

The Principles of Tabligh and Tijarah as the Implementation of Tawheed in the Thought of Maulana Zakariya al-Kandahlawi

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Abstract

This study examines the principles of *tabligh* and *tijarah* as a form of implementation of monotheism in the work of Maulana Zakariya al-Kandahlawi, especially through the books *Fadhail A'mal* and *Fadhilah Tijarah*. The background of this research is the tendency to separate the awareness of monotheism from the practice of da'wah and the economic activities of Muslims. This research aims to analyze how the values of monotheism are internalized in the principles of tabligh and the ethics of tijarah according to the thought of al-Kandahlawi (the founder of Jamah Tabligh). This research uses a qualitative method with a library *research approach* and *thematic content analysis*. The results of the study show that the principles of tabligh, such as sincerity, da'wah responsibility, steadfastness of faith, and social ethics, as well as tijarah values, such as honesty, trust, blessings, economic independence, and the balance of the world-hereafter, are direct manifestations of the awareness of monotheism. These values reflect the three dimensions of monotheism, namely monotheism uluhiyah, rububiyah, and asma' wa sitrait. This research confirms that, from the perspective of al-Kandahlawi, da'wah and muamalah cannot be separated from monotheism as a spiritual foundation that unites the religious, social, and economic dimensions in the lives of Muslims.

Keywords: Tabligh, Tijarah, Tauhid, fadhilah amal; theological foundation

1. Introduction

The urgency of understanding monotheism in Islam does not only stop at rational recognition of the oneness of Allah SWT, but must also be manifested in real behavior, including in da'wah and tabligh activities. True monotheism requires a Muslim's total awareness to devote all aspects of his life to Allah, by carrying out the responsibility of da'wah as part of the manifestation of faith. In the reality of today's Muslims, deviations from the values of monotheism are not only seen in the negligence of performing obligatory worship, but also in the emergence of various forms of modern sharia and kufr behavior that are carried out consciously or unconsciously.¹ The book *Fadhail A'mal* by Maulana Muhammad Zakariya al-Kandahlawi emphatically emphasizes the importance of da'wah and tabligh as a means of maintaining the purity of monotheism in society. In his preface, Zakariya explained that the weakness of Muslims is not only because they leave worship, such as prayer or fasting, but also because they fall into polytheism and neglect of da'wah duties. He emphasized that every Muslim who

¹Fathrachman Saleh, et al., "The Weakness of Knowledge and the Application of Knowledge About the Dangers of Shirk for Life", *Student Scientific Journal*, Vol. 2, No. 1 January 2024, e-ISSN: 3025-2822; pISSN: 3025-2824, PP. 140-153. doi: <https://doi.org/10.59841/intellektika.v2i1.827>.

understands one religious teaching has an obligation to convey it, without having to wait to become a scholar first.² Although the Tabligh community is often seen as a movement that is more oriented towards the afterlife, in essence, they also pay attention to worldly aspects, including the economic and commercial fields. This can be seen in *the work of Fadhilah Tijarah*, who emphasizes the importance of Islamic business ethics as a form of practicing monotheism in the realm of muamalah.³

Several studies have examined the book of *Fadhail A'mal* from various perspectives. For example, Sinomba Rambe in 2022 in the *Journal of Ushuluddin Sciences*. This journal discusses the position of hadith in Islam, with the main focus on the ruling on practicing dhaif hadith in the book *Fadhail A'mal* by Zakariya al-Kandahlawi.⁴ Fatony Syadam, in 2021, in his thesis, discussed the message of da'wah contained in the book *Fadhail A'mal* by Muhammad Zakariya al-Kandahlawi, focusing on how this book can increase the spirit of charity among Muslims.⁵ In 2021, in his thesis, Muchsin examined the concepts of *khuruj* and *jaulah* in the book *Fadhail A'mal* by Zakariya al-Kandahlawi, with an analysis from the perspective of Tafsir al-Azhar by Buya Hamka.⁶ Based on previous studies, there has been no research that specifically examines how the principles of tabligh in the book of *Fadhail A'mal* and the values of Tijarah in the book of *Fadhilah Tijarah* are understood as a form of implementation of a complete monotheistic consciousness. In fact, this kind of study is very important to reveal the extent to which the concepts of da'wah and economic ethics taught in the two books are firmly rooted in the fundamental values of monotheism. Therefore, this research is here to fill this academic void by highlighting the relationship between spiritual (tauhid), social (tabligh), and economic (tijarah) principles in one comprehensive Islamic framework of thought.

