

Integration of Dakwah, Culture, and Economy (General and Islamic)

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ABSTRACT

The integration of da'wah, culture, and economics is a comprehensive approach aimed at developing society holistically through a blend of spiritual values, social identity, and material well-being. Da'wah is not only understood as the activity of conveying Islamic teachings, but also as an empowerment process that utilizes the potential of local culture as a medium for internalizing religious values. This approach enables da'wah to be received more effectively because it aligns with traditions, local wisdom, and the social structure of the community. By adapting Islamic values to cultural elements, harmony is created between religious teachings and social life, strengthening character, morality, and community cohesion. In addition to cultural aspects, the integration of da'wah into the economic sphere encourages the formation of an ethical, just, and sustainable economic system. Islamic values such as trustworthiness, honesty, hard work, and social solidarity serve as the foundation for developing community economic activities, including micro-enterprises, sharia cooperatives, and a culture-based creative economy. The synergy between da'wah, culture, and the economy produces a model of community development that prioritizes not only material growth but also moral nobility and the preservation of local identity. Thus, the integration of these three aspects is a crucial strategy for realizing a religious, cultured, and prosperous society in the face of global dynamics and social change.

Keywords: Integration of Da'wah, Culture, and the Economy.

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INTRODUCTION

The integration of da'wah, culture, and economics is a comprehensive approach that combines three important dimensions of community life to create social harmony, spiritual uplift, and economic prosperity. In the context of modern society, da'wah is no longer understood merely as conveying religious messages through formal methods such as lectures or sermons, but has evolved into an empowering process that touches all aspects of human life. Da'wah integrated with culture and economics aims to present Islamic teachings in a more contextual, humanistic, and applicable manner so that religious values can thrive and develop in line with societal dynamics.

Historically, Islam developed through an approach that respects local culture. Scholars and Islamic missionaries throughout the Indonesian archipelago succeeded in conducting da'wah peacefully and effectively by utilizing cultural elements as a space for dialogue and adaptation. Art, traditions, language, and traditional social structures serve as da'wah media that bridge Islamic values with community life. This pattern of integration serves as a strong foundation for the growth of a Muslim society that maintains its cultural identity without losing its spiritual commitment.

The integration of da'wah and culture allows da'wah to be more inclusive and avoid the impression of imposing new values that conflict with tradition. Through a cultural approach, da'wah is accepted as a natural part of community social activities. For example, the tradition of mutual cooperation (gotong royong) can be reinterpreted from an Islamic perspective as a form of practicing the teachings of mutual assistance in good deeds. Similarly, marriage customs, birth customs, and rituals of certain communities often contain social values that can be aligned with Islamic ethics through a thoughtful

da'wah process. Thus, culture is not positioned as an opponent of religion, but rather as a bridge that strengthens the acceptance of da'wah at the grassroots level.

Furthermore, the integration of da'wah and culture also creates space for community character development. Local cultures, rich in moral values, such as etiquette, deliberation, solidarity, and respect for parents, can be synergized with Islamic teachings. Da'wah, using this approach, not only teaches theological concepts but also revives noble societal values that align with sharia principles. In this way, a deeper process of internalization of values occurs, because people do not feel that Islamic teachings are something foreign, but rather part of their deeply rooted cultural identity.

Meanwhile, integrating da'wah with the economic sector is equally crucial in creating a strong and empowered society. From an Islamic perspective, economic activity is not merely about seeking profit, but also an act of worship if conducted with the principles of honesty, justice, and benefit. Through a da'wah approach, communities can be guided to build an economic system based on ethics and spiritual values. This aligns with the needs of modern society, which demands sustainable and equitable economic development.

The integration of da'wah into the economic sector can be achieved through community-based economic empowerment, such as sharia cooperatives, family-based micro-enterprises, and the development of a creative economy grounded in local culture. In many indigenous communities, culture produces unique creative products, from handicrafts and traditional culinary delights to performing arts. Da'wah plays a role in promoting fairer economic governance, avoiding usury, fraud, or exploitation, and guiding communities to utilize cultural potential as a source of halal and beneficial income.

