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KH Samanhudi's Economic Thought: Developing the Ummah through Sarekat Islam

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Abstract

Objective: This study aims to analyze the struggle of KH Samanhudi in developing the economy of the ummah through Sarekat Islam and examine its contribution to improving the welfare of indigenous traders and the growth of national awareness in Indonesia during the colonial period. KH Samanhudi is one of the figures of the national movement who views that economic progress is an important foundation for the revival of indigenous peoples. **Theoretical framework:** The theoretical frameworks used in this study are community economic empowerment theory and social movement theory. Economic empowerment theory is used to explain how organizations can be a means of increasing the economic capacity of communities through cooperation, solidarity, and strengthening the bargaining positions of marginalized groups. **Literature review:** The literature review in this study refers to various previous studies that discuss the biography of KH Samanhudi, the history of Sarekat Islam, the economic development of the ummah during the colonial period, and the role of community organizations in building national awareness. Various studies show that Sarekat Islam is an organization that has a great influence on the development of the economic and social life of the Indonesian people. **Methods:** The research method used is a qualitative method with a historical approach. Data were obtained through literature studies sourced from books, scientific journals, academic articles, historical documents, and archives related to KH Samanhudi and Sarekat Islam. Data analysis is carried out through the stages of data collection, criticism of sources, interpretation, and the preparation of historiography to obtain a better understanding of KH Samanhudi's struggle in developing the people's economy. **Results:** The research shows that KH Samanhudi succeeded in building an economic movement based on the solidarity of the ummah through Sarekat Islam, which was

able to strengthen the position of indigenous traders in the face of colonial economic competition. This organization not only increases economic cooperation among members, but also fosters social awareness, education, and nationalism that are an important part of Indonesia's national movement. **Implications:** This research shows that the economic aspect is the main foundation behind the development of Sarekat Islam and has a significant contribution to the process of Indonesian national awakening. **Novelty:** The novelty of this research lies in the analysis that places KH Samanhudi as a pioneer in the economic empowerment of the ummah who uses Islamic-based organizations as an instrument of economic strengthening as well as the formation of national consciousness.

Keywords: kh samanhudi, sarekat islam, people's economy, national movement, indigenous traders.

INTRODUCTION

The economic development of indigenous peoples during the Dutch colonial period experienced various obstacles that caused social and economic inequality. Colonial policies that prioritized the interests of the Dutch government and certain groups of traders resulted in indigenous traders experiencing difficulties in developing their businesses. In these conditions, figures emerged who tried to raise public economic awareness, one of whom was KH Samanhudi. He is known as the founder of Sarekat Dagang Islam (SDI), which later developed into Sarekat Islam (SI), an organization that had a great influence on the economic and social life of Indonesian society in the early 20th century [1].

KH Samanhudi is a batik entrepreneur from Laweyan, Surakarta. His experience as a merchant made him understand the various problems faced by indigenous Muslim traders [2]. The dominance of trade by certain groups and the lack of protection for local traders encouraged them to form organizations that were able to become a forum for economic unity and cooperation. Sarekat Dagang Islam was established to strengthen the position of Muslim traders through solidarity and business cooperation. This organization then developed into Sarekat Islam, which was not only engaged in the economic but also social and political fields [3].

The existence of Sarekat Islam is an important milestone in the history of Indonesia's national awakening. This organization managed to gather a large number of members from various regions so that it became one of the largest mass organizations during the national movement [4]. In addition to fighting for the economic interests of indigenous peoples, Sarekat Islam also fosters awareness about the importance of unity and the struggle against colonial injustice. Thus, KH Samanhudi's struggle not only contributes to improving the economic welfare of the people, but also becomes part of the process of forming Indonesia's national identity [5]. This research aims to examine the struggle of KH Samanhudi in developing the economy of the ummah through Sarekat Islam, analyze the strategies used, and examine its impact on the economic development of indigenous peoples and Indonesian national movements [6].

