**The “Guru Sekumpul” approach to Social Solidarity: A Combination of Religious and Economic Values**

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**ABSTRACT**

This article examines the influential ideas of Guru Sekumpul (d. 2005), a charismatic cleric from Martapura, South Kalimantan. Through qualitative fieldwork, Guru Sekumpul was widely recognized as an emblematic figure who fostered social solidarity through a distinctive approach. Unlike traditional theories of solidarity rooted in organic or mechanical frameworks, Guru Sekumpul’s influence seems to transcend these conventional models, creating a uniquely cohesive form that resonates widely with his community. His methods suggest an extra dimension of social unity created through culturally specific practices and values ​​that challenge and expand classical social solidarity theories. He also transformed his persona into a blend of religious life and worldly existence, balancing his teaching system and his belief in establishing a new social reality. Guru Sekumpul emerged as a powerful symbol of culture, tradition, and geography after he died in a “haul” tradition attended by millions of people each year.

Artikel ini mengkaji gagasan-gagasan berpengaruh dari Guru Sekumpul (w. 2005), seorang ulama karismatik dari Martapura, Kalimantan Selatan. Melalui kerja lapangan kualitatif, Guru Sekumpul secara luas diakui sebagai tokoh simbolik yang menumbuhkan solidaritas sosial melalui pendekatan yang khas. Tidak seperti teori solidaritas tradisional yang berakar pada kerangka organik atau mekanis, pengaruh Guru Sekumpul tampaknya melampaui model-model konvensional ini, menciptakan bentuk kohesif yang unik yang beresonansi luas dengan komunitasnya. Metode-metodenya menunjukkan dimensi ekstra dari kesatuan sosial yang diciptakan melalui praktik-praktik dan nilai-nilai khusus secara budaya yang menantang dan memperluas teori-teori solidaritas sosial klasik. Ia juga mengubah personanya menjadi perpaduan antara kehidupan beragama dan kehidupan duniawi, menyeimbangkan sistem ajarannya dan keyakinannya dalam membangun realitas sosial baru. Guru Sekumpul muncul sebagai simbol budaya, tradisi, dan geografi yang kuat setelah ia meninggal dalam tradisi “haul” yang dihadiri oleh jutaan orang setiap tahun.

**Keywords**: Guru Sekumpul, Solidarity, Islam, Culture, Martapura, Indonesia

**I. INTRODUCTION**

Some recognize widely that there are many writings related to the notion of community solidarity, but the majority refer to the opinions of sociologist Emile Durkheim. Khairulyadi (2022) pointed out that Durkheim platformed the idea of ​​social solidarity as the basis of a cohesive society. For Durkheim, solidarity was shaped through two modalities: organic solidarity, based on kinship, tribe, and face-to-face relationships, and mechanical solidarity, formed through economic relationships between individuals. In this context, Finn (2016) and Rawls (2012) explained, Durkheim's works answer questions about how individuals can relate to the overall social structure whilst becoming more autonomous, giving birth to the concept of social solidarity. This notion of social solidarity, which particularly refers to Durkheim's thoughts, was also described by Kenneth Morrison (1995), who promulgated that social or community solidarity is based on a rejection of the idea of ​​individualism (Morrison, 1995). Lincoln and Guillot (2004) also posited that the existence of solidarity gave rise to the concept of organizational culture.

Durkheim considered morality as the fundamental pillar of social studies and contended that morals are essential in maintaining social solidarity (Durkheim, 1979). Further, Gofman (2019) opined that a sense of history can sometimes impede solidarity, especially when tradition no longer accords with changing social conditions. When this situation occurs, there is a requirement for the involvement of social innovations. Many of these contributions become future traditions and thus play a role in shaping the long-term survival of society. Therefore, according to Durkheim, solidarity in many ways reflects the notion of sociality, which can also trigger important socio-cultural innovations (Gofman, 2019).

Conversely, Burellia and Camboni (2023), criticize those who suggest solidarity is a Durkheim fixation, with their ideas trapped in the division of mechanical and organic solidarity. According to Burellia and Camboni’s perception, solidarity is merely a notion centered on the nature of society. Further, solidarity can give rise to powerful pervading feelings based on kinship or functional needs and introduce a series of redistributive institutions (which are related to the allocation of wealth and income) in social mechanisms (Burellia & Camboni, 2023).