Furthermore, Islamic values of work ethic, responsibility, and trustworthiness can strengthen the character of local economic actors. While da'wah guides communities to develop ethical and productive economic behavior, culture provides identity and creativity that enrich economic products and activities. In this context, the integration of the three creates an economic ecosystem that prioritizes not only material profit but also blessings and shared prosperity.

Furthermore, the integration of da'wah, culture, and the economy creates a community development model that addresses spiritual, social, and material aspects in a balanced manner. Da'wah provides moral values as guidelines for behavior; culture provides a platform for expression and social capital; and the economy provides a foundation for sustainable prosperity. These three create a strong synergy in building an independent, creative, and moral society.

In the modern context, this integration also serves as a strategy to address the challenges of globalization, which have the potential to erode local and spiritual values. Through culturally and economically sensitive da'wah (Islamic outreach), communities can strengthen their identity while improving their well-being. This integration is not only beneficial for rural or indigenous communities but is also relevant for urban communities, which require a creative and solution-oriented da'wah approach to address socio-economic issues.

Ultimately, the integration of da'wah, culture, and economics is highly relevant for sustainable community development. Da'wah provides direction and meaning, culture provides social color and legitimacy, and the economy provides the material strength to sustain life. These three aspects, when harmonized, form a religious, cultured, and prosperous society. This integrative approach needs to be continuously developed in various community empowerment programs, academic research, and da'wah activities to be able to respond to the challenges of the times while maintaining identity and humanitarian values.

MATERIALS AND METHODS

This article uses a descriptive qualitative literature study method. Data collection techniques include a literature review, including journals, articles, websites, and books related to the problem being studied. The analysis technique used in this study is to first group data from books according to the theme, then analyze the content and interpret it to draw conclusions.

RESULT AND DISCUSSION

The Influence of Culture on the Economy

Culture is a complex encompassing knowledge, beliefs, arts, morals, laws, customs, and other abilities and habits acquired by humans as members of society. Culture encompasses rules containing obligations, prohibitions, and permitted actions. Culture is specific because this aspect reflects patterns of life. Every community unit has a different pattern of life. Society is made up of people living together, which produces culture. They constitute a system of shared life. This system of shared life gives rise to culture because each group member feels connected to one another. This bond causes culture to influence every behavior in society (Soekanto, 2013).

Therefore, culture has a strong influence on every action of the people living within it. As a result of this influence, problems often arise within it, one of which is economic problems. Inappropriate culture can be a cause of poverty in society.

The economy is a fundamental part of contemporary society, on that most sociologists agree. Besides being a social institution in its own right, it also plays a role in the administrative, educational, ethical, legal, and religious organization of society—in short, the social superstructure. The dynamics of this relationship and how it is determined are matters of theoretical debate. The classical sociologists Marx, Durkheim, and Weber were the first to investigate the relationship between the economy and society in the nineteenth and early twentieth centuries, each developing different perspectives based on their own theoretical positions. As will be detailed, Marx viewed the economy as the basis that determines the social superstructure; Durkheim viewed the economy as one of a number of social institutions that make up a society; while Weber viewed the economy in part as an extension of religious belief. Marx, Durkheim, and Weber formed the foundation for classical sociology and provided brilliant theories and analyses that are still debated today. All three agree that the economy is primarily a social phenomenon and deserves such study (Mark, 1985).

Cultural Influences in Production

Cultural norms encompass a vast range of areas. The validity of these norms within a human group depends on the strength of these norms as guidelines for how individuals should behave. This means the extent to which these norms are accepted by group members as guidelines for appropriate behavior. When humans are able to defend themselves and adapt to nature, and can live peacefully with others, the desire arises to create something to express their feelings and desires to others, which is also a function of culture. Thus, culture serves a significant role for humans: protecting themselves from nature, regulating interpersonal relationships, and serving as a repository for all human feelings.

Culture fills and determines the course of human life. Although rarely recognized by humans themselves, it is impossible for a person to know and believe in all elements of their culture. It is so difficult for an individual to master all the cultural elements supported by society that it seems as if culture can be studied separately from the people who support it.