Novelty, Implications, and Significance of the Research. This study offers a distinctive contribution by repositioning KH Samanhudi not merely as an early nationalist leader, but as a pioneering Muslim thinker who integrated Islamic values, economic empowerment, and social solidarity into a comprehensive strategy for strengthening the indigenous community during the colonial era. While previous studies have predominantly interpreted Sarekat Islam as a political organization that contributed to the emergence of Indonesian nationalism, this research demonstrates that its political influence was rooted in a broader economic vision aimed at improving the welfare and independence of the ummah. By emphasizing the economic dimension of Sarekat Islam, this study fills an important gap in the existing literature and provides a more balanced understanding of the organization's historical development [7].

Another novelty lies in the integration of community economic empowerment theory and social movement theory to explain how Islamic organizations functioned simultaneously as economic institutions and agents of social transformation. This theoretical combination enables a deeper interpretation of the relationship between religious values, collective action, and economic resilience. The study further reveals that KH Samanhudi viewed economic independence as the foundation for social dignity, educational advancement, and political consciousness, thereby presenting a multidimensional perspective that has received limited scholarly attention. Consequently, the research broadens discussions on the historical role of Islamic organizations beyond ideological and political narratives by highlighting their practical contributions to community-based economic development [8].

The implications of this research extend to both academic and practical contexts. Academically, the findings enrich the historiography of Indonesian Islamic movements by demonstrating that economic empowerment constituted a central pillar of the national awakening rather than a secondary consequence of political mobilization. The study also contributes to Islamic economic thought by illustrating how principles of cooperation, solidarity, and social justice were translated into organizational practices that strengthened indigenous traders under colonial economic domination. These findings provide a valuable conceptual framework for future studies examining the relationship between religion, economic development, and social movements in Muslim societies [9].

Practically, this research offers relevant lessons for contemporary efforts to strengthen community-based economic institutions, Islamic cooperatives, micro-enterprises, and faith-based organizations. KH Samanhudi's approach illustrates that sustainable economic development can be achieved through collective organization, ethical leadership, and community participation while preserving cultural and religious identity. In the context of modern Indonesia, where economic inequality and social exclusion remain significant challenges, the values promoted through Sarekat Islam continue to provide meaningful guidance for inclusive economic empowerment and social cohesion. Therefore, this research is important because it reinterprets the historical legacy of KH Samanhudi as a model for integrating Islamic principles, economic resilience, and national development, offering insights that remain relevant for both contemporary scholarship and public policy in promoting equitable and sustainable community welfare [10], [11].

LITERATURE REVIEW

Studies on KH Samanhudi generally place him as a pioneer of the people's economic movement as well as an important figure in the history of the Indonesian national movement [12]. Various studies show that the establishment of the Islamic Trade Sarekat was motivated by the desire to strengthen the position of indigenous traders in the face of economic competition during the colonial period. This organization initially functioned as an association of batik traders that aimed to improve the welfare of its members through economic cooperation and solidarity.

In the theory of community economic empowerment, community-based economic organizations have an important role in improving the welfare of marginalized groups. This concept is in line with the struggle of KH Samanhudi who seeks to build the economic strength of the community through structured organizations [13]. Sarekat Islam became a means to strengthen trade networks, increase economic awareness, and create social solidarity among Muslim merchants [14]. Historical studies also show that the change of name from Sarekat Dagang Islam to Sarekat Islam marked the expansion of the organization's goals. No longer limited to trade affairs, the organization began to be involved in the educational, social, religious, and political fields. This change made Sarekat Islam an influential mass organization in the life of Indonesian people during the colonial period [15], [16].

