

RESEARCH ARTICLE

DRIVING OF STRUGGLE VALUES AS MORAL PRESSURE TO CONSTRUCT THE *KHAYRA UMMAH* SYSTEM

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ABSTRACT - The drive of struggle values and moral pressure in social systems and organizations are interdependent. A good social system is strongly influenced by the values of struggle and moral pressure, so that everything contained in struggle and morality is reflected in social life. Thus, an ideal social order can be constructed through a patented moral approach in a blueprint. In this article, the blueprint of moral pressure refers to the struggle values of KH. Mahmud Zubaidi as a transformative figure in Indonesia in his struggle to construct a civil society, namely a community of the best society (*khayra ummah*). The study of *khayra ummah* is specific to the contextualization of KH. Mahmud Zubaidi's concept of prophetic da'wah as moral pressure. This research uses an ethnographic qualitative approach involving 14 key interfaith informants in Indonesia. The results of this study indicate that KH Mahmud Zubaidi's prophetic da'wah carries three pillars of *khayra ummah* that are constructed as struggle values and moral pressure, including: amar ma'ruf (humanization), nahi munkar (liberation), and iman billah (transcendence). The construction of these three pillars is coordinated by a university as a product of its struggle, which is then translated into various academic and non-academic activity programs. The contextualization of prophetic da'wah and its difference are also discussed.

ARTICLE HISTORY

Received : 30th Aug. 2023

Revised : 09th Sept. 2023

Accepted : 28th Sept. 2023

Published : 30th Oct. 2023

KEYWORDS

Struggle values,

Moral pressure,

Khayra ummah system,

1.0 INTRODUCTION

Faced with future challenges that are complex, full of novelty and uncertainty, we need to prepare to face them in a new way (Rofik, et., al. 2023). Because what we know today is no longer relevant for a future full of different challenges. What is relevant is the ability to adapt, to build solid internal solidarity based on knowledge, and to work with people who have competence. Rumsfeld (2022) identifies this area as the Unknown-Unknown Challenge, which is the last challenge of humanity, which is the most difficult because it is unpredictable and has a broad negative impact on the economy (Schwab, 2016), politics (Moten, 2013. Ibrahim, 2013. and Mohamad, et. al. 2020), culture and morality (Sule, 2020), and the existence of people's identity (Iqbal, 1934, Bakar, 2012, Moten, 2013, and Ibrahim, 2013.). Therefore, in order to maintain its existence and remain in existence, it is necessary to struggle to emulate a system of values and morals in the organization (Kaptejn, 2015). Values and morals are the key words and focus in facing unpredictable challenges in the future, so that they remain existent but also ethical.

The challenge of this article is to find a model of *khayra ummah* as a value system that can be the basis of the Muslim da'wah movement in achieving its ideal state. In fact, research on *khayra ummah* is numerous, diverse, and established, such as research on *khayra ummah* that combines siyasah shariyyah with Islamic psychology (Mohamad et al., 2020), politics (Moten, 1993), ummah and the state (Moten, 2013), ummah identity (Bakar 2011), vision and hope (Ibrahim, 2013), and ummah crisis (Bakar, 2012 and Sule, 2020). The findings of these studies are dominated by the study of *khayra ummah* as the vision and hope of the ummah in politics and the state. Meanwhile, in the field of da'wah, it is still limited to the theoretical-thematic framework (Shihab, 1993) and does not touch the aspect of systemized social movements (Murodi, 2021). Therefore, finding a model of *khayra ummah* as a systematic order of values in an organization and becoming a moral pressure is a completely new effort. This is important because it doesn't just make the Khyara Ummah a vision, a hope, and a mandate as written in Q.S. Al-Imran: 110, but how the mandate becomes a new paradigm and blueprint for a prophetic da'wah movement systemized in an academic organization. MacIntyre (1984) believes that organizations are the right place to implant and promote virtues. However, there are also "competing value systems" that can cause contradictions and dilemmas in decision making (Morgan, 1986 and Graafland et al., 2006). For Kaptejn (2015), it is in this situation that the role of organizations is tested, striving to establish themselves and identify what virtues allow them to successfully indoctrinate the influence of the fighting values they promote in building a community of the best people (*khayra ummah*).

