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A “212” Spirit: A Religious Economic Struggle in Indonesia

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Abstract:

This essay examines the relationship between the Islamic religious spirit and the economic struggle, through the phenomenon of the "212" spirit's symbol, as a representation of a group Muslim community economic movement in Indonesia, whether it contributes to the growth of the economy of its group. As a case study research, data were collected through observation and in-depth interviews. The research sample was "212 Mart" outlets in Medan, Indonesia. The respondents of this study were the central administrators of the 212 Sharia cooperative, the community administrators in Medan, and the managers of "212 Mart" outlets. Data analysis was carried out on participants' perceptions about their assessment of the internalization of the "212" spirit indicators, namely "Amanah" (trust), "Izzah" (honor), and "Berjamaah" (Congregating). This study showed that the 212 spirit's symbol failed to become an effective vehicle for uniting the power of the group of the community for struggling with their economy. These study results are useful for developing concepts theory of religious spirit for community empowerment, especially to generate ideas for encouraging corporate governance. This study shows that the Islamic religious spirit fails to support the economic struggle without qualified human resources.

Keywords: religious spirit, corporate governance, Islamic economy.

“212”精神：印度尼西亚的宗教经济斗争

摘要：

本文通过“212”精神的象征现象，考察伊斯兰宗教精神与经济斗争之间的关系，作为印度尼西亚穆斯林群体经济运动的代表，它是否有助于其经济的增长。团体。作为案例研究，数据是通过观察和深入访谈收集的。研究样本是印度尼西亚棉兰的“212市场”门店。本研究的受访者为212伊斯兰教合作社的中央管理人员、棉兰社区管理人员以及“212市场”门店的经理。对参与者对“212”精神指标内化评估的看法进行了数据分析，即“阿玛娜”（信任）、“伊莎”（荣誉）和“柏嘉玛”（聚集）。这项研究表明，212精神的象征未能成为团结社区团体力量以应对经济问题的有效工具。这些研究结果有助于发展社区赋权的宗教精神概念理论，特别是产生鼓励公司治理的想法。这项研究表明，没有合格的人力资源，伊斯兰宗教精神无法支持经济斗争。

关键词：宗教精神、公司治理、伊斯兰经济。

1. Introduction

A religiously charged protest of seven million Muslims called "212 Demo" around the Jakarta National Monument (Monas) on Friday, December 2, 2016, was a very historic demonstration for Muslims due to the widespread sense of unity from all layers of Muslims regardless of the origin of religious organizations, social status, economic status, and profession. These people joined the "Defend Islam" Demo under the anti-Basuki "Ahok: Tjahaja Purnama (then-Governor of Jakarta) movement demanding his arrest on allegations of blasphemy to a Quranic passage. The "212" Demo was reported as having the most prominent protesters in Indonesian history (Emont, 2017; Fachruddin & Syarani, 2019; Hadiz, 2017). Another big of anarchist protesters against the Soeharto government occurred on May 12, 1998 (Shiner, 1998).

The 212 alumni, referring to those involved in the Demo, want to preserve such a strong spirit of unity through several planned reunion meetings to be transformed into the spirit of the Islamic movement in various fields, especially the economic sector (Rohmati, 2019). Prominent figures in the "212" demo, including Bachtiar Nasir, M. Zaitun Rasmin, Misbahul Anam, Didin Hafidhuddin, Dr. M. Syafii Antonio, and others, realize that the potential power of Muslims is very large in Indonesia. The potential power of the people needs to be managed for the long-term interest, namely the interest of improving the economic quality of Muslims. The sense of unity of Muslims needs to be transformed into establishing economic independence. The independence in question is the production of economic resources by Muslims, distribution by Muslims and, consumption by Muslims. To achieve this, Alumni "212" needs to organize a cooperative business forum to develop various business units.

The business activities created and coordinated by the 212 alumni as a follow-up to the 2016 protests on December 2 could be seen as the religious economy spirit part. One of the activities is Sharia Cooperative 212, under which the Islamic convenience store chain 212 Mart was established. The use of the 212 brand taps into the increasing spirit of unity among Muslims, indicated by a renewed surge to various Muslim business activities making use of "212" in their branding. It could be assumed from this phenomenon that the users of the 212 brand aimed to attract the sympathy of Muslims to spend money on the products and services they offered. The 212 Sharia cooperative used "Amanah, Izzah, berjama'ah" as the value of its corporate governance. "Amanah" means trust, "Izzah" means dignify, and "berjama'ah" means working together from the Ummah to Ummah.