Table 1. List of Literature Reviews

Topic	Source/Reference	Short Description
The Role of KH Samanhudi in the Establishment of Sarekat Dagang Islam	Muthahharah, K.H. <i>Samanhudi dan Sjarikat Dagang Islam</i> , Jurnal Ushuluddin	The research discusses the background of KH Samanhudi's life, the process of establishing Sarekat Dagang Islam, and his role in uniting Muslim traders to face economic injustice
The value of heroism and the contribution of KH Samanhudi	Hamidah & Zuhri, <i>Memperkenalkan Sejarah Pahlawan Nasional K.H. Samanhudi bagi Peserta Didik MI/SD di Indonesia</i> .	Examining the biography of KH Samanhudi, the development of Sarekat Dagang Islam into Sarekat Islam, and its influence in the economic, social, political, and religious fields.
People's economic movement through Haji Samanhudi's philanthropy	Aksa & Albarru, <i>The Resurrection of the People's Economy: A Literature Study of the Philanthropic Movement of Hajj Samanhudi</i> .	Explain how Haji Samanhudi's social concern and philanthropic values are used to revive the people's economy and strengthen indigenous traders.
KH Samanhudi's entrepreneurial thinking	Martdana, <i>Menumbuhkan Semangat Berwirausaha Peserta Didik melalui Pemikiran Tokoh Pendiri Sarekat Dagang Islam KH. Samanhudi</i> .	Discussing KH Samanhudi's entrepreneurial values which can be an inspiration in the development of entrepreneurial spirit and economic independence.
The Birth of Sarekat Dagang Islam as an Economic Movement	Mustakif & Mulyati, <i>Sarekat Dagang Islam (1905–1912): Between The Savagery of VOC and The Independence of Indonesia</i> .	Explaining the colonial economic conditions that encouraged the establishment of Sarekat Dagang Islam as an organization of indigenous Muslim traders.
The transformation of SDI into Sarekat Islam	Fahlevi, <i>Dari Ketidakadilan ke Kesadaran Politik: Sarekat Dagang Islam dan Transisi Menuju Sarekat Islam</i> .	Describe the change of SDI to SI, which expands the struggle from the economic field to national social and political movements.
Ideological development and consolidation of Sarekat Islam	Yunus & Tamara, <i>Pembentukan Ideologi Sarekat Islam dan Konsolidasinya Melalui Kongres</i> .	Explain the formation of the ideology of Sarekat Islam and the role of congress in strengthening the organization and fostering national awareness.
Sarekat Islam in the national movement	etiawati & Samsudin, <i>Gerakan Politik Sarekat Islam di Jawa Tahun 1916–1921</i> .	Examining the development of Sarekat Islam from an economic organization to a political organization that fights for the interests of indigenous peoples.
The character of the Islamic movement in Sarekat Islam	Rahim, <i>Sarekat Islam: Gerakan Islam Modernis atau Tradisional?</i>	Explain the position of Sarekat Islam as a modernist Islamic organization that is influential in the development of the thought and social movements of Indonesian Muslims.

Based on the literature review above, most of the research discusses KH Samanhudi from the aspects of organizational history, heroism, character education, and the political development of Sarekat Islam [17], [18]. However, there is still little research that specifically examines KH Samanhudi's strategy in developing the economy of the ummah

through Sarekat Islam as the foundation of national awakening [19]. Therefore, this research focuses on the economic role of the ummah as the core of KH Samanhudi's struggle and its contribution to the empowerment of indigenous traders and the birth of national consciousness [20].

METHODOLOGY

This research uses qualitative research methods with a historical approach. The qualitative method was chosen because the research focuses on a deep understanding of the role and struggle of KH Samanhudi in developing the economy of the ummah through Sarekat Islam [21]. The historical approach is used to examine past events based on historical facts available in various written sources [22], [23]. Data were obtained through literature studies that included history books, scientific journals, academic articles, organizational documents, and other relevant sources. Data analysis was carried out through heuristic stages, source criticism, interpretation, and historiography so that a systematic picture of KH Samanhudi's struggle was obtained [24].