Building the best community of people requires a collective effort from all relevant stakeholders. An important aspect of this effort is the driving force behind each individual, namely the struggle values they emulate (Melnikoff, 2018) and moral pressure (Steiner, 2018). Fighting values are abstract concepts that are often used as drivers of competition to win (concrete) (Suhady and Sinaga, 2006). These values can be rooted in a person's experience and certain religious communities that can be used as moral pressure to encourage individuals to unite and fight for a common goal (Joyomartono, et al., 1990 and Steiner, 2018). The values of struggle, such as perseverance, resilience, and courage, can be a catalyst for building strong, harmonious, and vibrant communities. In this regard, religious communities can be a positive force in promoting virtues and moral pressure to make decisions that benefit people (Steiner, 2018). By emphasizing these virtues, individuals can be motivated to work toward a shared vision of progress, common goals, and overcoming common challenges, creating a strong and cohesive culture of solidarity. An understanding of the values of struggle guides the practices, perspectives, and objects of struggle (Skeggs, 2012, Mitchell, 2015). Graeber (2001) and Angelis (2007) refer to this as an interconnected whole.

2.0 LITERATURE REVIEW

2.1 Definition of *Khayra Ummah*: Its Nature and Characteristics

Khayra Ummah is a dynamic concept. The focus of its study emphasizes strategic efforts to form an ideal society that is one, namely one vision, one feeling, and one God. Recently, the concept of *khayra ummah* has become very important to be raised to the surface, considering the dynamics of the decline of society (Muslims) are increasingly felt, because it is influenced by several factors, three of which are the dynamics of the demands of the times, the dynamics of faith disorientation, and the dynamics of community expectations (Rofik, et., al. 2023). These three factors greatly affect the performance of the usefulness (influence) of the Muslim community in various sectors, both in the educational, economic, cultural and political sectors. Admittedly or not, this reality occurs a lot among Muslims in the world today, especially for Indonesian Muslims who are quantitatively the majority community but qualitatively becoming a minority.

The concept of *khayra ummah* was first popularized by the Prophet Muhammad Saw in the Arabian Peninsula, a nation whose existence was initially disregarded by the two world giants of the time (Rome and Persia), but whose history proved effective in surpassing both. Semantically, the word *ummah* refers to the name of a community of people. Scholars suggest that the use of the word *ummah* is attributed to a group of people who are bound by the same religion, the same time/place (Quraish Shihab, 2002), and are bound together in common institutions and have the same sense of interdependence (Chris Sore, 2008). However, this view is not entirely accurate because it tends to describe only the de facto position of the *ummah*. While historically in Muhammad's apostolic career, the word *ummah* is inclusive and not limited to the Muslim community (Asghar Ali Engineer, 2007). Ibn Khaldun (1332-1406 AD) analyzed the term with a sociological approach. He articulated *Ummah* in relation to the concept of humanity in general. Its existence is not only related to socio-culture and certain religions, in fact many civilizations that arise in a country experience decline without being based on religious factors (Ibn Khaldun, 2001). In a simple sense, the existence of society, state and civilization does not depend on the existence of religion.

In the Qur'an and Hadith itself, the use of the word *ummah* is not limited to human groups, as the verse reads, "There is no bird that flies with its two wings except *ummahs* like you" (Q.S. Al An'am [6]:38). "The ants that wander is also the people of God's people" (H.R. Muslim). The Qur'an mentions the word *ummah* in six terms, namely 1) *Ummatan Muslimah* (Q.S. Al Baqarah (2):128), 2) *Ummatan Washatan* (Q.S. Al Baqarah (2): 143), 3) *Ummatan Waahidah* (Q.S. Al Baqarah (2): 213), (Q.S. Al Maaidah (5): 48), (Q.S. Yunus (10): 19), (Q.S. Huud (11): 118), (Q.S. An Nahl (16): 93), (Q.S. Al Anbiyaa' (21): 92), (Q.S. Al Mukminuun (23): 52), (Q.S. Ash Shura (42): 8), (Q.S. Az Zukhruf (43): 33), 4) *Khayra Ummah* (Q.S. Ali Imran (3): 110), 5) *Ummatan qoimamah*, (Q.S. Ali Imran (3): 113), and 6) *Ummatan muqtashidah* (Q.S. Al Maaidah (5): 66).

