific goals. From this perspective, the kyai figure can serve as a pioneer in shaping the organization, circumstances, ideology, and activities of his group (Noor, 2019).

The sociological aspect of society is viewed as an analysis of people's behaviour patterns in their daily lives so that it can be used as a reference in the practice of marketing fit in the community (Gronhaug & Kleppe, 2010) in order to achieve market attachment (Mcfall, 2009) so that the term appears later. economic sociology. Economic sociology refers to the application of diverse sociological viewpoints to economics, such as the use of parts of the framework model of the sociological approach pertaining to production, distribution, and consumption in society (Mandjak & Szanto, 2010). In terms of economic sociology, (Weber, 1976) asserted that the relationship between sociology and economics should be considered in terms of how economic activity is created. Sociology views an actor as possessing a habit, knowledge, and emotion, and as possessing the ability to transmit his habit to other actors. Later, the actor was deemed a social actor.

Recent research by (Farivar et al., 2021) titled "Opinion leadership vs. parasocial relationship: Key factors in influencer marketing" reveals that opinion leadership from influencers has a strong positive effect on the purchase intentions of followers. As the leader of society and the follower of society. This finding may prompt a study of the function of religious personalities (kyai) as influences for promoting the sharia economy on the island of Madura by examining Islamic sociology marketing strategies. Religious figures (kyai / ulama) have a duty in disseminating *(tabligh)* religious teachings to the community, especially the Islamic economic *muamalah*. This is in accordance with Qur'anic verses and prophetic tradition: Kyai's charismatic impact is regarded as very capable of directing the Madura community's sharia economic behaviour pattern effectively. This is consistent with the findings of (Veirman et al., 2017) and (McCormick, 2016), who found that influencers can significantly affect the opinions, behaviours, and attitudes of their audience/followers. Influencer involvement has proven effective in marketing, and business unit stakeholders are strongly encouraged to adopt it as a marketing approach (Fertik, 2020).

Position and Function of Religious Figures (Kyai)

In the maduraness community, religious figures (kyai) play a critical and important role. Because kyai has the highest position in the social structure of the Madura society, he is depicted as a leader (informal) of the community even in the absence of an official appointment. As a reflection of his theological knowledge and morality, the Madura community accords the role and standing of kyai a high degree of reverence. The rank and position a person hold within his social system will give rise to his role. It is difficult to distinguish between roles and statuses because they are interrelated. Status is described as a person's position or standing within a social group (Soekanto & Sulistyowati, 2017). What a person (religious leader) performs in his position is his role (Ritzer et al., 2014). According to (Kartono, 2016) research, religious leaders can be classified as informal leaders who do not require formal appointments to attain a position that allows them to affect the psychological condition and behaviour of a group or community. In this aspect, as informal leaders, religious leaders are determined by the community's approval or acknowledgement and beliefs (Setiadi, 2020). Consequently, religious leaders with several personal attributes, such as the quality of their religion science, morality, and acceptance and respect from the community or religious groups, are likely to possess charisma (Susanto, 2007). The term charisma is closely associated with theology and refers to a person's appeal as a religious leader. In the framework of Maduraness civilization, kyai is regarded as the most authoritative interpreter of religiously-related things due to his intelligence in religious science (Rozaki, 2004).

The Influence of Religious Figures (Kyai) on the Strengthening of the Sharia Economy

From the viewpoint of the Maduraness community, the compelling style of the kyai figure transforms whatever is communicated by kyai into a community guide. The charismatic style of leadership is a moral style of leadership. Because, in general, it boils down to the authority of seniority in terms of depth of knowledge, personal height, careful management of personal connections with members of society, and the creation of individual reputations (based on the moral clarity they possess) (Isbah, 2019). The most significant aspect of Kyai's charismatic skill is his capacity to successfully influence and outperform others in knowing what is most felt by society or what can be made to be that thing. Kyai communicates and makes touch with individuals who are oblivious of their own presence in this world. Kyai's disinclination and reverence were elicited by what was required by the circumstances and conditions of such an unaware society.