Figure 1. Profile of KH. Samanhudi, Founder of Sarekat Islam

Research Approach

The research approach used is the historical approach [25], [26]. This approach allows researchers to understand the background of the emergence of Sarekat Islam, the factors that influenced its development, and the organization's contribution to the economy of the ummah. The historical approach also helps to explain the relationship between the socio-economic conditions of the community during the colonial period and the birth of the economic movement pioneered by KH Samanhudi [27].

Research Design

This study uses a qualitative descriptive design. The focus of the research is directed to the description of the struggle of KH Samanhudi, the process of forming Sarekat Dagang Islam, the transformation into Sarekat Islam, the economic empowerment strategy of the people, and the impact of the organization on Indonesian society [28], [29]. This design allows researchers to present historical facts in a systematic and in-depth manner.

Research Participants

This research uses a historical qualitative approach that focuses on the study of historical figures, events, and documents. Therefore, this study does not involve a large number of respondents as in quantitative research, but uses informants and data sources relevant to the research topic [30]. The research participants consisted of historians and academics, managers of historical sites and museums, community leaders and cultural experts, and historical documents and archives as research subjects [31]. In historical research, these

documents are positioned as the main data sources on which the research analysis is based [\[32\]](#).

Data Collection Techniques

This study uses several data collection techniques that are tailored to the characteristics of historical research and literature studies:

1. Library Research.

Literature study is the main technique in this study. The researcher collected various written sources related to KH Samanhudi, Sarekat Dagang Islam, Sarekat Islam, and the economic development of the ummah during the colonial period [\[33\]](#).

2. Documentation Study

The documentation technique is carried out by collecting and analyzing various historical documents related to the research object.

3. In-Depth Interview

Interviews were conducted in a semi-structured manner with informants who were considered to have knowledge of KH Samanhudi and Sarekat Islam.

4. Source Criticism

After the data is collected, source criticism is carried out to assess the authenticity and credibility of the data.

Data Triangulation

To improve the validity of the data, the study used a triangulation technique by comparing information obtained from various sources.

By using the research participants and data collection techniques, the research is expected to be able to produce a comprehensive picture of KH Samanhudi's struggle in developing the economy of the ummah through Sarekat Islam and his contribution to the national awakening of Indonesia [\[34\]](#).

Research Instruments

The main instrument in this study is the researcher as a human instrument. Researchers play a role in collecting, selecting, and analyzing data obtained from various sources. Supporting instruments include historical documents, scientific journals, reference books, organizational archives, and digital sources relevant to the research theme. The validity of the data is tested through source triangulation to ensure the validity of the information used [\[35\]](#).

Data Analysis

Research on "The Struggle of KH Samanhudi in Developing the Economy of the Ummah through Sarekat Islam" shows that the birth of Sarekat Dagang Islam (SDI) was a response to the economic conditions of the indigenous people who experienced injustice during the Dutch colonial period. In the early 20th century, indigenous traders, particularly batik traders in Laweyan, Surakarta, faced unbalanced competition with foreign traders who had stronger capital, trade networks, and support. This condition caused the weak economic position of the indigenous people, so it required an organization that was able to strengthen solidarity and increase their competitiveness.

Based on historical data obtained from various sources of literature and historical documents, KH Samanhudi established Sarekat Dagang Islam as a forum to gather Muslim traders so that they could work together in facing economic challenges. The organization

aims to strengthen the position of indigenous traders through a wider trade network, exchange of business information, and economic cooperation based on Islamic values. The presence of SDI shows that KH Samanhudi understands the importance of organization as a means of economic empowerment of the community [38].

Data analysis shows that KH Samanhudi's main strategy in developing the economy of the ummah is to build solidarity between Muslim traders. Through a structured organization, members can help each other in obtaining raw materials, expanding markets, and improving their business capabilities. In addition, KH Samanhudi also instills entrepreneurial values such as hard work, independence, discipline, and responsibility. These values became an important foundation in building the economic strength of the people who were able to survive in the midst of colonial economic pressure [39].