This research is expected to be a bridge to integrate the spirit of da'wah and the awareness of monotheism, as well as show how economic activities such as trade can be part of servitude to Allah SWT when carried out in accordance with Islamic values. With a qualitative approach and textual analysis of the *Fadhilah Tabligh* chapter in *Fadhail A'mal* and in *Fadhilah Tijarah*, this study will reveal how the principles of tabligh and tijarah are understood and practiced as a form of actualization of monotheistic awareness, both in ukhrawi and worldly aspects.

² Maulana Muhammad Zakariya Al-Kandahlawi, *Himpunan Fadhilah Amal*, Translation and Tahqiq of Hadith: Abdullah Ahmad Taufiq El-Jawi, (North Jakarta: Pustaka El-Khoir), 9th Edition, p. 634.

³ Abdurrahman Ahmad As-Sirbuny, *Peel Completely Jamaah Tabligh* ch.1, (Cirebon: Pustaka Nabawi, 2010), p. 80.

⁴ Sinomba Rambe, "The Law of Practicing Dhaif Hadith in the Book of Fadhilat Amal," *Journal of Ushuluddin Sciences*, Volume 10, No. 02 December 2022, pp. 258-271.

<https://scholar.archive.org/work/bx5g5svoifbt7gds45sj2rbrz4/access/wayback/https://ejournal.uinsatu.ac.id/index.php/kon/article/download/7243/2146>.

⁵ Fatony Syadam, *Thesis*: "The Message of Da'wah in the Book of Fadhoilul Amal in Increasing the Spirit of Charity", (Lampung: Raden Intan State University Lampung, 2021).

<https://repository.radenintan.ac.id/id/eprint/21194>.

⁶ Muchsin, *Thesis*: "The Concept of Khuruj and Jaulah Alkandahlawi in the Perspective of Tafsir Al-Azhar," (Lampung: Raden Intan State Islamic University Lampung, 2021).

<https://repository.radenintan.ac.id/id/eprint/17090>

Thus, this study not only explains tabligh as da'wah or tijarah as an economic activity, but also shows that both can be manifestations of Allah's discernment and total servitude to Him. It is hoped that the results of this study can make an important contribution in shaping the character of Muslim dai and business actors who not only have a social spirit and professionalism, but are also supported by spiritual depth and a strong faith. This research will not only enrich the academic treasures in Islamic studies but also contribute to improving the quality of religious life in the midst of a growing Muslim society.

2. Literature review

Etymologically, the word Tabligh comes from the Arabic *يبلغ - يبلغ - تبلي*, which means "to convey" or "to convey a message". In Islamic law, this term does not only refer to the delivery of messages in general, but more specifically refers to the delivery of Islamic treatises or teachings that are sourced from the revelation of Allah SWT.⁷ Thus, tabligh is understood as a practical embodiment of monotheism, while tijarah (trade) is seen as a field of da'wah and righteous deeds where the values of honesty, trust, and sincerity are the tangible forms of faith. Etymologically, the word tijarah (التجارة) comes from the root word *tajara*, which means to trade or conduct business transactions. In Islamic terminology, tijarah reflects all forms of buying and selling activities or exchanging goods and services that are carried out in a halal and legal manner according to sharia law.⁸ This word is often used in the Qur'an to denote economic activities that are not only worldly but also have spiritual value if they are based on true intentions and monotheism.⁹

The da'wah approach in this form also sees tabligh as a means of forming a community of faith (jama'ah) that emulates the morals of the Prophet PBUH in preaching and *muamalah*. As described by Bukhori and Rahman (2024) in the article *Theology of Peaceful Fundamentalism of the Tabligh Jamaah* published by *TEMALI: Journal of Social Development*, the da'wah of the Tabligh Jamaah is theological because it is oriented towards improving individual faith and strengthening monotheism as the basis of social life. Their da'wah rejects violence and emphasizes a spiritual and ethical approach through *khuruj fi sabilillah* (going out in the way of Allah) and daily charitable practices that reflect monotheism.¹⁰ In this context, tijarah is not just an economic

⁷ Muhammad Abdurrauf Nasrullah, and Khusnul Khotimah, "The Tabligh Paradigm in Da'wah", *Journal of Education Inspiration (ALFIHRIS)*, Vol.2, No.1 January 2024, p-ISSN: 2964-6294, e-ISSN: 2964-6286, pp. 199-209, doi: <https://doi.org/10.59246/alfihris.v2i1.674>.