These types of *ummah* (community) are recognized in the Qur'an. Regardless of the differences and the various objects mentioned, the term *ummah* has a deep meaning. It implies dynamic movement, direction, time, a clear path, as well as style and way of life. As in the Qur'an Q.S. Yusuf [12]: 45, which uses the word *ummah* to mean time, while in Q.S. az Zukhruf [43]: 22, it means the way or style and way of life (Quraish Shihab, 2002). From this dynamic meaning, the Quran wants to show people that in order to reach an ideal place, we need a clear direction and path accompanied by a forward movement with a clear style as well, and at the same time, we also need time management to achieve it. Therefore, the term *Ummah* contains three concepts; 1) togetherness in direction and purpose, 2) movement towards direction and purpose, and 3) the need for collective leaders and guidance.

From a historical perspective, the emergence of the concept of *ummah* cannot be separated from the heterogeneity of the people of Medina at the time of the Prophet Muhammad Saw. Medina is a modern and multicultural country, inhabited by different races, tribes, ethnicities and religions, then united by the Prophet Muhammad and then called *Ummah*. The reality of plurality is what prompted the Prophet to give birth to the resolution of the Charter of Medina in order to create a sense of security, harmony and love for each other without losing their respective identities.

Referring to the initial construction of the Prophet Muhammad's prophethood, the main vision to be achieved through his apostolate is the creation of *khayra ummah* (the best *ummah*), namely a community of people who are free from shirk, intelligent (knowledgeable), polite but critical, compassionate in their social interactions, have a future-oriented vision of

humanity (visionary), and just in their governance with an ideal system of leadership. The building of such a society is called *Khayra Ummah*.

2.2 Building the *Khayra Ummah*: An Initiative

In Islam, the concept of "*Khayra Ummah*" is a central idea that refers to the idea of how to build the best community of people. Muslim scholars (Kuntowijoyo, 1991 and Muslim, 1999) and mufassirs (Quraish Shihab, 1999 and Hamka, 2001) agree that "*khayra ummah*" is an important aspect of Islamic theology and ethics and have discussed it extensively in various fields. They emphasize that this idea is a collective responsibility of Muslims to promote and uphold the divine values contained therein through both their "deeds" and their "knowledge. The concept of *khayra ummah* is mentioned in several verses of the Qur'an and is specifically explained in Surah Ali Imran, verse 110, which reads:

"*You (Muslims) are the best of people born for humanity (as long as) you enjoy the good, forbid the evil, and believe in Allah.*" (Al-Imrān [3]:110).

The main theme of this verse is a warning, a challenge, and at the same time a reinforcement for the Muslims of the past, present, and future about the concept of building an ideal life. In terms of the place of its revelation, this verse is categorized as a Madaniyah letter that was revealed in the city of Medina after the Hijrah from the city of Makkah. This means that Allah has set the title of the best people for the Muslims after going through various complex events of their faith in Makkah. Here, there is a struggle between the struggle to maintain monotheism and the guarantee of an ideal life (Bakar, 2012). In addition, Allah uses the term *ummah* to describe the concept of the society to be built. Therefore, *khayra ummah* becomes a dynamic and comprehensive concept that will be achieved by individuals who have the best personality (choice). To become the best Ummah, the Qur'an emphasizes three key pillars, namely 1). *ta'muruuna bil ma'ruf*, 2). *tanhauna anil munkar*, and 3). *tu'minuuna billah* (Quraish Shihab, 2002 and Suyuthi, 2010). The mouth of these three pillars is *tawhid*, which means fusion and obedience to one deity (Al-Jilany, 2009).