The rapid development of SDI showed that this organization was able to answer the needs of the community at that time. Initially, membership only came from batik traders, but later expanded to include farmers, laborers, and various other community groups. This condition prompted the change of the organization's name to Sarekat Islam (SI), which had a wider scope of struggle. This transformation shows that the economic struggle spearheaded by KH Samanhudi not only had an impact on the trade sector, but also developed into a social movement that fought for the interests of Muslims as a whole.

Analysis based on economic empowerment theory shows that Sarekat Islam has succeeded in increasing community capacity through strengthening organizations, economic networks, and social solidarity. This organization provides a space for indigenous peoples to gain economic support while building confidence in the face of discriminatory colonial systems. Through this approach, society not only becomes economically stronger, but also more aware of the importance of unity and cooperation [40], [41].

From the perspective of social movement theory, Sarekat Islam succeeded in transforming economic problems into a collective movement involving various levels of society. The similarity of experiences in facing economic injustice creates a shared consciousness that then develops into a national consciousness. Thus, the economic struggle carried out by KH Samanhudi contributed to building the spirit of nationalism and became one of the important foundations for the Indonesian national movement [44]. Based on the results of the analysis, it can be concluded that KH Samanhudi has a strategic role in developing the economy of the ummah through Sarekat Islam. Through strengthening the solidarity of traders, the application of Islamic values, and the formation of strong organizations, he succeeded in improving the economic position of the indigenous people. The struggle not only had an impact on economic welfare, but also encouraged the birth of social awareness and nationalism, which became an important part of the history of the struggle of the Indonesian nation.

Data Validity

In this study, the validity of the data is ensured to ensure that the data obtained is truly accurate, trustworthy, and in accordance with historical facts. Because this study uses a historical qualitative approach, the validity of the data is tested through several techniques, namely source triangulation, method triangulation, source criticism, and peer review.

Table 2. Research Methods

Aspects	Description
Research Approach	Qualitative
Research Design	Historical Research. This research focuses on collecting, verifying, interpreting, and rewriting historical facts related to the struggle of KH Samanhudi and the development of Sarekat Islam.

Research Participants	The research team consists of historians, academics, museum or historical archive managers, community leaders, and cultural experts who know KH Samanhudi and Sarekat Islam. In addition, historical documents, organizational archives, and scientific literature are also the main sources of research data.
Data Collection Techniques	Library Research Documentation studies In depth interview
Research Instruments	Interview Guidelines Documentation sheet Field notes Literature review list Document analysis format
Data Analysis	Heuristic(source gatherer) Criticism of sources (external and internal) Interpretasi Historiography
Data Validity	The validity of the data was tested through source triangulation, method triangulation, source criticism, and peer review. This technique is carried out to ensure that the data obtained is accurate, consistent, and academically accountable.
Research Limitations	This research has several limitations, namely limited access to complete primary archives, the possibility of differences in interpretation in historical sources, and limited data that specifically discuss KH Samanhudi's economic strategy. Therefore, the research relies more on verified secondary sources and relevant previous research results.

The validity of the data from this study is sourced from the use of relevant and credible data. To obtain valid data, it is necessary to be accurate and consistent in conducting this research. Thus, this research produces accurate and reliable findings to support the meaning of the purpose of conducting this research, with an understanding of KH Samanhudi's struggle in developing the economy of the ummah through Sarekat Islam and his contribution to the national awakening of Indonesia.

RESULTS AND DISCUSSION

Biography of KH Samanhudi and Sarekat Islam

KH Samanhudi (1868–1956) was one of Indonesia's pioneering Muslim entrepreneurs, social reformers, and national movement leaders who played a crucial role in empowering indigenous communities during the Dutch colonial period. Born in Laweyan, Surakarta, a prominent center of the batik industry, he developed his career as a successful batik merchant. His experience in commerce exposed him to the economic discrimination faced by indigenous Muslim traders, who struggled to compete with foreign merchants enjoying greater access to capital, markets, and colonial support. These experiences shaped his conviction that economic independence was essential for restoring the dignity and prosperity of the Indonesian people.