⁸ Compiler Team of the Encyclopedia of Islamic Law, *Encyclopedia of Islamic Law*, Volume 5, (Jakarta: Ichtiar Baru van Hoeve, 2006), pp. 1533-1534.

⁹ Khaerul Aqbara, Azwar Iskandar, "The Principle of Tawheed in the Implementation of Islamic Economics," *AL-KHIYAR: Journal of Muamalah and Islamic Economics*, 1(1), 2021: pp. 34-44. <https://doi.org/10.36701/al-khiyar.v1i1.446> see also Andi Zulfikar Darussalam, Ahmad Dahlan Malik, Ahmad Hudaifah, "The Concept of Trade in Tafsir Al-Mishbah (The Economic Philosophy Paradigm of the Indonesian Ulama Qur'an)," *Al Tijarah*: Vol. 3, No. 1, June 2017, pp. 45-64. <https://doi.org/10.21111/tijarah.v3i1.938>

¹⁰ Bukhori, Bukhori, and M. Taufiq Rahman, "The Theology of Peaceful Fundamentalism of the Tabligh Congregation," *TEMALI: Journal of Social Development*, 7.1 (2024): 99-110. <http://dx.doi.org/10.15575/jt.v7i1.33478>.

activity, but a forum for a Muslim to uphold the value of monotheism in social and economic relations, as emphasized by Khan (2011) in *the Islamic Ethics of Business and Trade*, that all business activities in Islam must be rooted in the awareness of monotheism. This theological-da'wah approach shows how tabligh functions as a bridge between faith (monotheism) and social charity (tijarah).¹¹ Metcalf (1993) referred to the teachings of *Fadhail A'mal* as a form of *living hadith*, namely the direct application of the values of the Prophet's hadith in the practice of da'wah and community life.¹² Thus, in this study, the books of *Fadhail A'mal* and *Fadhilah Tijarah* are understood not only as spiritual texts, but also as a manifestation of a value system that unites the dimensions of faith, da'wah, and economic ethics.

3. Method

3.1 Type and Scope of Research

This type of research uses *library research*. Literature studies, also known as literature research, are research methods that rely entirely on data and information from written sources. This activity includes the process of browsing the literature, reading, taking notes, and analyzing various reading materials that are relevant to the study topic. Unlike field research that requires direct interaction with objects or respondents, literature studies limit themselves to searching only for materials available in libraries, scientific books, journals, articles, and other academic documents.¹³

This research uses a qualitative approach, which is an approach that aims to gain a deep understanding of a phenomenon through the elaboration of words, not through the calculation of numbers or statistics.¹⁴ This approach was chosen because it is in line with the author's research objectives, which are to explore and study in depth the principles of tabligh and tijarah in the books *Fadhail A'mal* and *Fadhilah Tijarah*, as well as explore how these values are a form of implementation of the teachings of monotheism as conveyed by Maulana Muhammad Zakariya al-Kandahlawi.

Through a qualitative approach, this research focuses on a textual and conceptual analysis of the content of the two books, by describing descriptively and analytically the values of tabligh da'wah and tijarah put forward by the author. This research also explores the relationship between the two with the dimensions of monotheism in Islam.

3.2 Research Procedure

The research has been conducted since March 2025, and the author began to make a synopsis, compile the background of the problem, the formulation of the problem, and the purpose of the problem by collecting various references related to the title of the research. Both through online and offline media, namely visiting the library at UIN

¹¹ "Front Matter." *The Journal of Asian Studies*, vol. 52, no. 1, 1993, pp. i–2. JSTOR, <http://www.jstor.org/stable/2059141>. Accessed 13 Oct. 2025.

¹² Khan MA, "Methodology of Islamic Economics From Islamic Teachings to Islamic Economics," *TUJISE*. February 2018; 5(1):35-61.

¹³ Mestika zed, *Literature Research Method*, (Jakarta: Yayasan Obor Indonesia, 2004), pp. 2-3.

¹⁴ Eko Murdiyanto, *Qualitative Research Methods (Theory and Application with Proposal Examples)*, (Yogyakarta: UPN "Veteran" Yogyakarta Press Research and Community Service Institute, 2020), p. 19.