By integrating established theoretical frameworks with insights from prior research, this study reveals a unique perspective on community solidarity, specifically in its intertwining of religious and economic value, an area yet to be explored in depth. Additionally, the study addresses a critical gap in the examination of sustainable socio-structural innovation. This is the hallmark of Guru Sekumpul’s work, wherein he pioneered an innovative synthesis of societal and intellectual constructs. His contributions offer a novel model of community cohesion, balancing spiritual integrity with socio-economic resilience, thus presenting an invaluable case for further research into the enduring effects of socio-religious leadership on sustainable community solidarity.

In this respect, Mujiburrahman (2012) explains Guru Sekumpul, born Muhammad Zaini Abdul Ghani, emerged as a central figure in the spread of trhe Islamic Banjar community of South Kalimantan. A revered thinker and the most charismatic Islamic leader in South Borneo during the late 20th century, Guru Sekumpul significantly influenced the region's religious landscape. His intellectual legacy endures, as many later scholars have aligned themselves with his teachings, especially those dedicated to continuing the mission of Islamic preaching. His profound impact on regional Islamic thought not only shaped religious discourse but also inspired a generation of scholars who view themselves as custodians of his vision and religious contributions (Mujiburrahman, 2012).

After Guru Sekumpul passed away, his influence continued and became even more significant when the number of congregations and ceremonies associated with him increased. During the "*haul*" or commemoration of Guru Sekumpul passing, Wulandari et al. (2023) claimed that Sekumpul had a profound cultural influence within the South Kalimantan community. To illustrate, the community has worked tirelessly to provide opportunities to assist the impoverished. It has been claimed that these community initiatives have markedly strengthened the values ​​of unity, togetherness, and cooperation (Wulandari, 2023).

Guru Sekumpul's ongoing impact is tightly woven into the social fabric of South Borneo, where the local population, predominantly Banjarese, who are nearly 97% devout Muslim, continues to uphold the values he imparted. The strong community solidarity developed reflects both Guru Sekumpul’s spiritual legacy and the distinctive religious identity of the Banjarese people. His teachings and presence have cultivated a unity that extends beyond individual beliefs, anchoring a collective identity closely tied to a shared faith and cultural heritage, which continues to resonate profoundly throughout the region. (Suryadinata, 2003). A testament to Guru Sekumpul's enduring influence is the regular broadcast of his lectures on Ar-Raudah TV every Sunday afternoon, which continues to attract a significant viewership. His lectures, which cover a wide range of topics, including theology (tawhid), jurisprudence (fiqh), Qur'anic interpretation, hadith, ethics (tasawuf), as well as discussions on social issues, health, and education, demonstrate his broad intellectual scope and continuing social relevance. This ongoing engagement with his teachings reflects the public’s deep respect and commitment to his legacy, with his teachings continuing to inspire and guide individuals in religious, social, and ethical matters (Barni & Yusran, 2019). Further, the religious and economic values ​​taught by Guru Sekumpul endure today, nearly two decades after his passing.

Building on the theoretical frameworks expounded and the evidence of much goodwill created by Guru Sekumpul's in his lifetime, this article focuses on two main areas of inquiry:

1. Social Solidarity in the Banjar Community, exploring the unique approach developed within the Banjar community of South Kalimantan, structured around preserving the symbolic legacy of Guru Sekumpul. The solidarity here is not merely social, but reflects a deeper commitment to maintaining the values and teachings associated with his personification as a revered spiritual figure.
2. Social Structure and Preservation of Values: This segment examines the specific social structures within the Sekumpul Martapura Banjar community, which are purposefully organized to uphold the religious and economic values that Guru Sekumpul emphasized. These structures have become a mechanism for sustaining his teachings, reflecting both continuity in religious practices and a commitment to the ethical business practices he promoted.

Through these discussions, the article illuminates how Guru Sekumpul's influence remains integral to the social and moral fabric of this community.