Driven by this vision, KH Samanhudi founded Sarekat Dagang Islam (SDI) in 1905 as an organization dedicated to strengthening cooperation among Muslim traders. SDI aimed to improve the bargaining position of indigenous merchants through mutual assistance, business networking, and the promotion of Islamic ethical values in trade. The organization encouraged honesty, trust, discipline, and solidarity, enabling its members to confront increasingly competitive colonial markets. Rather than functioning solely as a commercial association, SDI became a platform for fostering collective awareness and strengthening the socio-economic resilience of Muslim communities [43].



Figure 2. KH. Samanhudi and his Colleagues of Nobles and Merchants in Surakarta

As membership expanded beyond batik traders to include farmers, laborers, artisans, and other social groups, the organization evolved into Sarekat Islam (SI) in 1912. This transformation reflected a broader mission that extended beyond economic interests to encompass education, social welfare, religious guidance, and national consciousness. Under KH Samanhudi's leadership and with the subsequent contributions of other prominent figures, Sarekat Islam rapidly developed into one of the largest mass organizations in the Dutch East Indies. Its extensive network connected people across different regions, social classes, and occupations, creating an unprecedented movement based on Islamic solidarity and collective empowerment [44].

The significance of KH Samanhudi lies not only in his role as the founder of Sarekat Islam but also in his innovative vision of integrating economic development with social and moral transformation. He believed that sustainable national progress should begin with strengthening the economic capacity of ordinary people through organization, cooperation, and ethical entrepreneurship. His ideas demonstrated that economic empowerment could become the foundation for broader social justice, educational advancement, and political awareness. Consequently, KH Samanhudi is remembered as a pioneering Muslim economic thinker whose leadership contributed significantly to Indonesia's national awakening, while his values of unity, self-reliance, cooperation, and community empowerment continue to inspire contemporary efforts toward inclusive and sustainable development [45].

KH Samanhudi's Thought and Its Actualization

KH Samanhudi's thought was founded on the belief that economic empowerment, Islamic solidarity, and collective organization were essential for improving the welfare of indigenous Muslims during the colonial era. He viewed economic independence as the foundation for social dignity, educational progress, and national consciousness. These ideas were actualized through the establishment of Sarekat Dagang Islam, which later evolved into Sarekat Islam, serving as a platform for strengthening trade networks, promoting ethical entrepreneurship, and fostering cooperation among Muslim merchants. Through this organization, KH Samanhudi transformed Islamic values into practical socio-economic initiatives that contributed significantly to community empowerment and Indonesia's national awakening [46].

The results of the study show that KH Samanhudi established Sarekat Dagang Islam as a response to the economic injustice experienced by indigenous traders. This organization served as a forum to strengthen solidarity and cooperation among Muslim merchants so that they were able to face unbalanced economic competition [47]. The change of SDI to SI expands the organization's space for movement. Sarekat Islam not only fights for economic interests but also plays a role in improving education, social awareness, and the spirit of nationalism of the community. It grew rapidly and had millions of members, becoming the largest mass organization of the national movement.



Figure 3. Museum Samanhudi: Traces of the Struggle of the Pioneers of the National Movement <https://share.google/XaGeJzA8PjozyPawX>

The impact of KH Samanhudi's struggle can be seen in the increasing public awareness of the importance of economic independence. In addition, Sarekat Islam has succeeded in building a social network that strengthens the unity of indigenous communities. This organization is also a means of political education that gives birth to national awareness and encourages the emergence of the Indonesian independence movement.