For example, the Javanese tradition of donating is certainly familiar. This tradition is very familiar to us. Donating is usually done by helping relatives, neighbors, friends, or relatives who are having a celebration, whether it's a birth, a wedding, a circumcision (Zulyani, 2013), or a death. Donations can take the form of money, goods, labor, or thoughts (Bagong, 2014).

Initially, donating was considered something of great value, a form of social solidarity to lessen the burden on those celebrating. When a neighbor, colleague, or relative had a celebration, the surrounding community would volunteer to help, so that the celebrants felt less burdened. Javanese society is deeply rooted in culture. Almost every stage of life involves rituals that must be performed, from birth and circumcision to pregnancy and childbirth, to death rituals, and even after death. If these rituals were all borne alone, they would be quite expensive (Suwardi, 2008).

Over time, the tradition of nyumbang (donation) has undergone a shift in values. Initially steeped in social solidarity, this tradition has ultimately undergone a process of capitalization. Nyumbang, once steeped in organic solidarity, a solidarity based on sincerity, has shifted toward mechanical solidarity, a solidarity based on profit and loss. Celebrations are no longer simply a manifestation of adherence to tradition; economic interests have also become involved. The tradition of nyumbang has shifted from a sacred orientation to a monetary one.

From the two examples above, we can imagine the enormous costs required for such events, not to mention the sacrificial animal slaughter. One cow is arguably insufficient for such a traditional ceremony; at least two cows are required for the event, which will be served to all the guests in attendance. Interestingly, when such a celebration is held, regardless of whether the person is rich or poor, the conditions of the event differ, and the offerings are also similar. The rich slaughter buffalo, while the poor slaughter buffalo. This is a condition that occurs in society and has been passed down through generations. To carry out this process, people are even willing to borrow money, pawn what they own, and sell family possessions. Thus, the high cost of the ritual becomes a hereditary habit, impacting the economic level of the community, especially in rural areas.

Rituals are a manifestation of gratitude to God Almighty. In a traditional context, the culture of gratitude is not merely expressed verbally; it needs to be manifested in ritual ceremonies, and expressions of gratitude are uttered in conjunction with the ritual (Sutopo, 2012).

Integration of Islamic Da'wah and Islamic Economics

A dimension of da'wah (Islamic outreach) that is often overlooked by preachers and scholars is the issue of community development. Today, the Muslim population has surpassed one billion, and this number is expected to continue to grow. Many parts of the Muslim world are technologically and economically lagging behind. They struggle to meet their daily needs and are severely hampered by technological developments. Consequently, the communication of Islamic knowledge and information, which should be easily accessible, due to these two difficulties, keeps them backward and continues to experience ignorance.

To address this, collaboration is needed to eradicate poverty and empower those who are disadvantaged. This could take the form of skills training, job creation, drug prevention, or appropriate technology training. This agenda must be implemented immediately through collaboration between Islamic organizations and the government or other institutions. The fundamental purpose of da'wah is to improve the welfare of humanity on this earth and in the hereafter. If they continue to feel oppressed, troubled, and ignorant, how can they possibly practice worship that emphasizes serenity and devotion?

Definition of Islamic Da'wah and Economics

a. Definition of Da'wah

Etymologically, da'wah comes from Arabic, meaning a call, invitation, or summons. The person who makes the call or invitation is known as a da'i, or one who calls. However, given that the process of calling or summoning is also a process of conveying (tabligh) specific messages, the term muballigh is also used.

Thus, etymologically (linguistically), the meaning of da'wah and tabligh is the process of conveying (tabligh) specific messages in the form of an invitation or summons with the aim of encouraging others to respond to that invitation. The terminological definition of da'wah has several meanings:

1) H. Endang S. Anshari states the following:

The limited meaning of da'wah is conveying Islam to humanity verbally, in writing, or through images (a call, an invitation, or a call to Islam). The broader meaning of da'wah is the elaboration, translation, and implementation of Islam in human life and livelihood (including politics, economics, social life, education, science, art, family, and so on).

2) Prof. Thoha Yahya Omar M.A.