Suska Riau. The author found books related to Tabligh and Akidah Jamaah related to monotheism in the library. Then, in October, the author began to enter the discussion section, analyzing the principles of tabligh and tijarah, which reflected the implementation of monotheism in his work, Maulana Muhammad Zakariya Al-Kandahlawi, in the books *Fadhail Amal* and *Fadhilah Tijarah*.

In this study, the author uses the content analysis method with a thematic approach as the main technique in processing and understanding data. Content analysis is a systematic method to objectively examine the content of text to find the meaning, pattern, and structure of a document or writing.¹⁵ In this case, the "*Fadhilah* Tabligh" section of the book *Fadhail A'mal* by Maulana Muhammad Zakariya al-Kandahlawi and the book *Fadhilah Tijarah* by Maulana Muhammad Zakariya al-Kandahlawi.

The thematic approach is carried out by examining the text thoroughly to identify the main themes related to the principles of tabligh and tijarah, as well as their implementation of the values of monotheism, both explicit and implicit. The researcher carefully reads the passages that contain the main teachings, such as sincerity in preaching, the totality of servitude to Allah, belief in His promises, and ethical principles in trading, including honesty, trust, and the prohibition of dependence on anything other than Allah. All of these aspects are analyzed as a form of practicing monotheism in da'wah activities and the economy of the ummah.

4. Results

The results of the study show that the thoughts of Maulana Zakariya al-Kandahlawi in *Fadhail A'mal* and *Fadhilah Tijarah* consistently place monotheism as the main foundation in da'wah activities (tabligh) and economic muamalah (tijarah). Both activities are not understood as stand-alone practices, but as a form of implementation of comprehensive monotheistic awareness in the lives of Muslims.

4.1 Principles of Tabligh as the Implementation of Tawheed

The analysis of *Fadhail A'mal* shows that the principle of tabligh in al-Kandahlawi's thought is firmly rooted in the values of monotheism. The most dominant principle is sincerity, which is positioned as the spirit of all da'wah activities. Al-Kandahlawi emphasized that tabligh should not be driven by worldly interests, such as popularity or social position, but purely as a form of servitude to Allah SWT.¹⁶ This principle reflects the monotheism of uluhiyah, which is the purification of the intention to worship only Allah SWT.¹⁷

The next principle is the responsibility of da'wah as a consequence of faith. Al-Kandahlawi views that every Muslim who has religious knowledge, even if limited, still bears a moral obligation to pass it on to others. Tabligh is understood as a manifestation of obedience to the commands of Allah SWT and His Messenger, not just a voluntary

¹⁵ Lexy J. Moleong, *Qualitative Research Methodology*, (Bandung: Remaja Rosdakarya, 2017), p. 221.

¹⁶ Maulana Muhammad Zakariya Al-Kandahlawi, *Fadhilah Amal Association...* p. 636.

¹⁷ Muhammad Lutfi AlFajar, "The Values of Tawheed Education in the Book of At-Tauhid Lish Shaffil Awwal Al-'Aliy by Dr. Shalih Bin Fauzan Bin Abdullah Al-Fauzan", *Thesis*: Maulana Malik Ibrahim State Islamic University Malang, 2016, pp. 87-90.

activity.¹⁸ This principle shows that tabligh is an active and transformative expression of monotheistic awareness.

In addition, steadfastness (istiqamah) and patience in da'wah are important principles in tabligh according to al-Kandahlawi. Da'wah is described as a challenging spiritual process and requires the belief that all the results of da'wah are in the provision of Allah SWT.¹⁹ This principle reflects monotheism rububiyah, which is the recognition of the power and arrangement of Allah SWT over all life processes.²⁰

The principle of social ethics is also an important finding in the concept of Tabligh al-Kandahlawi. The attitude of mutual respect, maintaining ukhuwah, and avoiding condescending attitudes towards fellow Muslims is emphasized as part of da'wah manners. This value reflects the monotheism of asma' wa nature, especially in imitating the nature of Allah Swt, who is the Most Merciful and the Most Wise in social interactions.²¹