According to Ibn Kathir (1900), faith in Allah is a key requirement for Muslims to attain their noble qualities. Without true faith and the enforcement of social control, it is difficult for Muslims to attain the title of the best people. This is because the message of the above verse is very clear, which is about the integrality of faith and charity as a unified component (Al-Sya'rawi, 1991). Quraish Shihab (2002) argues that to be the best Ummah, it must be able to unite the interests of the world and the hereafter by uniting humanity, science, law, and justice. The essence of the best Ummah refers to a knowledge community with its distinctive knowledge culture based on *Tawhid* and *Shari'a*. The *tawhidic* vision of knowledge upholds the categorical position that all human knowledge must ultimately be related to the oneness of God. For ontologically, all things in human life are related to their divine origin (Bakar, 2012). This is where the positive power of religion as a moral pressure to create new thinking and a new sustainable world order (Steiner, 2018).

Mas'ud (2003) explains that the above three pillars are social control in an effort to build a just and humane social order. But long before that, Kuntowijoyo (1991) had laid the foundation in the form of Prophetic Social Science (ISP), which is the institutionalization of knowledge and practice of the three pillars that contribute positively to "social meaning". In practice, Kuntowijoyo (1991) created a linear hierarchy of values, including: *amar ma'ruf* (humanization), *nahi munkar* (liberation), and *iman billah* (transcendence) (Figure 1). The three hierarchies of values need to be translated into the process of education and social life with prophetic ethics, starting from simple things like helping others to heavy things in the form of movements to alleviate poverty, and so on.

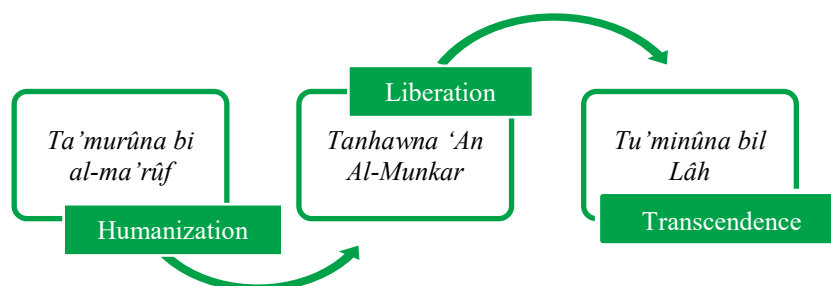


Figure 1. Kuntowijoyo's prophetic social value hierarchy (1991)

For Kuntowijoyo, the efforts of *ta'murûna bi al-ma'rûf* must take precedence over the action of *tanhawna 'an al-munkar*, with both actions leading to *tu'minûna bil Lâh*. In a simple sense, humanizing people first through the process of education (*ma'rûf*), then freeing them from backwardness (*munkar*), and believing in Allah (*tu'minûna bil Lâh*). Hamka (2001), on the other hand, interprets the above three pillars of *khayra ummah* by emphasizing the aspect of human freedom that can be achieved through the process of *tawhid* (faith). Hamka illustrates this in a prophetic cycle (Figure 2).

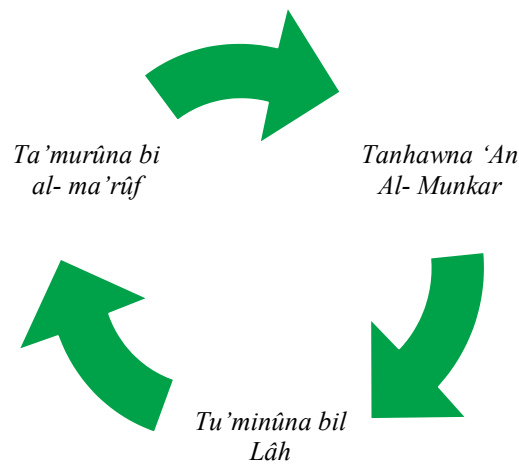


Figure 2. Hamka's prophetic cycle (2001)

Hamka believes that the quality of the best people is determined by the quality of their faith. The dimension of faith (tawhid) is a key instrument of human independence as a human being. This is because true independence is in the heart and is manifested in the form of recognition and devotion to Allah. When faith is embedded in the heart, there will be independence in the soul. To believe in Allah is to leave no room for believing in anything else. Believing in anything other than Allah is a form of denying the independence of one's soul. Because others than Allah are creatures, and belief in creatures will mislead, cause anxiety, fear of the soul, and kill the life force to live. The passion for life comes from a free soul. That's why if this pillar of faith is neglected, the other two pillars (amar ma'rûf - nahi munkar) will collapse. Instead of bringing prosperity to the people, it will destroy the order of the people, as the Western capitalist world is currently developing (Steiner, 2018 and Sule, 2020).