The religious spirit is to live a life guided by the spirit of their faith. Persons may make conscious decisions regarding their actions based on how they sense the Spirit leading them. A religious spirit is a kind of religious symbol. Various propaganda uses religious

symbols, especially in the economic struggle, even in marketing campaigns (Naseri & Tamam, 2012; Yousaf, 2014).

There are two streams of theory about the relationship between religious spirit and Economic struggle. Firstly, Al-Nashmi and Almamary (2017) believe that religious symbols can reinforce the impetus for performance. Similar to this, Rost's (2017) research on the relationship between religious symbols and corporate performance found that Catholic teachings influence planning and management strategies. Secondly, unlike Rost (2017), who was optimistic about economic growth based on religious symbols, Wilson and Grant (2013) doubted the efficacy of religious symbols for economic developments. Similar to this, Ahmad (2018) reported that religious symbol has not been internalized and practiced by the believer,

The topic of the religious spirit is prominent with scholars, companies, and organizations in recent developments (Suriyankietkaew & Kantamara, 2019). The word 'spirit' is described in the Webster Dictionary as values, principles, morals, ethics that motivate actions or behavior. Spirit determines the progress of organizations and corporations. Spirit becomes a belief, a pattern of actions that shapes the principal behavioral identity, determining a company or organizational performance (Karaosmanoglu et al., 2018). Du and Zeng (2019) asserted that spirit is an organizational culture (corporate culture) that influences the firm behavior and organizational commitment (Wong & Gao, 2014).

There are four dimensions of corporate heritage brand identity: price, quality, symbol, and design to sustain their innovativeness and competitiveness (Sammour et al., 2020). There are five significant corporate culture components (Schein, 2010):

- 1) Corporate culture is expressed in the vision and purpose of the organization articulated by top leaders;
- 2) The company's culture is supported by corporate principles that are in line with the company's actions and individual behavior within the company. Top leaders become symbols of implementing company values;
- 3) Employees are valued at all levels as part of a team whose role is to advance the company;
- 4) The culture is adjusted quickly to respond to external conditions and consistently treats employees fairly;
- 5) Corporate culture is reflected in various activities in the form of symbols, slogans, and ceremonial event speeches.

Since the economic movement through Mart 212 is still relatively new, there have been very few studies on the efficacy of Sharia Cooperative 212 as an economic movement for Muslim Community. A previous study analyzed The Empowerment of Economic Community After the Action of "212" (Rohmati, 2019). Still, the study is limited to exploring the profit-sharing system

compared to the conventional joint venture business approach. Another study analyzes that the empowerment of "212" was an alternative action in responding to the inequality experienced by Muslims and the different treatment by the State towards their citizens (Abdullah, 2017; Argenti, 2019).

This study may be one of the first to reveal the ability of Indonesian Muslims to uphold Islamic values in business reality, related to the spirit of 212, which became the background for the establishment of the 212 Mart business. This study examines the effectiveness of applying "Amanah" (Trust), "Izzah" (Honor), and "Berjama'ah" (Congregation) values at 212 Mart as the object of research. This study will show whether the Islamic spirit is only limited to the intensity of the number of Muslims or commitment to the spirit. The use of religious zeal is interesting to study to determine whether it can be a guiding force for business success or simply an unapplied doctrine (Grube & Storr, 2015).

The scope of this study includes: 1) how the power of the demonstration on December 2, 2016, was transformed into an economic movement; 2) how is the business continuity of the cooperative, which is one of the business units based on the spirit of 212; 3) what are the failure and success factors of the movement, and 4) how is the spirit of 212 implemented.

2. Method

This study adopted qualitative research with a case study approach (Denzin & Lincoln, 2011; Leavy, 2014; Yin, 2017), which aimed to describe and analyze the Islamic economy movement phenomenon by taking the case of 212 Mart. This paper will explain and examine the relationship between the Islamic religious spirit and the economic struggle. This case study took the power of the unity of Muslims who held a rally in Jakarta to demand the conviction of Ahok for blasphemy against Islam as the spirit driving the establishment of the 212 Sharia cooperative in Indonesia.