Analysis

The findings demonstrate that KH Samanhudi's economic thought emerged as a practical response to the structural inequalities created by the Dutch colonial economic system. Indigenous Muslim traders, particularly batik merchants in Laweyan, Surakarta, experienced limited access to markets, capital, and commercial networks because colonial policies favored European and foreign merchants. Rather than confronting these inequalities solely through political resistance, KH Samanhudi adopted an economic strategy centered on collective organization, cooperation, and Islamic solidarity. The establishment of Sarekat Dagang Islam (SDI) represented an innovative institutional response that enabled indigenous traders to strengthen their bargaining position through mutual assistance, shared commercial information, and expanded business networks. This finding confirms that KH Samanhudi viewed economic independence as the essential prerequisite for broader social and political emancipation [49], [50].

From the perspective of community economic empowerment theory, the formation of SDI illustrates how collective organizations can enhance the capacity of marginalized communities by mobilizing local resources, strengthening social capital, and fostering economic cooperation. The organization functioned not merely as a traders' association but also as an educational institution that promoted entrepreneurial ethics, discipline, honesty, responsibility, and self-reliance based on Islamic teachings. These values encouraged members to develop sustainable economic activities while simultaneously reinforcing collective identity. Consequently, economic empowerment was achieved not only through material improvement but also through the cultivation of confidence, solidarity, and organizational commitment among indigenous Muslim merchants. This multidimensional approach demonstrates that KH Samanhudi perceived economic development as inseparable from moral and social transformation [51], [52].

The transformation of Sarekat Dagang Islam into Sarekat Islam represents another significant finding of this research. The organizational expansion from an association of batik traders into a nationwide Islamic movement reflects the success of KH Samanhudi's strategy in responding to increasingly complex social realities. As membership broadened to include farmers, workers, craftsmen, and other social groups, the organization's objectives expanded beyond commercial cooperation to encompass education, religious guidance, social welfare, and collective advocacy against colonial discrimination. This transformation indicates that economic solidarity created a strong foundation upon which broader social and national movements could develop. The findings therefore suggest that economic organization served as the initial catalyst for the emergence of wider political consciousness rather than being a consequence of political mobilization [53].



Figure 4. Contribution of KH. Samanhudi was immortalized by the Government of Indonesia for the Correspondence Stamp (Stamp) because of his success in trading and politics.

Viewed through the lens of social movement theory, Sarekat Islam successfully converted individual economic grievances into collective social action. Shared experiences of discrimination and unequal economic opportunities fostered a common identity among indigenous Muslims, encouraging participation in an organized movement that sought justice and equality. The organization's rapid growth across different regions demonstrates its ability to mobilize diverse social groups through shared economic interests and religious values. This process illustrates that collective economic struggles can generate social cohesion and strengthen community resilience while simultaneously laying the foundations for national consciousness. The study therefore confirms that the economic movement initiated by KH Samanhudi contributed significantly to the development of Indonesia's early nationalist movement.

Another important finding concerns the integration of Islamic ethical principles into economic organization. KH Samanhudi did not advocate economic development solely in terms of increasing wealth or commercial success. Instead, he emphasized justice, cooperation (ta'awun), mutual trust, and collective welfare as the guiding principles of economic activity. These Islamic values distinguished Sarekat Islam from purely commercial associations by combining material progress with moral responsibility. Such an approach strengthened organizational legitimacy among Muslim communities and encouraged sustainable participation based on shared religious commitments. This finding highlights that Islamic economic thought during the colonial period functioned as a practical framework for addressing social inequality rather than merely a theological discourse [54].

The study also demonstrates that KH Samanhudi's contribution should be understood within a broader historical framework that links economic empowerment, religious identity, and nation-building. Previous scholarship has frequently emphasized Sarekat Islam's political achievements while giving comparatively limited attention to its economic foundations. The present findings indicate that the organization's political influence was rooted in its success in

empowering indigenous traders and strengthening community solidarity. By improving economic resilience, Sarekat Islam enabled its members to participate more confidently in broader social and political movements, thereby contributing to the emergence of Indonesian nationalism. This reinterpretation provides a more comprehensive understanding of KH Samanhudi's historical legacy and positions him not only as a nationalist leader but also as an influential Muslim economic thinker whose ideas remain relevant for contemporary discussions on community-based economic empowerment, Islamic entrepreneurship, inclusive development, and sustainable social transformation.