**II. LITERATURE REVIEW**

Abbas (2015), in his article “The Life of Guru Sekumpul”, exemplifies his approach in transforming Banjar culture, using a combination of the *da'wah* methods of *bi al-lisān, bi at-tadwīn and bi al-hāl*. Abbas notes that this approach was particularly significant since it is a source of (i) character education, containing Banjar cultural values of Islam and national values ​​(nationalism), (ii) extended life education, (iii) values ​​of faith and piety to Allah SWT by emulating the Prophet SAW, (iv) values ​​of the obligation to improve oneself (introspection) and (v) sincerity in building individual obligations, in *hablumminannās* and *hablumminallāh*.

Mirhan (2012), in citing Max Weber's charisma theory, has suggested Guru Sekumpul was gifted with extraordinary personal qualities. Whilst, according to Mirhan, charisma should fade after the figure's passing. It is evident, in this instance, with his aura continuing to shine. Many still make regular pilgrimages to his grave, and his legacy still impacts positively on the community's economy. In the latter area, Mirhan (2012b) explained that Guru Sekumpul was also an economic actor, who invested capital in other people’s businesses and who widely traded daily necessities. He collaborated with several students in order to trade at Pasar Lima Banjarmasin, using a profit-sharing system. In the 1990s, he also collaborated with several of his students, including H. Suhaidi and H. Yusuf, in a gem trading business, where some of the profits were used to build houses, to construct the Ar-Raudah prayer room, and for broader community initiatives (Mirhan, 2012).

Wulandari (2023) has indicated that the *haul’s* congregation of Abah Guru Sekumpul, were not only from Kalimantan. Many of those present ventured from not only across Indonesia, but also from the United States of America, the Middle East, Malaysia, Singapore, Brunei, Darussalam and Yemen. In this respect, a further report of the impact of the Guru’s annual *haul* from Hidayah (2020), has emphasised its impact in continuing the solidarity legacy.

Aulia and Rahmini (2020) found that the presence of Guru Ijai positively influenced local economic activities, and contributed a genuine societal welcome to visitors to the community. In addition, Barni and Yusran (2019) research indicates that the religious values emphasized by Guru Ijai were profoundly shaped by the literature he engaged with throughout his life. Through his deep study and explanation of these texts, Guru Ijai offered a detailed understanding of ethics and Islamic teachings, highlighting moral principles and values that could be applied practically. His approach not only provided comprehensive insights into Islamic doctrines but also encouraged followers to embody and practice virtues and commendable traits in their daily lives, reinforcing a moral foundation that resonated broadly within his community.

​An influential article by Mujiburrahman (2012) additionally describes the charismatic clerics of today in South Kalimantan, suggesting, while many of these clerics have charisma, uniqueness, intellectual qualities, and preaching abilities supported by modern media. However, according to Mujiburrahman, they still are unable to compete with the legacy of influence of Guru Sakumpul.

**III. METHOD**

This research is field research in 2024 in the area where Guru Sekumpul lived and died, namely Martapura, South Kalimantan. Data collection is more about observation and interviews because little documentation was obtained at the location. However, these data are sufficient to describe the biography of Guru Sekumpul and its influence on society at large, and its impact is still maintained, especially in terms of creating solidarity that reflects religious and economic values ​​that run simultaneously in the Martapura community.

**IV. RESULTS AND DISCUSSION**

**Demographics of the Sekumpul area**

The Sekumpul region, located within Martapura in the Banjar Regency, was historically known by other names. During the 1970s and 1980s, it was called "Sungai Kacang" or "Jalan Sungai Kacang." Until 1987, the area was sparsely populated, characterized by open land and red soil, with much of it remaining untamed wilderness. This led to its alternative name, the "Karamunting Forest Area," after the Melastoma Malabathricum shrubs that grew abundantly in the region. At that time, Sekumpul was still associated with the Java Village area of Martapura. However, by the early 1990s, Sekumpul began attracting greater public attention, largely due to the rising popularity of KH Muhammad Zaini Abdul Ghani. His religious gatherings were relocated from the Darul Aman Musholla in Keraton Village, Martapura, to the "Sungai Kacang" site, which subsequently adopted the name Sekumpul Village in recognition of its growing significance.