Such situations can be utilized as a strategy for bolstering the Sharia economy by making kyai a Sharia economy influencer. On the other hand, kyai's role in communicating with the community cannot be isolated from the aspects intrinsic to the process of directing the community, which in this case include the following: 1) Views of the Imam 2) Person-Supervisor Congruence 3) Trust 4) Dedication 5) Social Value Orientation 6) Person-entity Value Convergence 7) Conductive Intention 8) The Objective of Sharia Economic.

The opinions of Imam

In the process of disseminating public opinion, opinion leaders are typically found in a range of social contexts and have varying definitions in the social sciences, management, and information studies (Katz, 1957; Solomon, 2014). Opinion leaders are persons in social networks

who have a significant impact on the manufacturing process and technological slavery of others (Dippel & Heblich, 2021). This concept centres on the impact opinion leaders have on others. Some experts assert that opinion leaders have more influence on information transmission than other mass media because their material is more credible than advertising messages (Chen et al., 2018), and its influence is mostly tied to the field of competence (Li & Du, 2011). Leadership figures are one of the most influential determinants of human behaviour and are also acknowledged as crucial to achieving behavioural change (Evans et al., 2017). Leadership, according to (Sharma & Jain, 2013), is the act of motivating and organizing others to effect change. This definition is ideal for maximizing the leadership that is desired to build new, durable social practices. Leaders must, among other things, endeavour to build new values; values that provide the motivational power to change behaviour (Inceoglu et al., 2018). Based on the combination of these perspectives, it can be stated that the priest's opinion will have a significant impact on society's entrenched opinions and understandings. Because kyai is seen as a lifelong educator, inevitably, the Madura community will always follow its uniform directive.

Person-Super Visor Congruence

One of the most prevalent justifications of the value of transformational leadership concerning value congruence is that value congruence exemplifies the right relationship between an individual's ideals and their environment (Warwas, 2015). Although value congruence is consistently proposed as a central explanatory variable in the leadership process, previous theories differ from some experts regarding the conceptualization of value congruence, who propose correspondence between followers and their immediate superiors (Erkutlu & Chafra, 2018; Lee et al., 2017), and some argue that value congruence is a reflection of organizational values (Spanjol et al., 2015). Burns (1978) argues that the perception of person-supervisor congruence in his theory of transformational leadership is a leadership genius that resides in the way leaders perceive and behave following their values and followers. Transformational leadership processes have been the focus of theoretical research that emphasizes the importance of followers' consistency with leader values (Korejan & Shahbazi, 2016). Typically, a leader-centred approach highlights the importance of a leader's values in the leadership process.

A leader who exudes confidence and a deep personal concern for the well-being of his subordinates tends to engender a sense of pride, commitment, and a desire among followers to imitate the leader's attitudes and behaviours, which fosters the perception that their values are aligned with those of the leader (Effelsberg & Solga, 2015; Gotsis & Grimani, 2016b, 2016a). This relationship is relatively powerful (Fletcher, 2017), and the form of the relationship's effect can be exemplified by the followers' efforts to replicate the leader's actions (Badrinarayanan et al., 2019; Z. Wang et al., 2021).These theories support the reality of social phenomena on how the Madura society demonstrates its harmony by obeying the kyai's every command

Trust in The Kyai

According to psychological research, trust is an individual's propensity to have faith in others (Kim & Kim, 2021). The definition of trust is confidence in a partner's dependability and morality (Morgan & Hunt, 1994). When partners keep their promises, they can develop trust (Fawcett et al., 2017; Levine & Schweitzer, 2015). To establish relational trust, an actor must invest resources in a manner that is deemed reliable by his partners. Communication-wise, trust in the speaker represents the confidence and readiness of the listener to rely on the message given. If

an actor delivers behavioural and social clues that predict future improvement, the recipient's faith in the actor is likely to increase. This idea is regarded as the nature of the relationship created through sustained interaction. (Levinson, 2020) assert that a trustworthy individual is dependable, talks deliberately, especially when making commitments, keeps promises, and never cheats. To maintain a relationship, trust can guarantee the desired social interaction between partners (Schilke et al., 2021). Similarly, the maduraness community's belief in kyai as influencers persuades the reality that public relations with kyai would result in favourable and long-lasting outcomes.