2.3 *Balancing Struggle Values and Moral Pressures*

Struggle values and moral pressures are interdependent, both of which can influence how individuals and organizations address the challenges they face (Graeber, 2001 and Angelis, 2007). Balancing the two requires careful consideration of the potential consequences, as well as reflection on the potential of internal (personal and organizational) values and broader ethical frameworks. Struggle values refer to the moral beliefs and principles that an individual hold to be successful in the face of difficult external challenges or pressures, thus practically guiding them in making ethical decisions. Whereas moral distress is a value creation strategy that influences appropriate decision-making and wise behavior based on the moral standards, values, and codes of ethics they believe in.

The concept of warrior values recognizes that maintaining ethical behavior can be challenging, especially in situations where there are competing interests or conflicting moral perspectives. In this context, an understanding of warrior values is critical because it guides individuals' practices and perspectives in making appropriate decisions (Skeggs, 2012, Mitchell, 2015). Research has identified warrior values such as perseverance, resilience, discipline, egalitarianism, integrity, compassion, and kindness. Interestingly, when these are positively managed, they can become a moral compass that individuals can rely on to navigate even challenging circumstances. In their research, Yerkes & Dodson (1908) explained the relationship between pressure and performance by stating that pressure applied in proportion to the value capacity possessed by employees can improve challenging performance. Conversely, when too much or too little moral pressure is applied, performance tends to decline, affecting team performance.

In practice, the ability of individual combat values derived from external combat values not only exerts moral pressure on individuals, but also has the ability to unite people for a common goal. This is the so-called causal relationship between internal and external fighting values. When community members recognize shared struggles and values, they are more likely to unite and work toward a collective vision of a better community. The sense of empathy that comes from similar places and experiences fosters a sense of solidarity, encouraging individuals to support and uplift one another. Collective efforts driven by these shared values can lead to meaningful change and the building of stronger communities.

3.0 RESEARCH METHODS

This research method uses a qualitative ethnographic type, adapted from Lareau (2023), which focuses on the sociology of education and social class. This method allows one to see the world from the perspective of the person being studied and seeks to avoid external interpretations that may occur in other research methods (Creswell, 2012). The purpose of this type of research is to gain an in-depth understanding of the experiences of the individuals being studied, including values, norms, social interactions, and religion, as well as the cultural context within which they are situated.

The methodology used in this research is ethnography. Ethnography is an empirical and theoretical approach that aims to provide an in-depth description and analysis of culture based on intensive field research. The purpose of ethnographic research is to provide a holistic picture of the research subject, with an emphasis on capturing the everyday experiences of individuals through observation and interviews with them and others in contact with them. Ethnography literally means "writing about a group of people". According to Creswell (2012: 473).

Data were collected using a snowball sampling technique with 17 core informants. There were 3 informants who could not be interviewed due to age and health reasons. Thus, the research involved 14 informants who were given the same 6 questions as material to conduct in-depth interviews.

The in-depth interviews with 14 informants took 10 months in the field, from May 2022 to January 2023. The data from the deep interviews were transcribed into data sources. Then the data was analyzed using NVivo R1.6 by identifying words and phrases that resulted in coding as keywords written as research findings.