4.2 Tijarah Values Rooted in Tauhid

The results of the analysis of *Fadhilah Tijarah* show that al-Kandahlawi views economic activities as an integral part of worship if carried out based on the principle of monotheism. The main values found are honesty (shiddiq) and trust as the foundation of trade ethics. Al-Kandahlawi emphasized that the blessing of sustenance is not determined by the amount of profit, but by the conformity of the practice of tijah with the values of monotheism and Islamic morality.²²

The next value is the orientation of blessings in profit. Trade is positioned not solely as a means of material accumulation, but as a way to obtain the pleasure of Allah SWT. This principle reflects tauhid uluhiyah, where economic activities are directed as a form of worship and servitude to Allah SWT.²³

In addition, the economic independence of the ummah is an important value in the concept of tijarah al-Kandahlawi. Muslims are encouraged to trade independently as a form of effort to maintain the self-respect and social strength of the people. This principle reflects tawheed rububiyah, which is the belief that sustenance comes from Allah Swt., but humans are still obliged to strive for halal and responsible behavior.²⁴

The value of balance between the mundane and ukhrawi is also the main finding. Wealth is seen as a trust that must be managed proportionately, without giving birth to

¹⁸ Maulana Muhammad Zakariya Al-Kandahlawi, *Fadhilah Amal Association...* p. 635.

¹⁹ Ibid., pp. 639-640.

²⁰ Aqbara, & Iskandar, "The principle of tauhid in the implementation of Islamic economics", *Al-Khiyar: Journal of Muamalah and Islamic Economics*, 1(1), (2021), 34-44. <https://doi.org/10.36701/al-khiyar.v1i1.446>

²¹ Agustawan, "Spirituality in Islam. Scientific Journal of Law and Justice", 4(2), 2017, pp. 88-106.

²² Maulana Muhammad Zakariya Al-Kandahlawi, *Fadhilah Tijarah Priority Trading...* p. 64. See also Huda, & Ihwanudin, N., "Islamic business ethics in a review of the Qur'an and hadith", *Moderation: Journal of Islamic Studies Review*, 2(1), 2022, p. 61-72.

²³ Harahap, "Islamic Spirituality as the Basis for the Regulation of Sharia Economic Law", *Al-Muamalat: Journal of Sharia Law and Economics*, 9(2), 2024, pp. 70-84.

<https://doi.org/10.32505/muamalat.v9i1.10722>

²⁴ Yustanto, Sadewa, et al., "Business ethics in Islam: A guide to success with honesty and fairness", *Tijarah: Journal of Sharia Economics, Management, and Business*, 1(2), (2024), p. 192-200.

a materialistic attitude or excessive dependence on the world. This principle is related to tauhid asma' wa nature, especially in imitating the nature of justice and wisdom of Allah SWT in the management of life.²⁵

4.3 Integration of Tabligh and Tijarah in the Framework of Tawheed

Overall, the results of the study show that al-Kandahlawi does not separate the activities of tabligh and tijarah. Both are understood as two complementary fields of devotion in realizing a complete monotheistic consciousness. Tabligh functions to build the spiritual and moral awareness of the ummah, while tijarah is a means of actualizing the value of monotheism in social and economic life.²⁶

Thus, monotheism in the perspective of al-Kandahlawi is not purely theoretical, but is implemented in real terms through da'wah behavior and muamalah ethics. This integration emphasizes that the life of a Muslim should ideally run in a balance between spiritual, social, and economic dimensions within the framework of total servitude to Allah SWT.

5. Discussion

The results of the study show that the thought of Maulana Zakariya al-Kandahlawi places monotheism as an integrative principle that unites the dimensions of da'wah (tabligh) and economic muamalah (tijarah). This finding strengthens the view of Islamic theology that monotheism is not only a normative concept of faith, but a praxis foundation that guides all activities of human life.²⁷ Thus, da'wah and commerce in the perspective of al-Kandahlawi are concrete expressions of a living and dynamic monotheistic consciousness.

5.1 Tawheed as the Foundation of Tabligh

The principle of sincerity, which is the spirit of tabligh in *Fadhail A'mal*, shows that da'wah, in the view of al-Kandahlawi, departs from tauhid uluhiyah, which is the purification of the orientation of worship only to Allah SWT. This finding is in line with the view of scholars that da'wah that is not based on sincerity has the potential to lose the value of worship and turn into a purely symbolic activity.²⁸ By placing sincerity as the main principle, al-Kandahlawi affirms that tabligh is a form of servitude, not a means of achieving worldly interests.