The general definition of da'wah is a science that contains methods and guidance on how to attract people's attention to embrace, agree with, and implement a particular ideology. The definition of da'wah according to Islam is to invite people wisely to the right path in accordance with God's commands, for their benefit and happiness in this world and the hereafter.

b. Definition of Islamic Economics

1). Dr. Muhammad bin Abdullah al-Arabi defines Islamic Economics as a collection of general economic principles derived from the Qur'an and Sunnah, and the economic foundations we build upon these principles, taking into account environmental and temporal conditions.

- 2). Dr. Muhammad Syauki al-Fanjari defines Islamic Economics as everything that controls and regulates economic activity in accordance with the principles of Islam and its political economy.
- 3). Abdullah Abdul-Husain at-Tariqi defines Islamic Economics as the science of applicable sharia laws derived from detailed arguments concerning issues related to the acquisition, expenditure, and development of wealth (Husain, 2004).

Basics of Islamic Economics

Islamic economic values are based on the following principles:

- a. The goal is to achieve a prosperous society in this world and the hereafter, achieving optimal satisfaction of various physical and spiritual needs in a balanced manner, for both individuals and society. Therefore, the means of satisfaction are optimally achieved through sacrifice without waste, while preserving the natural environment.
- b. Individual property rights are recognized as legitimate efforts and work, and are used for legitimate purposes.
- c. Hoarding wealth and neglecting it is prohibited.
- d. Property contains the rights of the poor who constantly ask, and therefore, it must be spent to achieve a fair distribution of sustenance.
- e. Within certain limits, zakat is imposed on such property rights.
- f. Trade is permitted, but usury is prohibited.
- g. There is no distinction between ethnicity and ancestry in cooperation, and the measure of difference is work performance.

The Purpose of Economic Da'wah in Islam

The goals of Islamic economic preaching are as follows:

- a. Prioritizing God (seeking the afterlife)

The primary goal of Islamic economics is devotion to God. This goal serves to remind each person that beyond this present life, there is eternal life. There, only God's punishment prevails, and each person must be accountable for all their actions during their life on earth before God Almighty.

In striving to earn a living and build the economy, people must remember the ultimate goal. This goal should serve as a symbol of their work and the basis for their strategic tactics in the economic field. This goal influences their work in production, distribution, and consumption (Ahmad, 1996).

- b. Meeting the necessities of life simply

Aspects covered in this category include efforts to obtain food, drink, clothing, shelter, care, and education. With regard to righteous goals, all efforts made to achieve these goals are sunnah and are considered blessed by Allah. Therefore, a person who has enough food, wears good clothes, and enjoys various other pleasures properly is a goal to be achieved in Islam (Siddiqi, 1996).

- c. Striving for Worldly Needs.

In this objective, Islam emphasizes that economics must be directed towards the struggle for destiny. We must not neglect our destiny in this world, but rather strive to live in the economic field using all available avenues. Many paths can be taken and many efforts must be made to help our own destiny in the economic struggle.

- d. Meeting Long-Term Needs

Islam also recognizes the need for humans to store necessities for use at a specific time. In accordance with Surah Al-Isra': 29, the Prophet Muhammad often warned his companions to be frugal and advised them not to spend all their wealth, even if it is used for the sake of Allah, because it is needed for daily living and for the future.

- e. Providing Social Assistance and Donations in the Path of Allah

We will now examine the issue of income and expenditure, which is the most important aspect of human economic activity. Once a person has satisfied his or her own needs and the needs of those under his or her care, and has saved some of his or her wealth for the future and for his or her descendants, it is not appropriate for a person to remain idle without engaging in economic activity. For

example, providing social assistance to the poor and social contributions in the path of Allah through infaq (charity), sadaqah (charity), and so on.

Examples and Influence of Da'wah in Building Islamic Economics

An example of Islamic economic preaching that is currently developing is the Paytren business. The Paytren business is an economic initiative initiated by PT. Verita Sentosa Internasional (VSI) or Treni, owned by a renowned Indonesian cleric, Ustadz Yusudf Mansur, who provides transaction services for the community in various sectors. This business emerged from the phenomenon of media digitalization among Indonesians, which was seen as offering significant profit potential for everyone (www.starnetpaytren, 2025).