Commitment

(Robbins & Judge, 2016) describes commitment as an individual's allegiance to an organization, as well as his ambitions and aspirations to retain his organization's pride. While (Mathis & Jackson, 2019) defines organizational commitment as the extent to which employees believe and are willing to accept the organization's goals and will stay or not leave the organization, I define organizational commitment as the degree to which employees believe and are willing to accept the organization's goals and will stay or not leave the According to (Griffin, 2004), an individual with a high level of commitment will likely view herself as a true member of the organization and as a long-term member of the organization. In contrast, an individual with a low level of commitment is more likely to perceive herself as an outsider and not as a long-term member of the organization. Relationship-building expenditures can influence a person's level of commitment (Rusbult et al., 1998). These investments include time, energy, emotional participation, shared experiences, and sacrifices for co-workers or fellow members. After investing in a connection or organization, negative positives are unavoidable. This refers to the locations of individuals who feel satisfied and those who do not. We will experience cognitive dissonance if, after spending heavily in a relationship, we perceive it to be less valuable. The commitment of the Madura community to obey every kyai directive will be readily apparent based on how the commitment is described, as for the Maduraness community, following kyai instructions is a prerequisite.

Social Value Orientation (SVO)

SVO is described as a customer's static choice for the allocation of important resources between oneself and the customer (Sarkar et al., 2020). This demonstrates the extent to which customers are concerned about the relative performance of other customers at the service location. SVO has gained considerable attention in social psychology and organizational behaviour, but it has also garnered interest in marketing and consumer behaviour. Customers' motivations in social interactions are broader and more diverse. Individual customers can be characterized as altruistic, selfish, or competitive based on their SVO. Customers with an altruistic orientation tend to prioritize equality, social justice, and the assistance of others (Zasuwa, 2016). Arguments that stress personal gain may persuade egocentric customers (Roos & Hahn, 2017). Social value orientation (SVO) is a wide interpersonal motivational orientation with a particular behavioural area. It defines preferences for the distribution of nonspecific outcomes (such as money, time, and water) between oneself and others more precisely (Lange, 1999). Consistently, social value orientation has been shown to influence various preferences and behaviours of the general public, including responses to social dilemmas (Bouman et al., 2020; Lazaric et al., 2020), negotiations (Menkel-Meadow et al., 2020), energy conservation (Sutterlin et al., 2013), and political ideology

(Lange et al., 2011), among others. In this regard, Madura people are often concerned with mutual societal benefit, particularly if it is directly controlled by the Kyai.

Person–Organization Value Congruence

Person-organization value congruence is the similarity of employees' and organizations' values (Kristof, 1996; O'Reilly et al., 1991). Members of organizations with similar values are typically able to set the same objectives and respond to events from the same perspective (Edwards & Cable, 2009). This resemblance enables a group (e.g., employees/communities) to anticipate what will occur since they may use their motivations and objectives to anticipate the organization's actions (Schein, 1990). Due to the availability of a mental framework for the process of decoding and interpreting organizational events, the same value can also facilitate communication between organizational members (Edwards & Cable, 2009). Values are the foundation of an organization's culture (O'Reilly et al., 1991), and Person-organization value congruence refers to the degree to which an individual's values and the corporate culture by which he or she evaluates things or actions are compatible (Kalliath et al., 1999).