The responsibility of da'wah that is imposed on every Muslim also shows an understanding of tauhid, which is active and transformative. This principle is in line with the concept of prophetic inheritance (*wiratsah al-nubuwwah*), where tabligh is understood as a trust of faith that must be carried out according to the capacity of each

²⁵ Huda, & Ihwanudin, "Islamic business ethics in a review of the Qur'an and hadith", *Moderation: Journal of Islamic Studies Review*, 2(1), 2022, p. 61-72.

²⁶ Maulana Muhammad Zakariya Al-Kandahlawi, *Fadhilah Amal Association...* and Maulana Muhammad Zakariya Al-Kandahlawi, *Fadhilah Tijarah of the Virtue of Trading*. See also Aqbara, & Iskandar, "The principle of tauhid in the implementation of Islamic economics", *Al-Khiyar: Journal of Muamalah and Islamic Economics*, 1(1), (2021), 34-44. <https://doi.org/10.36701/al-khiyar.v1i1.446>

²⁷ Samsul Bahri, *Actual Tauhid Reflection of Faith in Action* (Medan: Merdeka Kreasi, 2022), p. 2.

²⁸ Agustiawan, "Spirituality in Islam. Scientific Journal of Law and Justice", 4(2), 2017, pp. 88-106.

individual.²⁹ Thus, monotheism does not stop at personal beliefs, but gives birth to social responsibility in maintaining and spreading Islamic values.

The aspect of steadfastness and patience in tabligh reflects the monotheism of rububiyah, which is the recognition that the entire process and results of da'wah are in the will of Allah SWT. This perspective forms a mental attitude of a dai that is not oriented towards instant results, but towards obedience and consistency in carrying out Allah's commands.³⁰ In this context, tabligh is understood as a spiritual process that fosters divine awareness for both da'wah practitioners and target communities.

In addition, al-Kandahlawi's emphasis on social ethics in da'wah shows the relevance of tauhid asma' wa sitrait. By imitating the nature of compassion, wisdom, and justice of Allah SWT, tabligh activities are directed to build ukhuwah and social harmony, not conflict or exclusivism.³¹ This shows that monotheism in da'wah is not only vertical, but also has an impact on the quality of social relations of Muslims.

5.2 Tauhid as the Basis of Tijarah Ethics

In the realm of muamalah, the value of honesty and trust emphasized in *Fadhilah Tijarah* emphasizes that economic activities, according to al-Kandahlawi, are part of worship. This finding is in line with the view of Islamic business ethics that places honesty as the main pillar of business blessings.³² Thus, tijarah is not only measured by material gains, but by its conformity with the principles of monotheism.

The orientation of blessings in trade shows the internalization of monotheism in economic activities. Al-Kandahlawi views that the main purpose of tijarah is to obtain the pleasure of Allah SWT, not just the accumulation of wealth. This perspective reinforces the criticism of modern economic practices that tend to be materialistic and ignore the spiritual dimension.³³ With the foundation of monotheism, economic activities are directed to create a balance between the interests of this world and the hereafter.

The emphasis on the economic independence of the ummah reflects the monotheism of rububiyah, where the belief that sustenance comes from Allah Swt. does not negate the obligation of humans to strive optimally. This principle is relevant to the idea of Islamic economics, which emphasizes work ethic, responsibility, and independence as part of social worship.³⁴ In this context, tijarah functions as a means of empowering the people as well as strengthening faith.

²⁹ Nasrullah, & Khotimah, "The tabligh paradigm in da'wah", *Journal of Education Inspiration (Al-Fihris)*, 2(1), (2024). Pp. 199-209. <https://doi.org/10.59246/alfihris.v2i1.674>

³⁰ Aqbara, & Iskandar, "The principle of tauhid in the implementation of Islamic economics", *Al-Khiyar: Journal of Muamalah and Islamic Economics*, 1(1), (2021), 34-44. <https://doi.org/10.36701/al-khiyar.v1i1.446>

³¹ Fanani, "Exclusivism and ideologization of interreligious verses in digital media", *Wahana Islamika: Journal of Islamic Studies*, 8(2), (2022), pp. 202-221. <https://doi.org/10.61136/k736f455>

³² Huda, & Ihwanudin, "Islamic business ethics in a review of the Qur'an and hadith", *Moderation: Journal of Islamic Studies Review*, 2(1), 2022, p. 61-72.