When KH Muhammad Zaini first moved to the Sekumpul area, he was known as Guru Ijai, Guru Zaini, or Guru Keraton. However, the name "Guru Sekumpul" began to be used informally and gradually became widely accepted, largely through continuous use in local newspaper coverage. By the end of 1999, the Kalimantan Post officially reported the adoption of the name "Guru Sekumpul." In essence, the Kalimantan Post played a key role in popularizing this title, which was eventually embraced by the entire community.

The growing popularity of the name Sekumpul has also proven beneficial for those seeking to establish trademarks. Numerous stalls, shops, restaurants, and street vendors have adopted the name "Sekumpul." Additionally, the development of the Sekumpul area has led to a sharp increase in land prices, particularly for properties near the ar-Raudhah Complex, which is located close to Guru Sekumpul's residence (Tim Sekumpul Kab. Banjar, 2016).

**The Social and Religious Society of Sekumpul**

The majority of Sekumpul's residents are Muslim, a key factor in the area's development and in elevating KH Muhammad Zaini to the status of Guru Abah Sekumpul. This progression was supported by the alignment of religious and social norms, which Sekumpul has emphasized as essential for every social structure in the region. As a result of this development, the Sekumpul Martapura area has emerged as one of the leading religious tourism destinations in the Banjar Regency, and according to data from the Banjar Regency Tourism Office, it has been officially designated as one of the 11 key tourist destinations in the area (Hadi & Novi, 2020). In this regard, Sekumpul, which continues to attract significant public interest, offers a collection of historical artifacts that span from the past to the present, providing a distinctive view of "Martapura," the parent region of Sekumpul.

***Historical aspects***

Islam began to influence South Borneo well before the establishment of the Banjar Kingdom, with its introduction dating back to the early 15th century. During this period, dense settlements were situated along the riverbanks and coasts of Martapura City, which at the time served as the centre of the Banjar Kingdom. The development and spread of Islam in Martapura and its surrounding areas, including the Sekumpul region, are deeply intertwined with the historical prominence of Islam fostered by the Banjarmasin Sultanate. Initially, this Sultanate emerged from the Banjarmasin Village, inhabited by the Malay people, and was frequently referred to as Banjar Masih or Oloh Masih. The village, situated between the Barito and Martapura Rivers, was governed by Patih Masih, the village head. This location functioned not only as a key site for the exchange of goods but also as a vital trading hub connecting the Malay community with the Ngaju Dayak, underscoring its significance as a cultural and economic crossroads in the region.

The accessibility of transportation between the upstream and estuary regions facilitated the convergence of traders from various areas, creating a vibrant commercial hub. As the area developed, buildings for storing goods and traders' residences began to emerge around the market. This led to the formation of a trading community within Banjarmasin village, which gradually evolved into a bustling trading city (Ahyat, 2012). Over time, this small Malay village transformed into a prominent port and trading city, emerging as a centre for the spread of Islam, and ultimately becoming known as the Banjarmasin Sultanate. This urban development aligns with Cooly's theory, which posits that one of the fundamental prerequisites for the birth of a city is the availability of adequate transportation—in this case, facilitated by river access. The formation of the Banjarmasin Sultanate and the coronation of Sultan Suriansyah as the first king were pivotal moments in the rapid expansion of Islam within the kingdom. The Sultan's Islamic commitment is seen in its status as the faith of the kingdom, the implementation of Islamic law, and the promotion of Islamic practices throughout the community. A key historical site in the region is the "Sultan Suriansyah" Mosque in Kampung Kuin, the first mosque built in the Banjarmasin Sultanate in the 16th century, which remains standing to this day as a testament to the city's Islamic heritage (Basuni, 1986).

Sekumpul Area, Martapura, Banjar Regency is part of 11 regencies in South Kalimantan, but Banjar Regency is not a big city. The big cities in South Kalimantan are Banjarnasin and Banjarbaru which directly border Banjar Regency. Although the city of Martapura is only the capital of Banjar Regency and not one of the big cities in South Kalimantan, Martapura has a unique nickname that is not owned by other cities in South Kalimantan, namely "Veranda of Mecca". The same nickname is also attached to the city of Aceh. Although sharing the nickname, Martapura is not as luxurious and famous as the city of Aceh, but it is a significant honour for the Banjar Regency people. It has become a part of the social fabric of the area, underpinning the realisation that Islamic life is firmly ingrained in the city.