4.0 DISCUSSION

4.1 *Struggle Values of KH. Mahmud Zubaidi: A Groundbreaking Khayra Ummah Initiative*

Struggle values are abstract ideas about the nature, quality and virtues of human life. They are usually used as drivers of competition to win on the battlefield (Suhady and Sinaga, 2006). These values may be rooted in the experience of a particular figure and religious community, which can be used as moral pressure to encourage individuals to unite and fight for a common goal (Joyomartono, et al., 1990 and Steiner, 2018). In ancient Greece, virtue was associated with the qualities and characteristics of policies that enabled troops to win on the battlefield. Therefore, if the organization is depicted as a battlefield, it is automatically necessary to identify the virtues that can drive the organization and the people fighting in it to success. Another important requirement is the fighting ability of the troops in the battle. In the figure above, virtue refers to the fighting values of a respected figure, in this case KH. Mahmud Zubaidi. While fighting ability refers to the commitment and adherence to the virtues followed.

The fighting values of KH. Mahmud Zubaidi's fighting values are high optimism and never giving up. As the Malay saying goes, "Once the sail is set, never look back". This optimistic and tenacious attitude, supported by istiqamah, is the core value of his struggle for victory. Next, I studied fifteen of KH's drivers. Mahmud Zubaidi's struggle values, as shown in Figure 3.



Figure 3. The drivers of struggle values KH. Mahmud Zubaidi

The combat values above are taken from the spirit of Al-Quran Surah Ali Imran verse 110 about the concept of *Khayra Ummah* which includes: *amar ma'ruf* (humanization), *nahi munkar* (liberation), and *iman billah* (transcendence). The fifteen values are groundbreaking or the forerunner of the birth of the *Khayra Ummah* Initiative model at Raden Rahmat Islamic University (Unira) Malang. Like Kuntowijoyo (1991) who initiated the theory of Prophetic Social Science (ISP), KH. Mahmud Zubaidi also initiated transformational thinking, which I have named the theory of Prophetic Da'wah Science (IDP). The similarity between the two is that they both want to humanize man by activating the social. Because the existing social science has stagnated and only explains social phenomena without trying to transform them into real action. While social reality continues to develop through the process of dehumanization and becomes the objectification of capitalist and political market machines.

Prophetic Da'wah Science (IDP) is a prophetic da'wah strategy that emphasizes community empowerment. According to him, Islam must be the spirit of the community empowerment movement and community development so that it can liberate people from all forms of underdevelopment, such as freedom from ignorance, poverty, injustice, and destitution etc. Full independence, as promised by Allah in Surah Ali Imran verse 110, is to be the best community of people. In my opinion, this verse is more than a "mandate and promise", but also a "way of life and destiny". The connotation of "destiny" requires strategic efforts to achieve it, one of which is the prophetic paradigm.

The prophetic paradigm of da'wah is very thick with the meaning of empowerment. Empowerment is referred to as *tamkiin al-dakwah*, which is an activity of calling, motivating, facilitating, mediating, and advocating for the rich (*aghniya*) or the poor (*fuqoro wa al-masakiin*) to strengthen each other with the adhesive values of honesty, justice, responsibility, care, and compassion. So that the unity of the Ummah (*wahdat al-ummah*) grows in the differences of social status and income poverty. This fact he did in various religious activities in the community, such as the Religious Harmony Forum (FKUB) in Malang Regency, the Indonesian Ulema Council (MUI) to the establishment of educational institutions ranging from elementary to higher education, such as Unira Malang. The key to the success of the strategy is to base every action on prophetic principles and Islamic values such as the value of Amanah, honesty, simplicity, etc.

In this understanding, Islam is ideally seen not only as a theological and metaphysical concept, but also as a source of inspiration and a practical concept capable of changing social life for the better. Inspiration is achieved when religion is used as a critical force for society, not the other way around. In order to restore the critical function of religion in relation to an unequal social structure, he emphasized the need for an effort at transcendence, which is a process that gives birth to the human capacity to get out of its structure and to see the structure again through a faith that has not been critically structured.