The ease of operating this business offers opportunities for anyone, regardless of background. These advantages include the ability to work as a side hustle, numerous opportunities to earn commissions and rewards, and the opportunity to work while giving alms. Paytren operates through a partnership system, also known as MLM (Multi-Level Marketing). Paytren has claimed that its MLM system complies with Islamic sharia, as evidenced by a Sharia Certificate from the Sharia Council of the Indonesian Ulema Council (www.starnetpaytren, 2025).

In general, the success of the struggle to uphold Islam can only be achieved if it is pursued using the methods used by the Prophet Muhammad (peace be upon him). The Prophet's method is a da'wah/humanitarian movement encompassing six elements, including: a moral movement based on Islamic faith, fostering good morals; an intellectual and scientific movement; a harmonious, peaceful, and secure social movement; an economic-business movement to build a prosperous economic life by fostering a strong work ethic; a national development movement; and a religious defense movement.

Fundamentally, efforts to strengthen the people's economy are efforts to develop human resources. Several steps are taken in da'wah to build the economy, including: first, transforming a consumerist ideology into a productive one, full of enthusiasm and based on independence. Efforts to uphold society for the common people are carried out with a character of high spirituality and productivity.

The influence of da'wah in implementing this concept can foster independent skills, convincing people that they actually have the ability to escape poverty, due to its more flexible da'wah method, which focuses on spirituality and religious doctrine. Second, developing technology and its utilization, including developing skills and knowledge, is an effort to provide a fishing rod and how to use it. This effort can be carried out in a participatory manner, fully involving them, from the planning process through to evaluation. Third, properly utilizing da'wah institutions so that they function optimally.

In implementing da'wah, challenges range from moral to political. The Indonesian nation is currently mired in a multidimensional crisis: a crisis of trust (amanah), moral crisis, economic crisis, socio-political crisis, and cultural crisis. Therefore, establishing da'wah activities capable of facing these challenges is a necessity that cannot be delayed.

Essentially, in economic activity, motivation is the process of fulfilling needs. Needs are internal states that make certain outcomes appear attractive. Unmet needs create tension that generates drive within the individual. This drive results in behavior that seeks to achieve specific goals, which, if achieved, will satisfy the need and lead to a reduction in tension.

To formulate appropriate methods and content for preaching, we must understand who humans truly are. Humans can be described as beings who think, feel, and act. Their role in life in this world is characterized by their actions or behavior. In fulfilling needs, human motivation is the background underlying human thinking. Knowledge of human motivation provides answers to the question of why someone performs a certain action.

Humans are creatures with numerous needs. These needs give rise to numerous motives that underlie human activities. However, at any given time, humans only engage in certain activities. In the context of da'wah, it is necessary to study the motives of humans who commit various crimes, sins, lies, and deviations from religious and cultural norms. This is crucial for developing da'wah strategies to achieve their intended goals and meet their needs in accordance with the provisions of Islamic law. Da'wah is crucial for individuals with negative behavior to fulfill their needs, both physical and spiritual.

Da'wah activities in the economic sector are inseparable from economic activities themselves. These include buying and selling, pawning, renting, and so on. Da'wah in the economic sector should begin with oneself and one's family, such as avoiding usury (riba), conducting lawful transactions, and consistently paying zakat (alms) or alms (sadaqah).

If we practice the above practices, as exemplified by the Prophet Muhammad (peace be upon him) during his trade, whether with Maisaroh or his uncle, then others, God willing, will follow our lead. We know that if we do these things, Allah will expedite our sustenance through merchandise that will sell quickly and our customers will increase. In this digital era, various new ways of conducting transactions have emerged. To remain competitive, we must keep up with these developments while maintaining Islamic values.

Integration of Islamic Da'wah and Islamic Economics

Integration with Islamic economics is expected to bring about changes in human economic activity, both in fair and actual behavior, both individually and in families and in society. This includes changes in thinking and lifestyle, improving both in quality and quantity. What is meant by "value" refers to religious values, while "quality" refers to the increasing prevalence of religiously valued virtues in all situations and conditions (Hatimah and Kurniawan, 2017).