Another reason that Martapura or Banjar Regency is commonly referred to as "Veranda of Mecca" is likely due to the many influential scholars born in the region and developed before the era of Guru Abah Sekumpul (Anwar, 2018). Some are Abah Sekumpul's grandfathers, Sheikh Muhammad Arsyad Al-Banjari and Tuan Guru KH. Syaifuddin Zuhri, Datuk Bagul (Sheikh Amanullah), and Wali whose tombs are still crowded with pilgrims.

***Political Aspects***

Politically, widespread Islamic support in South Kalimantan is indeed very strong, including the phenomenon of formalization of Sharia in Banjar, Martapura. Several writers such as Daud (1997) and Rudy Arifin (2004) Martapura, as the center of the spread of Islam in South Kalimantan (Daud, 1997; Arifin, 2004). As a result, the Government House of Representatives in 2001 issued a Regional Regulation on Ramadan fasting, a Regional Regulation on Khatam Qur'an, a Regional Regulation in 2004 on Zakat Management, and a Regional Regulation in 2005 on Observance of Friday Prayers (Noor, 2018). Such political support for the spread of Islamic values is evident in similar local Government policies that directly promote these ideals, including the display of Islamic symbols in public spaces. Arabic script is commonly used for the names of Government buildings, and along the road to Banjar Regency in Martapura, known as "Serambi Mecca," the Arabic script of Asmaul Husna (the 99 names of Allah SWT) is prominently displayed, further reinforcing the region's Islamic identity.

**History of "Guru Sekumpul" in Society**

***A Brief History***

Guru Sekumpul, born in the village of Tunggul Irang Seberang, Martapura whose on 11 February 1942, was formally known as KH Muhammad Zaini bin Abdul Ghani. He is an eighth-generation descendant of Sheikh Muhammad Arsyad Al-Banjari (Datu Kalampayan), a highly influential Islamic scholar and fighter in South Kalimantan, whose legacy has had a profound impact on the region’s religious and cultural history (Sahriansyah, 2008).

As a child, Guru Sekumpul was commonly referred to as Qusyairy, with his name changed to Muhammad Zaini at Guru Sekumpul’s request in order to follow Tuan Guru H. Ahmad Zaini bin H. Abdurrahman Tungul Irang, one of the great clerics in South Kalimantan (Tim Penulis Al-Zahra, 2006). Changing Qusyairi's name to Muhammad Zaini meant that Guru Sekumpul was called Guru Ijai, where Guru Ijai, with the letter "j" is the accent spoken by Banjar people. However, the correct spelling is Guru Izai, using the consonant "z". Several years after moving into the Sekumpul area, he became Abah Guru, and finally Abah Guru Sekumpul.

As earlier noted, in early 1989, Guru Sekumpul relocated to Jalan Sungai Kacang, a move that marked a significant shift in the area’s identity. Previously an uninhabited, quiet region surrounded by the Kara Munting forest, the area was transformed and came to be known as "Sekumpul," a name popularized by Guru Ijai. After his passing, the name "Guru Ijai" gradually faded from common use, as many native residents of Martapura found it to sound "rough" and instead preferred "Guru Sekumpul" or "Abah Guru Sekumpul." However, it is worth noting that some residents, particularly those not originally from Martapura, continue to use the name "Guru Ijai."

Syarif Hidayatullah, in his thesis entitled "The Nuances of a Gathering Guru's Interpretation of Surah Yūsuf" (Hidayatullah, 2021), explains that K.H Muhammad Zaini bin Abdul Ghani (1942-2005) was the descendant of children of "Datu Kalampayan", another name for Sheikh Muhammad Arsyad al-Banjari, an influential figure in the Islamization of South Kalimantan in the 18th century (Kariem, 2015; Maulana, 2019; Mauladdawilah, 2020). History has also shown that Guru Sekumpul has become a highly respected cleric in South Kalimantan, being known in several regions in the archipelago and also in a number of Southeast Asian countries, including Malaysia, Singapore, Southern Thailand, Brunei Darussalam, together with Yemen, in the Middle East.