Conducted in four months, from Sept 2019 to Dec 2019, this research took a sample of all 212 Mart outlets managed by "PT Berkah Anak Negeri (PT Berani)" in Medan, North Sumatra. These outlets were purposefully selected due to the uniqueness of the managing company, which was created by 212 communities that had initiated several community groups to raise funds for the establishment of the outlets by making "PT Berani" as the manager. Eight outlets of 212 Mart selected as the sample in this study are detailed in Table 1.

Table-1 List of outlets in collaboration with PT Berani in Medan

| No | Outlet address | Operational date |
|----|---|------------------|
| 1 | 212 Mart AR Hakim Jl. A.R. Hakim No 160 Medan. | Nov 2017 |
| 2 | 212Mart, Jl. STM Ujung No 6 & 7 Medan | Feb 2018 |
| 3 | 212Mart Setiabudi 1 Jl. Setia Budi Pasar 1 Medan. | Jan 2018 |
| 4 | 212Mart Al-Jihad Jl. D.I. Panjaitan No 40 AB | Jan 2018 |
| 5 | 212 Mart Tritech, Jl. Bhayangkara No.484, Medan. | July 2018 |
| 6 | 212 Mart Garuda jln Garuda Sei Sikambing | Aug 2018 |
| 7 | 212Mart Gaperta Jln. Gaperta Ujung No. 35 Medan | Sept 2018 |
| 8 | 212 mart Karya, Jl. karya No. 2 | Oct 2018 |

Purposeful sampling was utilized by selecting participants from among those involved in the establishment, operation, and problem solving of 212 Mart. There were 11 participants for the interview and the same participants for the focus group discussion, consisting of 212 cooperative central management, Medan 212 Community administrators, PT Berani management, outlet heads, and 212 Mart investors, suppliers, and commissioners. As a research ethic, these participants were assigned pseudonyms. Data were collected through non-participant observations of 212 Mart outlets and in-depth interviews. The interview questions contain the following items: 1) the history of the establishment of 212 Mart; 2) the success and failure factors; and 3) the implementation of the values of "Amanah, Izzah, and Berjama'ah" at 212 Mart. Semi-structured interviews were conducted with the participants to compare the suitability of the research framework and business practices by 212 Mart. Critical Incident techniques and probes were applied to the interview process to obtain quality data (Cassell & Symon, 2004). The list of participants in this study is presented in Table 2.

Table-2 List of participants

| No | Name | Male/ Female | Age | Length of engagement | Position |
|----|-------|-----------------|-----|-------------------------|---|
| 1 | Emi | Female | 41 | 3 years | Central management of 212 cooperative community |
| 2 | Didy | Male | 44 | 3 years | Community administrator of Medan |
| 3 | Fatih | Male | 52 | 2 years | Community administrator of Binjai community |
| 4 | Junda | Male | 54 | 2 years | Community administrator of Deli Serdang community |
| 5 | Jodi | Male | 60 | 2 years | Outlet Head of Barakah Denai cooperative outlet |
| 6 | Ahmad | Male | 55 | 3 years | Commissioner of PT Berani |
| 7 | Tari | Female | 48 | 3 years | PT Alim (Distribution Center/supplier) |
| 8 | Edi | Male | 29 | 2 years | Outlet head of Bandar Setia outlet |
| 9 | Andi | Male | 34 | 2 years | Director of PT Berani (Management) |
| 10 | Arul | Male | 62 | 2 years | Investor of Garuda outlet |
| 11 | Ali | Male | 59 | 3 years | KSBAS cooperative (Supplier) |

Data analysis was carried out by mapping the 212 spirit indicators in the form of "Amanah, Izzah, and Berjamaah" with the actualization of its implementation according to the perceptions of the participants (Table 3).