4.2 Comprehensive Khayra Ummah Initiative Model

Prophetic da'wah activities as the findings of this study are more than just the ethical purpose of worship. Prophetic da'wah activities provide added value to one's religiosity. Prophetic da'wah is more than just the responsibility of one's worship to God; but also, about the usefulness (profitability) of life for the lives of other humans. If it only focuses on worship, it is actually not wrong. But prophetic rules emphasize the dialectic between divine consciousness and humanitarian consciousness. This is as the Hadith of the Prophet Muhammad SAW. that "The best human being is the most useful for others". According to Kuntowijoyo (2013), divine consciousness is only one third of the prophetic truth. Humans who only have awareness of divinity do not mean *kaffah* if they are not accompanied by awareness of humanity. It is precisely God who wants humans to work for other humans and not only focus on serving God. Prophetic preaching emphasizes both, namely; awareness of divinity and humanity (*hablum minallah wa hablum minannas* Q.S., 3:112).

To attain the degree of *kaffah*, KH. Zubaidi intends his prophetic da'wah as pure worship, imitating the da'wah of the Prophet Muhammad. Referring to the Prophet's construction of da'wah, the main vision of prophetic da'wah is to realize the best ummah (*khayra ummah*). To become the best Ummah, the Qur'an requires three key pillars, namely: *amar ma'ruf*, *nahi munkar*, and *iman billah*. Like his predecessor (Kuntowijoyo), KH Zubaidi interprets *amar ma'ruf* as the effort to humanize man (humanization), *nahi munkar* as the effort to liberate man from all forms of backwardness (liberation), and *iman billah* as the effort to merge with God (transcendence). According to him, these three pillars lead to Tawhid-based knowledge. This argument is based on the historical fact of "Iqra" as the first revelation revealed to the Prophet, which was then continued "by (mentioning) the name of your Lord who created" (QS. Al-'Alaq, 96: 1).

If we go into detail, we can argue that the only tool that can achieve the three attributes of the "best Ummah" above is knowledge. For example, how we can have a commitment to enrich the benefit of the people (*al-ma'ruf* - humanization) is through knowledge. Similarly, we can identify something as evil (liberation) through knowledge, especially the dimension of *iman billah* (transcendence) must also be based on knowledge. Therefore, Bakar, (2012) defines the existence of Islamic identity as a "knowledge community" based on knowledge and oriented towards Tawhid. Aquinas (1981) calls it an intellectual and moral virtue. This interpretation is more popular with the "Let's explore Allah's knowledge" movement.

In practice, the three pillars of prophetic da'wah are designed to absorb, express, and provide new realities for the people so that their existence is truly a servant of the people. In an effort to give direction to this reality, KH. Zubadi institutionalized the knowledge, practice, and research of the three pillars of the *Khayra Ummah* in the form of a Hierarchy of Values, as shown in Figure 4. This value hierarchy is a blueprint of the *Khayra Ummah* value system embedded in various academic and non-academic programs at Unira Malang, which will be referred to hereafter as the *Khayra Ummah Initiative Model*.