When defining da'wah, Amrulloh Ahmad alluded to the purpose of da'wah as influencing the way people feel, think, behave, and act, both individually and socioculturally, in order to realize Islamic teachings in all aspects of life. Without da'wah, there would be no Muslim society. Thus, da'wah is a movement that functions to transform Islam as a teaching (doctrine) into a reality of social order and civilization based on an Islamic worldview derived from the Qur'an and Sunnah. Da'wah is the actualization or realization of one of the natural functions of a Muslim, namely the function of preaching in the form of a conditioning process so that a person or society knows, understands, believes in, and practices Islam as a teaching and guideline for life.

Both opinions above emphasize that the goal of da'wah is to transform negative mental attitudes and behavior into positive ones, or to improve a person's faith and Islam consciously and voluntarily, without feeling burdened by anything or anyone.

Meanwhile, in the context of Islamic economics, Islamic economics is a set of general economic principles derived from the Qur'an and the Sunnah, and is an economic structure founded on these principles, appropriate to the environment and times. Various definitions of economics, both those proposed by Western economists and by Islamic economists themselves, place the individual (human) as the object of economic study. However, the concept of Islamic economics goes beyond examining individuals as social beings, as has been the case in Western economics. It goes beyond that. It also positions individuals as beings with religious potential (Anwar, 2014).

Therefore, in fulfilling needs or other economic activities, Islamic economics places Islamic values at the heart of its teachings. This contrasts with Western economic concepts that place the individual as the foundation. Islamic values are not only related to economic processes but also to the goals of economic activities. Islam emphasizes that the goal of economics is not merely worldly well-being, but also serves a more important purpose, namely the well-being of the hereafter. Therefore, Islamic economics and da'wah aim to ensure human happiness in this world and the hereafter. Islamic economics and da'wah are means to encourage people to align all their actions with Islamic values.

Improving the economy through da'wah has specific goals, which are outlined below:

a. Prioritizing Godliness (Seeking the Afterlife)

In striving to earn a living and build an economy, every human being keeps the ultimate goal in mind. This goal should serve as a symbol of one's work and also the basis for strategic tactics in the economic field. This goal influences one's work in production, distribution, and consumption.

b. Simply Meeting One's Living Needs

Aspects covered in this category include efforts to obtain food, drink, clothing, shelter, care, and education. With regard to a righteous goal, all efforts made to achieve this goal are sunnah and are considered to be blessed by Allah. Thus, a person who is well-fed, wears fine clothing, and enjoys other pleasures properly are goals to be achieved in Islam.

c. Striving for Worldly Needs (And Do Not Forget Your Destiny in the Hereafter)

Within this goal, Islam emphasizes that economics must be directed towards the struggle for destiny. We must not neglect our destiny in this world, but rather strive to live in the economic arena using all avenues available to us. Many paths can be taken and many efforts must be made to help our own destiny in the economic struggle.

d. Providing Social Assistance and Donations Based on the Path of Allah.

Most economic issues address income and expenditure, and these issues are the most crucial aspects of human economic activity. Once a person has satisfied his or her own needs and the needs of those under his or her care, and has also saved some of his or her wealth for the future and for his or her descendants, a person should not remain idle without engaging in economic activity. For example, providing social assistance to the poor and social contributions based on the path of Allah through zakat, infaq, sadaqah, and other forms of charity (Suhendi, 2002).

Islam is fundamentally a religion that provides safety and peace to its adherents, including in matters of physical needs. Economics, in the Islamic perspective, is merely a means to achieve higher goals in the sight of God. In the process of achieving these goals, progress and material happiness will eventually be achieved. Islam consistently teaches its followers to manage the economy properly and orderly. The concept of Islamic economics is far from greed and harming others. In fact, with economic means, people will become more moral and mutually beneficial. The economy is one of the most important factors in the development of a community; the level of morality and the progress of a region depend on its economic progress.

The Relationship Between Economics and Socio-Cultural Life

It is undeniable that economic factors play a vital role in human life. Economics encompasses many aspects of life, for example, the socio-cultural sphere, the relationship between which I will explain.