The relationship between person-organization-value congruence and employee attitudes and actions has received much study in recent years. Current research indicates that Person-organization value congruence is a predictor of several individual outcomes, such as organizational commitment (Silva et al., 2010; Vianen et al., 2011), work satisfaction (Edwards & Cable, 2009), and performance (Silva et al., 2010; Vianen et al., 2011). Nonetheless, some researchers have investigated person-organization value congruence in the context of explicitly addressing transformation (Hoffman et al., 2011; Mercurio, 2016). (Burnes, 2020) emphasized the role of organizational culture (values) on employee reactions to change and its importance in directing change. When change happens, organizational culture influences employee perceptions of change. Employees who share their organization's principles will communicate with their colleagues more frequently and feel less conflicted (Jung & Avolio, 2000). When an individual shares the same values as the organization, he will view changes from the same perspective as the organization and explain the reasons for the change based on the Person-Environment interaction theory (K. Wang & Wang, 2018), which can reduce his feelings of uncertainty and contradictions, strengthen his beliefs, and lead to positive attitudes and behaviours (Meglino et al., 1989). Back in this occurrence, members of the Madura community will always adapt to the kyai-guided social changes.

Behavioural Intention

Behavioural intention is the extent to which a person intends to utilize the service (Chen et al., 2018). Actual usage behaviour is a predictor of behavioural intention (Kijsanayotin et al., 2009). The behavioural intention of a person can be equated to self-instruction that enables him to undertake specific behaviours (Hwui & Fah, 2020). (Schikofsky et al., 2020) also demonstrated that the assumption is that intention captures the motivational variables that drive conduct. In the study of social conduct, behavioural intention is a prevalent term. Behavioural intention relates to direct activity, and when an acceptable measure of intent is established, the most accurate forecast of behaviour can be made (Hensher & Stopher, 2021). Behavioural intention is a person's preference based on their product's inclinations, and it is dependent on their capacity to recognize social influences (Purwanto & Loisa, 2020). Consequently, the inclusion of social aspects in

assessment can provide an understanding of actual intents based on the premise that persons select and utilize items following their attitudes toward interpersonal influences and norms. Thus, the extent to which individuals rely on sociocultural factors in the selection and utilization of their products can be utilized to measure individual intents.

Sharia Economic Intention

In social psychology, intention is defined as the mental centre that guides human attention and actions toward particular behaviours (Blankenship, 2021). In the context of entrepreneurship and business economic activity, intention refers to a person's assumption that he or she will establish a new business endeavour at some point in the future (Thompson, 2009). According to certain authorities, entrepreneurial and commercial economic activity intentions are determined by individual and contextual factors (Biraglia & Kadile, 2016; Hadjimanolis, 2016). According to the idea of planned behaviour, the determinant of individual intentions is typically associated with personal attitudes and perceived capacity to engage in entrepreneurial conduct (Vamvaka et al., 2020). (Bruns et al., 2017) define the entrepreneurial ecosystem and business activity as a collection of multidimensional elements that influence the effects of entrepreneurial activities and business activities on economic growth. According to research, religious inclinations can also influence a company's intention to utilize Islamic financing for its economic activities (Bananuka et al., 2019). Islamic economics refers to the provision of sharia-compliant financial services (Biraglia & Kadile, 2016). There must be risk-sharing in commercial transactions and the transactions must be supported by genuine economic activity. (Herliansyah et al., 2020) demonstrate that religious affiliation significantly influences the selection of financial institutions. According to Hali ni, Muslims favour Islamic financial firms due to their religious precepts. (Mohammed et al., 2017) conducted a study in Malaysia to examine whether religion and service quality influence consumer preferences when selecting a bank. They discovered that religion is a significant factor in customer preference for Islamic banks. (Mohammed et al., 2017) argue further that there is a considerable correlation between religion and customer desire for Islamic banking services.

CONCLUSION

In conclusion, the kyai play a pivotal role in advancing sharia economics within the Madura community. Their esteemed position allows them to effectively influence public opinion and behavior, promoting sharia-compliant financial practices. To leverage this potential, collaboration between business and Islamic finance sectors with kyai could enhance the acceptance and implementation of sharia economics. However, the study also faces limitations, including potential biases in literature sources and the unique sociocultural context of Madura, which may not be generalizable to other regions. Future research should consider these factors and explore broader applications of kyai's influence in diverse settings.

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