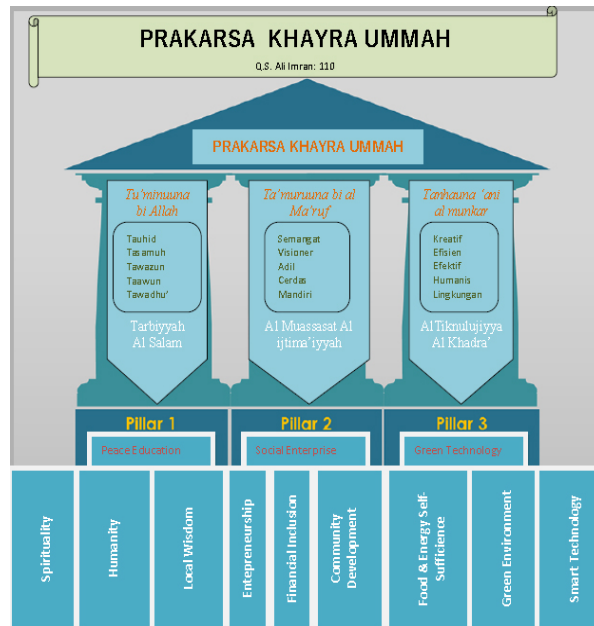


Figure 4. Comprehensive *Khayra Ummah* initiative model

Figure 4 illustrates the three pillars of the *Khayra Ummah*, namely (1) Peace Education, (2) Social Enterprise, and (3) Green Technology. The Peace Education pillar is a translation of the theme of *al-ma'ruf* (humanization), which is then driven by the creation of the values of spirituality, humanity, and local wisdom. The Social Enterprise pillar is a translation of the theme of *nahi munkar* (liberation), which is then driven by the creation of the values of entrepreneurship, financial inclusion, and community development. The Green Technology pillar is a translation of the theme of *iman billah* (transcendence), which is then driven by the creation of the values of food and energy self-sufficiency, green environment, and smart technology.

5.0 CONCLUSION

Based on the discussion of the above research findings, it can be concluded that there are fifteen points of KH. Mahmud Zubaidi's struggle values that are used as encouragement in building the best community of people (*khayra ummah*), including; the value of Istiqamah, Dare to Take Risks, Simple, Persistent, Inclusive, Unyielding/Tenacious, Visionary, Honest, Trustworthy, Generous, Tolerant, Sincere, Optimistic, Disciplined, Democratic. The core value of KH. Mahmud Zubaidi's fighting values refers to the attitude of istiqamah in fighting. These fighting values come from the spirit of Al-Quran Surah Ali Imran verse 110 about the concept of *Khayra Ummah* which requires three important pillars including; *amar ma'ruf* (humanization), *nahi munkar* (liberation), and *iman billah* (transcendence). These three pillars are then constructed into a hierarchy of values in the form of the *Khayra Ummah* Initiative model, which is then used as a blueprint for prophetic da'wah. The *Khayra Ummah* model is then integrated into the university system and translated into various academic and non-academic programs.

It is important to note that building the best community of believers requires the collective efforts of all relevant stakeholders. Because combat values and moral pressure are interdependent and congruent, they can influence individuals and organizations to make a substantive decision. Unfortunately, this research does not test the success of KH. Mahmud Zubaidi's combat values as moral pressure in building the *Khayra Ummah* system. In addition to the lack of empirical studies on the *Khayra Ummah*, this model is also newly discovered. This is an opportunity and a challenge for future researchers to conduct follow-up research.

6.0 ACKNOWLEDGMENT

Special thanks to the big family of KH. Mahmud Zubaidi, especially to his daughter Hj. Kholida Masruroh, SP for allowing the research team (Squad_uniranesia) to conduct research on KH. Mahmud Zubaidi's prophetic da'wah concept. My gratitude also goes to H. Bambang Ali Mustofa, SE as the family representative of KH. Mahmud Zubaidi, Dr. H. Muhammad Hanif, Chairman of YPTI Raden Rahmat, Imron Rosyadi Hamid, SE., M.Si., Ph.D (cand), Rector of Raden Rahmat Islamic University of Malang. I also appreciate our 14 informants; Drs. H. Kabul Ismail, Hj. Kholida Masruroh, SP., Drs. H. Mahmud Ghozali, M.Si., Dr. Syaifudin Malik, M.Pd., Dr. H. Agus Salim, MPdI., Dr. Musta'in, M.Ag., Drs. K.H. Achwanuri, Drs. H. Sumarno Aziz, M.PdI., Romo Nugroho Sugiwijono (Gereje Katolik Ijen), Pdt. Chrysta Budi Prasetyanto (GKJW, Teaching Staff of Balai Wiyata Institute of Theological Education Malang), Sutomo Adiwijoyo (Hindu Religious Assembly), KH. Sjihabuddin Cholil, BA., Drs. KH. Zaini Zaenal dan KH. Mujani Ilham, BA for their honesty and support during the data collection process of this research.

7.0 CONFLICT OF INTEREST

The research, authorship, and/or publication of this article have no potential conflicts of interest as declared by the authors.

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The Battle for Business Ethics: A Struggle Theory_Muel Kaptein1_Received: 4 July 2015 / Accepted: 11 July 2015 / Published online: 19 August 2015_The Author(s) 2015. This article is published with open access at Springerlink.com.

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