***Education and Teachings of Abah Guru Sekumpul***

Guru Sekumpul's primary education started with his parents helping him learn to read the Koran, and he gaineed religious knowledge from Guru Hasan Pasayangan, Tuan Guru Muhammad Semman, Guru H. Abdul Muiz, and Guru Ahmad Zaini Umar. Guru Sekumpul studied at the Darussalam Martapura Islamic Boarding School with many scholars such as Guru Sulaiman and Guru H. Muhammad Sya'rani Arif (Tim Penulis Al-Zahra, 2006). Guru Sekumpul was known to be very intelligent in his childhood, and this age he memorized the book of *Tafsir al-Jalâlayn* by Jalaluddin as-Suyuti and Jalaluddin al-Mahalli (Kariem, 2015). Later, Abah Guru Sekumpul taught at the Darussalam Martapura Islamic Boarding School (Kariem, 2015). After five years, he started holding his recitations in the prayer room in the Martapura Palace area.

***Guru Sekumpul's Teachings on Social and Economic Structure***

Guru Sekumpul left many teachings around social and economic structures that have had a powerful influence on the lives of his students and the Sekumpul community. His teachings emphasise (i) no favouritism, (ii) sincerity, (iii) tolerance, and (iv) sharing. As a respected community leader, his actions centred on freeing people from burdens, expounding a love for everyone, promoting kindness and giving freely, all qualities which keep his teachings in the front of the memory of the communities he served (Wulandari, 2023). The main characteristic of Abah Guru Sekumpul's teaching model is the method or way of delivering *da'wah* in a calm, relaxed and solemn style, interspersed with stories and humour. The many stories circulating about his sacredness increasingly aroused admiration and love for him within many circles, including not only ordinary people, but also a number of state officials, such as the President and Ministers of Government, leaders of the army and the police, regional officials, political figures and artists (Anwar, 2018).

**Community Social Solidarity after Guru Sekumpul Died**

***Guru Sekumpul: Personification of Symbolic Solidarity***

While Emile Durkheim's theories of mechanical and organic solidarity serve as foundational frameworks, Guru Sekumpul introduced a transformative concept of solidarity through a unique symbolic personification. This approach generated profound social power by harmonizing his teachings with his actions, fostering an unparalleled sense of unity within the community. Guru Sekumpul’s alignment of words and deeds, free of conflict or dissonance, set him apart from many classical and contemporary scholars who often struggled to bridge the gap between theoretical teaching and practical social engagement. His ability to embody and integrate these ideals into daily life allowed him to become a living symbol of cohesion for his followers. The name "Guru Sekumpul" itself underscores his influence, combining the socio-religious reverence implied by "Guru" with the communal identity signified by "Sekumpul." This dual representation reinforces his role as both a spiritual guide and a social unifier, elevating his status within the social structure.

By examining this name in comparison to historical socio-religious symbols, it becomes clear that Guru Sekumpul’s approach to solidarity transcends traditional paradigms, providing a model deeply rooted in harmony, respect, and societal integration. Firstly, the term Qusyairi is not popular, because it reflects the relative infancy of those who do not yet have the personal strength and the system of Islamic teachings that form useful notions of social solidarity. Secondly, the title Guru Keraton represents the emergence of Guru Sekumpul as a figure known as a preacher of the Islamic teaching system in the Darul Aman Musholla Area. Thirdly, the use of the term "Guru Ijai" represents the beginning of his personification of social power that forms the character of a great cleric. If analyzed in the context of solidarity, this name is related to the observed strength of his social standing, which combines socio-religious capital with socio-cultural capital. In this context, the name "Guru Ijai" became famous amongst the students who studied with him. It is noted that students and the community who follow Guru Ijai's studies prefer to greet him with the term "Guru Zaini", with a few referencing him as KH. Zaini. Finally, the appellation of “Guru Sekumpul” or “Abah Guru Sekumpul” confirms the strength of the theory of solidarity as a theoretical concept and analytical perspective of the teacher. This emphasis on naming provides an alternative perspective in the history of a person’s growing respect, suggesting that the building of solidarity can develop from personal personification linked to social capital, and that religious social capital is one of the important factors that have the potential to form such solidarity.