Table 3. Spirit Implementation

| Indicator | | Participant's Perception |
|--------------------------------|--|--------------------------|
| Trust (Amanah) | | |
| 1. | Human Resources competence | |
| 2. | Management must be equipped with an excellent set of System Operating Procedures (SOPs) and manuals. | |
| 3. | Administrators must be accompanied by a Sharia Supervisory, Advisory and Supervisory Board. | |
| 4. | Administrators are assisted by various complementary committees such as the Investment Committee, the Audit Committee and the Remuneration and Promotion Committee. | |
| 5. | Periodically, administrators and management are required to provide reports to members, regulators and the public. | |
| Honor (Izzah) | | |
| 1. | At the individual level, the fulfillment of all the needs of the members' food and clothing, shelter, education, health and transportation. | |
| 2. | At the national level, Indonesia and the Muslim ummah must become a nation with dignity and economic independence. | |
| Congregated (Berjamaah) | | |
| 1. | 212 Sharia Cooperative must be able to accommodate as many potentials and aspirations as possible for the economic revival of the Muslim community in particular and the Indonesian nation in general. | |
| 2. | This cooperative must be jointly owned, not controlled by only a few individuals or groups. | |
| 3. | Sharia Cooperative 212 provides benefits to as many Indonesian Muslims as possible and the world. | |

Source : Indicator's spirit created by Sharia Cooperative 212

The analysis process followed the pattern proposed by Miles and Huberman (1994), namely data reduction, data presentation, data interpretation, and conclusions. Meanwhile, to strengthen the validity of the data from the findings, the researchers conducted a credibility test (Kreuger & Neuman, 2006) to verify with respondents or checking members. Verification was done through the researcher discussing the interview transcript, whether it is following the participants' opinion.

3. Result and Discussion

3.1. The Establishment of 212 Sharia Cooperative As a Business Division

Several national figures established 212 Sharia Cooperative immediately after the end of the Islamic defense action on December 2, 2016, which later became the National Primary Cooperative with a spirit of brotherhood and togetherness. The spirit was then manifested to make the 212 Sharia Cooperative a forum for people to gain economic freedom. Didin Hafiduddin and K.H. Kholil Ridwan, two prominent Muslim figures, urged Muslims to begin buying goods sold by fellow Muslims to advance the Ummah's economy. 212 Sharia Cooperative was established on January 6, 2017, in a grand launching event at the Andalusia Islamic Center, Sentul City, Bogor, witnessed by many community leaders such as Kyai Ma'ruf Amin (elected Vice President for the 2019-2024 period), Ustad Bachtiar Nasir, Ustad M. Zaitun Rasmin, Kyai Misbahul Anam, Ustad Didin Hafidhuddin, Dr. M. Syafii Antonio, and many others.

As the spirit of economic growth continues, the 212 Alumni Grand Meeting on December 1, 2017, recommended the three most important agendas of the "212" movement, namely the Indonesian Movement for Subuh Congregational Prayers; the Ummah Unity; and the Ummah Economic Movement. To construct economic power, the momentum of 212 must ignite the Ummah consciousness (Emi, Central management of 212 cooperative communities).

The Grand Reunion recommended an Ummah economic movement in the form of sharia cooperatives, establishing 212 Marts in Indonesia as one of its business divisions. For establishing sharia cooperatives at the national level, each alumnus was instructed to form a community in their respective regions and create 212 Marts associated with the Central 212 Sharia Cooperative. The first 212 Mart outlet was inaugurated in May 2017 in Bogor. As of December 31, 2018, 213 outlets have been successfully established in several provinces in Indonesia.

The establishment of 212 Mart by 212 alumni in Medan began in February 2017. At the initiative of the 212 community leader of North Sumatra, the founding process started with a 212 alumni meeting in Medan.

Rinaldy, as the leader of the 212 North Sumatra community, initiated the 212 alumni meeting at Masjid Al-Jihad Medan. Some of the names who attended the

meeting at the time included: Rinaldy, Sutrisno, Diding Kusnady, Ferry Aldi, Sumardin, Amnah, Hj Nuryandi, and Andika Putra Zainal. The meeting agenda was to form the management of the 212 Medan Sharia cooperative. Five points of recommendation culminated in this meeting: 1) the management of 212 Sharia cooperatives in Medan; 2) the creation of a 212 mini-market company; 3) the suggested meetings for the licensing of business companies; 4) the management of outlets; and, 5) the collection of investment funds (Didy, Community administrator of Medan).