Economic factors in social life play a crucial role in determining the social status of an individual or group within their environment (Melis, 2018). In fact, several factors influence a person's social status within society, including economic factors, education, heredity, and occupation (Fitri, S.W. et al., 2020). However, in Indonesian society, economic factors are generally considered a benchmark for social status.

A person with a relatively high level of wealth will have different lifestyles and habits compared to people whose economic level is below the standard in that society. If someone whose economy supports him, generally he will not go to eat at cheap roadside restaurants or recreation in local places, while for people with a low economic level they often eat at food stalls or at least they buy food ingredients and cook it themselves (Ningsih, U., Alpendi, A., & Dewi, A.S., 2020). Clearly visible differences are also seen in how they look and speak. People with a high level of status will appear more elegant and speak politely and gently, while for people with low social status generally look unattractive and pay less attention to their appearance, in speaking they often use words that are rude and impolite to hear (Wahyuni, R et al., 2020). And with the existence of differences in habits and lifestyles, what is called social stratification or what can also be called caste emerges (Hardini, M., and Wasiaturrahma, 2020).

Social stratification certainly has several impacts on social life. Besides negative impacts, there are also positive ones. The following are the positive and negative impacts of social stratification:

a. Positive Impacts of Social Stratification

People will strive to achieve or advance because of the opportunity to move up the social ladder. This opportunity encourages people to compete and work hard to move up the ladder. For example, a poor child strives to study hard to gain wealth in the future. Social mobility will accelerate the rate of social change in society for the better (Arifin, M.H., 2025).

In general, the development of transportation facilities in Indonesia is slightly slower than in other countries such as Malaysia and Singapore. This is due to differences in government regulations in each country regarding the performance of the existing transportation system. The development of various transportation facilities and infrastructure such as docks, ports, airports, and railways can create a significant multiplier economic effect, both in terms of providing employment, and in rotating consumption and investment in the local and regional economy (Prasetyo, B.A., Priyarsono, D.S., & Mulatsih, S., 2025).

The government's lack of responsiveness to the economic development prospects that can be achieved through transportation is something that should be avoided. Those who own better or more

luxurious vehicles will be positioned above others who do not have more luxurious vehicles. The luxury of a vehicle and the number of private vehicles owned place the owner in a higher social status (Julianti, V., Santosa, H., & Nuradi, T.E., 2025).

b. Negative Impacts of Social Stratification

Generally, there are three negative impacts of social stratification:

1). Inter-Class Conflict

In society, there are social strata based on criteria such as wealth, power, and education. Groups within these strata are called social classes. If there are differences in interests between social classes in society regarding social mobility, inter-class conflict will arise. For example, labor demonstrations demanding wage increases illustrate the conflict between the working class and employers (Aldere, R., 2023).

2). Inter-Social Group Conflict

In society, there are also diverse social groups, including social groups based on ideology, profession, religion, ethnicity, and race. If one group attempts to dominate another group or is subject to coercion, conflict arises. For example, student brawls (Setiawan, R. & Sucitra, IGB, 2022).

c. Intergenerational Conflict

Intergenerational conflict occurs between the older generation, which upholds old values, and the younger generation, which seeks change. For example, the promiscuity currently practiced by many young people in Indonesia is in stark contrast to the values held by the older generation (Rashid, S.L. & Mohammad, M.H., 2024).

In conclusion, economic factors in socio-cultural life have a significant impact on society at all levels. Economic factors also change the social system, lifestyle, and social interactions, having both negative and positive impacts. As long as economic factors and other factors influencing social stratification persist, differences in behavior, habits, and friendship networks will persist.

The Beginning of Social, Economic, and Cultural Life in Indonesia Humans are creatures that differ from animals. The main difference between humans and animals is that humans have reason, while animals do not. It is this reason that humans possess that is the main cause of human development. This development occurs when humans interact with the natural environment. Using their reason, humans try to solve the natural challenges they face. Meanwhile, animals, in facing challenges, tend to adapt physically. For example, in cold climates, animals have thick skin, in water, animals have fins and gills for breathing, and so on. Animals that are unable to adapt to nature tend to become extinct. Human adaptations in interacting with natural challenges, mostly use reason.