Lawrence Wilde refers to Crow (2002) and Brunkhorst (2005), who provide an understanding that solidarity is characterized by a reciprocal responsibility between group members that emphasizes an attitude of mutual support. Therefore, it is clear that solidarity has both subjective and emotional elements (Brunkhorst, 2005; Wilde, n.d.; Crow, 2002), and Guru Sekumpul is a figure who gave rise to comparable subjective and emotional elements, who expounded soldarity until his death.

***Deconstruction of Solidarity Theory in the Haul of Guru Sekumpul***

*Haul* (الحول)in Arabic means “past” or “gone”, or alternatively “year” (Muslih, 2006). From a sociological perspective, the *haul* is a commemoration held once a year coinciding with the death of someone who is usually considered to be a public figure. Berger (1994) explaining this is a common practice amongst Muslims in Indonesia. This commemoration is usually held in or near the graveyard of the deceased, but can also be held at home or in mosque, with the main event being the reading of *dhikr* and prayers for the deceased (Berger, 1994). It is also noted that *Haul,* has developed across time, being no longer just a religious event, but an institutionalise practice of social solidarity. Whilst *Haul*, in its implementation, still prioritizes socio-religious rituals, it is seen that some events are not directly related to religion, such as various economic activities and Islamic entertainment. Schmitt (2022) refers to Laitinen (2013) who distinguishes four contexts around solidarity. Solidarity can be understood through several interconnected dimensions that shape societal cohesion and ethical engagement. First, it functions as a unifying force that binds individuals and communities, fostering a sense of social connectedness and collective identity. Second, solidarity reflects the aspiration for fraternity, aligning with the principles of a welfare state that prioritizes mutual support and shared responsibility. Third, it emerges as a civic and political attitude, where members of civil society engage in efforts to combat injustice and resist oppression, symbolizing a collective struggle for equity and rights. Finally, solidarity extends to a universal ethical framework, representing a moral obligation to human existence that transcends borders, encapsulating global interconnectedness and shared humanity. Each of these dimensions highlights the multifaceted nature of solidarity, from its social and political implications to its moral and universal resonance (Laitinen, 2013; Schmitt, 2022)*.*

Referring to what Latinen explicitly commented, it is the commemoration of the "*haul*" of Guru Sekumpul, which has transformed him into "Abah Guru Sekumpul". During the *haul* event to commemorate his death, there are contained values ​​that relate to the theory of social solidarity taught by Emile Durkheim. This is used as a reference by analysts, which establishes the fundamental basis of the traditionality of work (mechanical solidarity). At the same time, the homogeneity of the profession (organic solidarity) has shifted to the personification and dedication of a religious figure. This grand theory of solidarity is not found in the European region, where Emile Durkheim and his teachings were born and developed. Finally, it should be appreciated that Abah Guru Sekumpul’s *haul* is not just a religious routine or tradition that has taken root in commemorating someone's death, and which usually occurs in Indonesian society. Here, it is evident that Abah Guru Sekumpul’s *haul* is an important facet of the continuing community solidarity.

***Cultural Solidarity***

It is acknowledged that the concept of culture can be understood from a variety of perspectives. Zorba (2019), for example, defines it as behavior learned and shared by a community of interacting humans. Sagala (2013) defines culture as social phenomena and behaviors that shape the identity and image of a society, whilst Cartwright (2009) broadly sees culture as an organized group of people who share the same goals, beliefs, and values that can be measured in terms of their influence on motivation. Sumarto (2019) elucidates culture as a complex whole, an immaterial human creative achievement, appearing in the form of psychological achievements such as science, or, beliefs and art. It can take the form of directed behavior such as law, customs, continuity, and objective reality that can be seen (Sumarto, 2019).