As recommended by the 212 Central Cooperative, the legal entity used is Limited Liability Company (PT), taking into account that using a PT will allow a faster decision-making mechanism. The meeting in March 2017, attended by 40 community members, recommended that PT (Limited Liability Company) is the legal entity used for the retail sector under the name PT Berkah Anak Negeri (PT Berani). The elected commissioners of PT Berani are Diding Kusnady, Muhammad Arief, Rinaldy, and Sumardin Bahea, elected as the director (Ahmad, Commissioner of PT Berani).

Fundraising from Ummah is done through the Whatsapp group (WAG) communication. The targeted funding is 500 million rupiahs (IDR) with a minimum investment of IDR 500 thousand and a maximum of IDR 5 million. In just a matter of hours, we collected IDR 500 million deposit shares. Vacancy announcements and references from shareholders are used for HR recruitment. For the position of store manager, experienced shopkeepers are recruited. Software and training are obtained from local providers (Didy, Communities administrator of Medan).

The community's desire to open the same outlets in many places grew following the establishment of 212 Johor outlets, which became a direct investment by PT Berani. Seeing the community's great aspirations, the management of PT Berani took the initiative to build a business partnership with community groups.

The community's desire to open the same outlets in many places grew following the establishment of 212 Johor outlets, which became a direct investment by PT Berani. Seeing the community's great aspirations, the management of PT Berani took the initiative to build a business partnership with community groups. The community partnership is formed by creating a group of investors to raise a minimum of IDR 500 million to establish an outlet. The funds raised were handed over to PT Berani as management. The cooperation is legalized in a Business Cooperation Agreement containing the management's responsibility in profit sharing and monthly progress reports to the investors. This business collaboration has a term of 5 years (Ahmad, Commissioner of PT Berani).

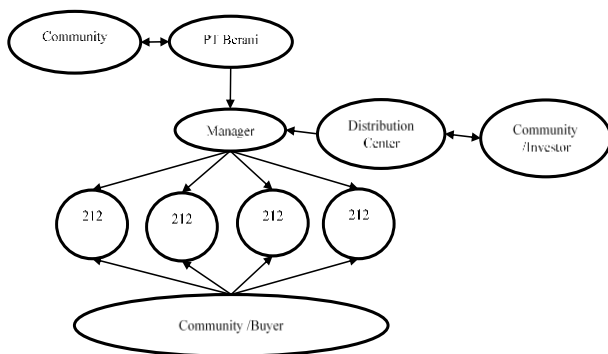
3.2. Success and Failure Factors

The establishment of 212 Mart outlets in Medan responds to the community's enthusiasm for the Muslim

economy glorification, which is proved by the relatively short time needed to gather investors from several locations. People's trust is so strong that the process of gathering commitments and money for each community group is only completed in a couple of days through the Whatsapp Group. As of October 2018, 212 Mart Johor, either owned by PT Berani or in collaboration with other investors, were established with the total number of outlets is nine.

By the congregation's spirit, the 212 business model built is a joint effort business. The collaborative effort business model is as follows: The community established PT Berani with paid-up capital in the form of shares. PT Berani invites community groups according to where they live to jointly invest capital of at least Rp. 500,000,000. The capital raised was invested by establishing a shop called 212 Mart. So spread 212 Mart in several areas. The community becoming the store investor was expected to become the customer of the 212 Mart established by this community. PT Berani appointed managers to manage 212 Marts and reported business developments to each investor in their area. So here, a collective commitment is required, namely the community jointly establishing a business and shopping together at the 212 Mart store. Managers are asked to work according to the spirit of Amanah, and then managers are expected to build Izzah's spirit in 212 Mart Governance (Andy, Director of PT Berani).

Collaborative business model of 212 Mart, shown in the picture below:



Picture -1 Colaboarative business model

Along the way, multiple outlets, including those in Johor, AR Hakim, Setiabudi, and Gaperta, suffered losses, and their capital was eroded so that they had to be closed. The status of all outlets in Medan is detailed in Table 4.

Some of the hurdles that cause losses include the software system's inability to generate financial results in an integrated way; there is no clear presentation of financial results; losses are not identified instantly, nor are debts registered. Furthermore, it is not easy to raise revenue due to poor marketing programs. Lack of control on human resources to work according to SOP and moral hazard among managers may also contribute to the setbacks (Andi, Director of PT Berani).

The religious spirit of Muslims can become a unifying force if there are Islamic symbols that are disturbed, for example, insulting the Koran. However,

this spirit is not implemented properly in the economy. In my view, the reason is that the community leaders do not intensively guard and renew the spirit of Amanah, Izzah, and Berjama'ah (Emi, National community administrator).