Humans, with their intellect, try to think about how to solve the challenges of life caused by natural conditions. The answer humans have taken to these challenges is to create various tools for life. Humans do not physically adapt as animals do. Development occurs instead in the tools they use. From time to time, human tools have evolved. This development occurs from the simple to the complex. Changes occur from the materials used to the forms, for example, from stone, bone, wood, to metal and iron. In terms of form, it ranges from rough to smooth, from simple to beautiful ornaments. The tools created by humans are the result of their culture. The development of human life occurs not only in the relationship between humans and the natural environment. Interactions between humans also develop. This interaction occurs due to the mutual need between individuals, because by nature humans are social creatures. No human can live alone. Human interaction will give rise to forms of social, economic, and family life.

The needs that underlie human relationships can be material or non-material. Non-material needs include biological needs. Human relationships based on biological needs will give rise to marriage, which then forms a family. Family formation will develop into the formation of a broader community group. Among family members or community groups, there will be a dependency on material needs. This material relationship will give rise to economic life (Weisdorf, J.L., 2011). Economic needs within a family group are usually met through the division of labor. In early human families, men usually hunted in the forest for animals to eat. They hunted in groups for safety. Meanwhile, women and children usually only searched for food or plants around their temporary residences. Social and economic life are two interrelated aspects of life. As previously stated, early humans foraged for food in groups. This search for food also underwent development. Initially dependent on nature, they gradually began to cultivate

food sources provided by nature. This occurred because the availability of food sources provided by nature was dwindling and limited.

As a result of this, humans experienced developments in terms of housing. Initially, their lives were nomadic, then became settled. Thus, socio-economic life also experienced changes. Another non-material need is belief. Human belief life also experienced development. A belief in humans, usually arises due to the belief in humans in supernatural powers that control human life. This supernatural power can be personified into physical objects around them, such as trees, stones, and even animals. These objects are considered sacred. As a manifestation of this belief, ritual activities or worship ceremonies were born. Worship ceremonies also experienced developments from worshipping objects considered to have supernatural powers, to believing in the existence of Gods and God (Kuzmanović, Z, 2016).

Interaction is a form of reciprocal relationship between individuals, individuals and groups, and groups within groups. Human interaction extends beyond individuals and groups to encompass the natural, social, cultural, and economic environment. These interactions create a variety of issues known as interaction dynamics. These dynamics drive change, whether for the better or for the worse (Xiao, 2023).

Humans interact with their environment. The interaction between humans and the environment is a process of mutual influence. The environment has a significant impact on humans because it is a vital component of human life. Likewise, humans have a significant influence on the environment through its maintenance and preservation. The human environment comprises the natural, social, cultural, and economic environments.

CONCLUSION

The integration of da'wah, culture, and the economy is a strategic approach that unites the spiritual, social, and material dimensions in community development. Da'wah is not merely understood as the transmission of religious teachings, but as a character-building and empowerment movement that touches all aspects of life. When da'wah is linked to culture, it becomes more inclusive, adaptive, and socially acceptable without creating identity clashes. Culture also serves as a creative space that allows Islamic values to be embedded in everyday social practices, so that da'wah is not carried out rigidly but becomes a natural part of community life. The integration of da'wah and the economy strengthens the foundations of prosperity by strengthening work ethics, honesty, and justice, as well as the development of productive economic activities based on Sharia values. An economy managed based on Islamic moral principles can increase community independence, minimize harmful practices, and expand business opportunities based on local potential. Meanwhile, culture provides identity, creativity, and social capital that can become economic strength, particularly in the development of businesses based on local wisdom and the creative economy. Thus, the integration of da'wah, culture, and economics creates a powerful synergy that fosters a religious, cultured, and prosperous society. This collaboration not only fosters a harmonious social order but also serves as an effective strategy for facing the challenges of changing times. This approach encourages sustainable community development and fosters a collective character rooted in spiritual values, respect for local traditions, and the ability to optimize economic potential for shared well-being.

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