Many of these cultural characteristics are reflected in the Banjar, qualities apparent in almost the entire majority of the population in South Kalimantan, especially in Martapura. This culture is directly or indirectly the result of solidarity. As Sagala (2013) opines, culture is a concept that can arouse interest and is related to how humans live, learn, and think.

In daily life and thought, cultural practices can foster a unique form of "solidarity," distinct from the mechanical solidarity described by Emile Durkheim, which is grounded in shared work systems and occupational similarities. Durkheim's framework emphasizes cohesion within structured labor systems, yet this article explores "cultural solidarity" as a phenomenon arising from a homogeneous cultural identity, specifically the Banjar community in Martapura. This form of solidarity transcends occupational and locational differences, reflecting a collective cultural consciousness.

The *haul*, initially a religious ritual commemorating the death of Guru Abah Sekumpul, has evolved into a broader expression of community solidarity. Over time, it has become a binding tradition deeply embedded in societal norms, creating an unspoken expectation for all Martapura residents—particularly those along the Banjarmasin-Sekumpul route—to participate. Those who abstain from the commemoration risk being perceived as lacking solidarity with the cultural fabric of the Sekumpul and Martapura areas, further highlighting the integrative power of shared cultural traditions.

***Structural Solidarity***

Structural solidarity, as a theoretical framework, is often used by Emile Durkheim and other scholars to explain the solidarity that arises in urban or modern societies, particularly those marked by individualism. However, structural solidarity is also evident within the Sekumpul community, extending beyond the immediate area to encompass the Martapura region, Banjar, Banjarbaru, and Banjarmasin Regency, as well as across provinces in South Kalimantan. This form of solidarity is driven by the "intervention" of local governments, particularly the Martapura District and Banjar Regency governments, who share a common vision and commitment to the legacy of Abah Guru Sekumpul. This concept of solidarity resonates with Arto Laitinen’s view, which frames solidarity as the cohesive force that binds societies and communities together, and which is further reinforced through the pursuit of policy justice, or what he terms "political solidarity" (Laitinen, 2013)*.*

The role of the local Government as a structural leader in the Sekumpul area is pivotal in fostering solidarity and driving the collective unity of all community components. This unity is most prominently demonstrated during the annual *haul* of Abah Guru Sekumpul, which has evolved into a significant expression of social power for the Banjar community. The event serves as a tangible manifestation of the strength of communal togetherness, underscoring the cohesive force at the heart of the society. Further, the emergence of structural solidarity is particularly evident in the four years since the Guru Ijai *haul* celebration gained momentum, becoming progressively stronger with each passing year. With local government support and widespread coverage through social media, the event has expanded its reach, solidifying its position as a key component of community solidarity. The local Government’s ongoing involvement ensures the continuity of the event, reinforcing its role as a vital element of the region’s structural solidarity. As a result, the *haul* of Abah Guru Sekumpul has transcended its initial religious significance, evolving into a deeply embedded tradition and cultural event within the Banjar Regency. It has become integral to the social and political fabric of the region, embodying the solidarity of inter-ethnic, inter-regional, and inter-religious communities. This transformation, supported by the policies of the Banjar Regency, New Banjar, and the Banjarmasin City Government, illustrates how events initially steeped in religious meaning have come to represent broader cultural and social values, fostering unity and solidarity across diverse societal divisions.

**V. CONCLUSION**

The social solidarity within the Sekumpul community, particularly in preserving both religious and economic values after the passing of Guru Sekumpul, was shaped by several pivotal events. The personification of Guru Ijai is a critical facet in fostering solidarity between the local community and the figure of Abah Guru, creating an inclusive environment for visitors and strengthening the sense of unity. Following his death, the annual *haul* event has become a central point of unity, transforming Durkheim's theories of mechanical and organic solidarity into a new form of cultural and structural solidarity.

Overall, the structure of the Sekumpul community, in conjunction with the broader Banjar community, evolved into a collective effort to sustain religious values. Moreover, the economic principles imparted by Abah Guru Sekumpul continue to be reflected in the Banjar community's ongoing economic independence. This synthesis of social and economic contributions stands as a lasting legacy of Abah Guru Sekumpul's generosity, which transcended social boundaries and impacted all members of the community.

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