One of the reasons why the spirit is not well maintained is because the figures have neglected the shift in the orientation of the struggle. He even left his responsibilities in community development. In this case, the commitment is not maintained on an ongoing basis (Didi, community administrator of Medan).

Table-4 List of closed and loss-making outlets

| No | Outlet name | Operational date | Status |
|----|--------------------|------------------|------------------|
| 1 | 212 Mart AR Hakim. | Nov 2017 | Closed Sept 2019 |
| 2 | 212 Mart, Jl. STM | Feb 2018 | Closed Dec 2019 |
| 3 | 212 Mart Setiabudi | Jan 2018 | Closed Nov 2019 |
| 4 | 212 Mart Al-Jihad | Jan 2018 | Loss |
| 5 | 212 Mart Tritech | July 2018 | Loss |
| 6 | 212 Mart Garuda | Aug 2018 | Survive |
| 7 | 212 Mart Gaperta | Sept 2018 | Closed 2019 |
| 8 | 212 Mart Karya | Oct 2018 | Loss |

3.3. Implementation of the Spirit (Amanah, Izzah, Berjama'ah)

The spirit of 212 management is covered in three principles, namely: Amanah (trust), Izzah (honor), and Berjamaah (congregated/together). The principles of Amanah include: 1) Qualified human capital; 2) Management with a set of operating procedures for the system (SOP) and an obvious manual; 3) A Sharia Supervisory, Advisory and Supervisory Board is in operation; (4) Management composing of different committees, namely the Investment Committee, the Audit Committee and the Committee on Remuneration and Promotion; and, 5) Annual reports to members, regulators, and the public through board and management (Table 5).

The principles of Berjama'ah emphasize the benefits of 212 Sharia cooperative in terms of 1) Accommodating as many potentials and aspirations as possible for the economic revival of the Muslim community in particular and the Indonesian nation in general, 2) Being jointly owned, not controlled by only a handful of individuals or groups. 3) Providing benefits to as many Muslims in Indonesia and the world as possible (Table 6).

The principles of Izzah include 1) At the individual level, the fulfillment of all the needs for food and clothing, housing, education, health, and transportation for members; and 2) At the national level, Indonesia and the Islamic Ummah must become a dignified and economically independent nation (Table 7).

Table 5. Amanah Spirit

| Trust (<i>Amanah</i>) | Participants' Perception |
|--|---|
| 1. HR competence At the | Human resources are not competent at both managerial and staff levels, so it is unable to guide staff to performance |
| 2. Management must be equipped with an excellent set of System Operating Procedures (SOPs) and manuals | Despite the existence of SOP, its implementation is not in accordance with it |
| 3. Administrators must be accompanied by a Sharia Supervisory, Advisory and Supervisory Board. | A Commissioner's role as supervisor exists, but supervisory guidelines are not enforced |
| 4. Administrators are assisted by various complementary committees such as the Investment Committee, the Audit Committee and the Remuneration and Promotion Committee. | The Audit Committee is under the coordination of the Commissioners, but the findings of the Audit Committee have not been fully enforced |
| 5. Periodicall administrators and management are required to provide reports to members, regulators and the public. | Since the beginning, the management was unable to provide the report in an orderly and straightforward manner, resulting in investors' dissatisfaction. |

Table 6. Berjamaah Spirit

| <i>Berjama'ah</i> (Congregated) | Participants' Perception |
|---|---|
| 1. 212 Sharia Cooperative must be able to accommodate as many potentials and aspirations as possible for the economic revival of the Muslim community in particular and the Indonesian nation in general. | 212 outlets accommodate Muslim products, but the number is still small and generally household food products. |
| 2. This cooperative must be jointly owned, not controlled by only a few individuals or groups. | Outlets are jointly owned by investors |
| 3. 212 Sharia Cooperative provides benefits to as many Indonesian Muslims as possible and the world. | Business operations do not expand or tend to decline and may even be closed due to eroded capital. |