³³ Harahap, "Islamic Spirituality as the Basis for the Regulation of Sharia Economic Law", *Al-Muamalat: Journal of Sharia Law and Economics*, 9(2), 2024, pp. 70-84. <https://doi.org/10.32505/muamalat.v9i1.10722>

³⁴ Yustanto, Sadewa, et al., "Business ethics in Islam: A guide to success with honesty and fairness", *Tijarah: Journal of Sharia Economics, Management, and Business*, 1(2), (2024), p. 192-200.

Meanwhile, the concept of balance between the worldly and the ukhrawi in the management of wealth reflects the monotheism of asma' wa nature. Wealth is understood as a trust that must be managed fairly and proportionately, imitating the nature of the wisdom of Allah SWT. This principle rejects extreme materialism and excessive asceticism, and places tijarah as part of a balanced spiritual life.³⁵

5.3 Integration of Tabligh and Tijarah as the Implementation of Tawheed

This discussion emphasizes that in al-Kandahlawi's thought, tabligh and tijarah are not in separate relationships, but complement each other within the framework of complete monotheism. Tabligh functions to form the spiritual and moral consciousness of the ummah, while tijarah is a medium for the actualization of monotheistic values in social and economic life. This integration shows the character of Islam as a comprehensive religion, which unites the dimensions of faith, worship, and muamalah.³⁶

Thus, this discussion strengthens the research findings that monotheism from the perspective of Maulana Zakariya al-Kandahlawi is not purely theoretical-normative, but in the form of real praxis in da'wah and economic activities. This perspective is relevant to answer the religious challenges of modern Muslims who often separate spirituality and socio-economic life.

6. Conclusions

Based on the results of research and discussion, it can be concluded that the thought of Maulana Zakariya al-Kandahlawi places monotheism as the main foundation that integrates da'wah activities (tabligh) and economic muamalah (tijarah). In *Fadhail A'mal's work*, the principles of tabligh, such as sincerity, da'wah responsibility, steadfastness of faith, and social ethics, are proven to reflect the implementation of monotheism in the spiritual and social dimensions of Muslims. Tabligh is not understood simply as an activity of conveying religious teachings, but as a form of total servitude to Allah SWT, which requires purity of intention and moral commitment.

Meanwhile, in *Fadhilah Tijarah*, tijarah values such as honesty, trust, blessing orientation, economic independence, and balance between the world and the hereafter show that economic activities are seen as an integral part of worship. Tijarah not only functions as a means of fulfilling material needs, but also as a medium for actualizing monotheism in social and economic life. These values reflect the three dimensions of monotheism, namely monotheism uluhiyah, rububiyah, and asma' wa sitrait, which are implemented in real terms in the practice of muamalah.

Thus, this study emphasizes that, from the perspective of al-Kandahlawi, tabligh and tijarah are two complementary fields of service in realizing a complete monotheistic consciousness. Tawhid does not stop at the theological-conceptual level, but is manifested in da'wah behavior and economic ethics, thus uniting the spiritual, social, and economic dimensions in the lives of Muslims.

³⁵ Huda, & Ihwanudin, "Islamic business ethics in a review of the Qur'an and hadith", *Moderation: Journal of Islamic Studies Review*, 2(1), 2022, p. 61-72.

³⁶ Aqbara, & Iskandar, "The principle of tauhid in the implementation of Islamic economics", *Al-Khiyar: Journal of Muamalah and Islamic Economics*, 1(1), (2021), 34-44. <https://doi.org/10.36701/al-khiyar.v1i1.446>

Based on these conclusions, some suggestions can be submitted as follows. First, for da'wah practitioners, the results of this research are expected to be a theological foundation to strengthen awareness that tabligh is a form of worship that must be based on monotheism, sincerity, and social ethics, not just routine activities or religious formalities.

Second, for economic actors and Muslim society in general, the values of tijarah formulated by al-Kandahlawi can be used as a reference in building economic practices that are not only oriented to material gains, but also to blessings, justice, and moral responsibility as a form of practicing monotheism.

Third, for academics and researchers, this research is still limited to the study of texts and the thoughts of figures. Therefore, further research is recommended to examine the implementation of Tabligh principles and the values of the Tabligh Jamaah in the contemporary social and economic context, or to compare al-Kandahlawi's thought with other Islamic figures from the perspective of monotheism and religious praxis.

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