CONCLUSION

KH Samanhudi's struggle in developing the economy of the ummah through Sarekat Islam is one of the important contributions in Indonesian history. Through these organizations, he succeeded in strengthening the position of indigenous traders, increasing economic solidarity, and building national awareness among the community. Sarekat Islam is not only an economic organization, but also a means of social and political struggle that affects the development of the Indonesian national movement. The values that KH Samanhudi championed, such as unity, cooperation, and economic independence, remain relevant in efforts to empower the economy of the Indonesian people today. This study concludes that KH Samanhudi played a pivotal role in developing the economic resilience of the ummah through the establishment and expansion of Sarekat Dagang Islam, which later evolved into Sarekat Islam. His economic vision emerged as a practical response to the structural inequalities experienced by indigenous Muslim traders under the Dutch colonial system. Rather than relying solely on political resistance, KH Samanhudi promoted economic empowerment through collective organization, solidarity, and cooperation rooted in Islamic principles. This strategy enabled indigenous traders to strengthen their bargaining position, expand commercial networks, and enhance their economic capacity while fostering a sense of unity and mutual responsibility among members. The findings demonstrate that Sarekat Islam functioned as more than an economic association. It became a comprehensive social movement that integrated economic development, religious values, education, and social awareness into a unified framework for community empowerment. The transformation of Sarekat Dagang Islam into Sarekat Islam reflected the organization's ability to respond to broader societal challenges by extending its mission beyond commerce to include social justice, educational advancement, and the cultivation of national consciousness. Consequently, economic empowerment became the foundation upon which broader social transformation and political participation were built, illustrating that economic independence was closely linked to the emergence of Indonesian nationalism. This research also confirms that KH Samanhudi's economic thought represents an important contribution to the development of Islamic economic philosophy in Indonesia. His emphasis on cooperation, ethical entrepreneurship, social justice, and collective welfare demonstrates that Islamic values can serve as practical instruments for addressing economic inequality and strengthening marginalized communities. By integrating community economic empowerment theory with social movement theory, this study provides a more comprehensive interpretation of Sarekat Islam as both an economic institution and a catalyst for national awakening. This perspective enriches existing historiography by highlighting the economic foundations of the Indonesian national movement, an aspect that has received relatively limited attention in previous scholarship. The relevance of KH Samanhudi's ideas extends beyond their historical context. Contemporary Indonesia continues to face challenges related to economic inequality, social exclusion, and the need for sustainable community development. The principles promoted through Sarekat Islam—including solidarity, cooperation, ethical leadership, and community participation—remain valuable references for strengthening Islamic cooperatives, micro-enterprises, and other community-based economic institutions. Therefore, this study not only reinterprets KH Samanhudi's historical legacy but also demonstrates that his model of Islamic economic empowerment continues to offer meaningful insights for inclusive

economic development, social cohesion, and national resilience. Future research is encouraged to explore comparative analyses between KH Samanhudi's economic thought and other Muslim reformers in Southeast Asia to further expand understanding of Islamic-based community empowerment in both historical and contemporary contexts.

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Author Contribution

Laillatul Istiqomah developed the research concept, conducted the literature review, collected and organized data, and prepared the initial manuscript. Muthoifin supervised the research process, refined the theoretical framework, critically reviewed the analysis, revised the manuscript for intellectual content, and approved the final version. Both authors contributed to interpreting the findings, ensuring academic integrity, and accepting full responsibility for the accuracy and originality of this study.

Conflicts of Interest

The authors declare that there are no financial, institutional, professional, or personal conflicts of interest that could have influenced the design, implementation, analysis, interpretation, or publication of this research. The study was conducted independently with a commitment to academic integrity, transparency, objectivity, and ethical research practices. All conclusions presented in this manuscript reflect the authors' scholarly interpretation based on the evidence examined throughout the research process.

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