Tabel 7. Izzah Spirit

| <i>Izzah</i> (Honor) | Participants' Perception |
|--|--|
| 1. At the individual level, the fulfillment of all the needs of the members' food and clothing, shelter, education, health and transportation. | Since business activities continues to decline, 212 Mart is unable to provide welfare. |
| 2. national level, Indo nesia and the Muslim ummah must become a nation with dignity and economic independence. | Due to poor management, the existence of 212 Mart actually degrades the dignity of Muslims |

The research question is how to implement Islamic spiritual values in the business reality. This study finds that the Islamic spirit stems from a sense of unity due to contempt for the Koran. Furthermore, prominent figures paid attention that this spirit should not stop at demonstrations only but must into the economic movement. The economic movement is to change the emotional euphoria of Muslims nationally into an economic power based on the spirit of Amanah, Izzah, congregation. This fact aligns with the thesis (Al-Nashmi & Almamary, 2017), which believes religious symbols strengthen motivational drives.

The reasons for building the Muslim Community economic movement initiated by the figures are as follows:

1) Preserving the spirit of action that reflects peace, unity, national spirit, Islamic brotherhood, and the rise of the Muslim Community;

2) The economic gap between the rich and the poor is getting vast and worrying;

3) The majority of the poor are found among Muslims;

4) The Muslim Community's lack of control over national productive assets, so it is not proportional to the proportion of the Muslim population whose number is above 87%;

4) The Muslim Community's small ownership in various sectors finance, property, retail, and various types of industries and manufacturing;

5) The significant potential for the purchasing power of the Muslim Community has not been coordinated in a systematic and structured manner;

6) The Muslim Community's economy is still far from sharia principles, even though sharia principles are believed to be resistant to crisis.

This finding is in line with the conclusion, where prominent figures influence the direction of the group's struggle to which these figures are accepted.

The failure of the Islamic spirit is reflected in the failure to apply the spirit of trust, namely the absence of professional human resources. At the managerial level, there is no leadership ability for staff; SOPs are not applied. There is a lack of good faith in following up on supervision results. The failure of trust also has implications for the congregation's spirit, namely the loss of the desire to jointly advance the business built. This results in the loss of *Izzah's* heart with the bankruptcy of the business built.

This study implies that the Islamic religious spirit does not support the economic struggle. Spirit without good governance will not be enough to run an economic movement. The commitment to unite becomes a great collective strength and the desire to continue to be better. This study confirms the thesis of Wilson and Grant (2013), which doubts the ability of religious symbols to realize goals in business. As Sammour et al. (2020) suggested, to keep the spirit implemented in real action, it is necessary to take four dimensions of corporate heritage brand identity: price, quality, symbol, and design to sustain their innovativeness and competitiveness. Top leaders become examples of the application of company values. Employees are valued at all levels as part of a team whose role is to advance the company. The culture is adjusted quickly to respond to external conditions and treat employees fairly. Corporate culture is reflected in various activities in the form of symbols, slogans, and ceremonial event speeches.

4. Conclusion

Religious symbols or spirits have always been an effective tool to unite groups of adherents in a struggle movement. The themes that received the most attention to trigger the struggle for this religious group movement were blasphemy, legal injustice, and economic inequality.

One of the characteristics of Muslims in Indonesia is that it is easy to unite forces if the goal of the struggle is to reject blasphemy against their religion. This is a form of religious fanaticism. Almost certainly, all movements, Demos, Protests against blasphemy are successful. However, it turns out to be different when the struggle is carried out to improve the quality of the economy. This research proves that in the economic struggle, Muslims experience failure. The failure of this

economic struggle is caused by the weak ability to enforce good governance.

The conclusion of this study has implications that are in line with Abdullah's (2017) and Argenti's (2019) theory, namely, the spirit of religion can strengthen the struggle. This applies to the struggle against blasphemy. On the other hand, in line with Wilson and Grant's (2013) theory, the religious spirit does not build economic power. The practical implication of this research is the need for Muslims to build a solid governance foundation before embarking on real economic activities.

5. Limitations and Further Study

The results of this study are limited to the case of the 212 spirit in Medan; thus, it cannot be generalized to all 212 Marts in other regions, which need proportional observation. For further studies, it would be interesting to investigate the spirit of another Muslim economic movement, particularly those having succeeded in accomplishing their goals.

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Authors' Contributions

The authors were involved in conducting research, collecting and analyzing data, creating and reviewing articles under the obligations of research group members.

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