

## **Gusjigang and Da'wa Sunan Kudus in Preserving Spiritual and Islamic Economic Value in Recession Year**

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Received: Oct 28, 2022 | Revised: Nov 29, 2022 | Approved: Dec 30, 2022

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**Abstract:** The background of this research is based on the advancement of the education and economic sectors in the Kudus Regency after the arrival of Sunan Kudus with the teachings of Islam and its *Gusjigang* philosophy. This study aimed to determine the spiritual and economic values in the *Gusjigang* philosophy and its influence on the trading community in Kudus. This type of research is qualitative with a phenomenological approach. Data collection techniques were taken through observation, interviews, and documentation. The data source for this research is the *trader* community in Kota District, Kudus Regency. The analytical technique used is a phenomenological approach that takes a person's experience through descriptions of people who are research participants. The results of the study found that the spiritual and economic values in the *Gusjigang* philosophy in the *trader* community in Kota District were an effort to achieve prosperity in religious and daily life seen from the activities of traders who applied attitudes following the values of *Gus*, *Ji* and *Gang*. The influence of this philosophy can be seen in the number of educational institutions, Islamic boarding schools, and the advancement of the trade and industrial sectors.

**Keywords:** Da'wa; *Gusjigang* Philosophy; Sunan Kudus; Spiritual and Economic Value

**Abstrak:** Latar belakang penelitian ini berdasarkan pada majunya sektor pendidikan dan perekonomian di Kabupaten Kudus setelah kedatangan Sunan Kudus dengan ajaran Islam dan Falsafah *Gusjigang*nya. Tujuan penelitian ini adalah mengetahui nilai spiritual dan ekonomi dalam Falsafah *Gusjigang* serta pengaruhnya pada masyarakat pedagang di Kudus. Jenis penelitian ini adalah kualitatif dengan pendekatan fenomenologi. Teknik pengumpulan data diambil melalui observasi, wawancara dan dokumentasi. Sumber data penelitian ini adalah masyarakat pedagang di Kecamatan Kota, Kabupaten Kudus. Teknik analisis yang digunakan yaitu pendekatan fenomenologi yang mengambil pengalaman seseorang melalui deskripsi dari orang yang menjadi partisipan penelitian. Hasil penelitian yang ditemukan yaitu nilai spiritual dan ekonomi dalam Falsafah *Gusjigang* pada masyarakat pedagang di Kecamatan Kota merupakan upaya untuk mencapai kesejahteraan dalam kehidupan beragama maupun sehari-hari dilihat dari aktivitas pedagangnya yang menerapkan sikap-sikap sesuai dengan nilai *Gus*, *Ji* dan *Gang*. Pengaruh falsafah ini, dapat terlihat dari banyaknya lembaga pendidikan, pondok pesantren serta majunya sektor perdagangan dan perindustrian.

**Kata Kunci:** Dakwah, Falsafah *Gusjigang*; Nilai Spiritual dan Ekonomi; Sunan Kudus

## Introduction

*Gusjigang's* philosophy is a solution to society's problems vertically and horizontally. Through implementing spiritual and economic values in the *Gusjigang* philosophy, a manifestation of efforts to achieve worldly prosperity and success (Muhajarah Kurnia, 2022). In carrying out trading activities itself, Islam is essentially material to gain profits and immaterial (Muhajarah, 2016b; Muhajarah, 2022). For this reason, business actors must always maintain professionalism towards others and obedience to Allah SWT (E. Soebahar et al., 2021). So it can be understood that if there is a synergistic relationship between religious and economic aspects, it will produce positive behaviour that can encourage productivity (M. E. Soebahar et al., 2020; Fabriar & Muhajarah, 2021).

The *Gusjigang* philosophy *Bagus*, (good), *Ngaji*, (reading Koran), and *Gang*, (trade) is an attempt by Sunan Kudus to change the ethos or mindset of the people in the Kota Subdistrict in living the life that existed at that time (Arif, 2014). This philosophy is considered capable of solving problems in terms of the spiritual and economic values of the community (Ihsan, 2017 p. 163).

However, in the process, *Gusjigang's* philosophy is considered contradictory to the opinion regarding the understanding of the meaning of the word *zuhud* which causes a lack of respect for something material and tends to be oriented only towards the hereafter and does not care about worldly things such as economic progress in society (Muhajarah, 2016). So that *Gusjigang's* philosophy is considered to deviate from the truth because in the process of achieving an ideal economy, it is undoubtedly close from seeking worldly profits (Nawali, 2018).

*Gusjigang* philosophy is a lesson Sunan Kudus taught that a human being must have good character, must be good at reading and practising the Al-Quran and must be good at trading (Zamroni, 2016 p. 124). Philosophy explains that *philosophies* are lovers of the truth, whereas *philosophos* have deep knowledge as a form of actualization of their love for the truth (Aini, S., & Akmal, 2022). *Philosophia* itself is the result of the actions of *philosophein*, while *philosophy* is the perpetrator of the *philosopher*. The word *philosophy* gave rise to the name *philosophy* (German, French, Dutch), or philosophy in the Indonesian version (Muhajarah & Bariklana, 2021: 7); meanwhile, the word philosophy or philosophy in *Kamus Besar Bahasa Indonesia* (2019), is the most basic assumptions, ideas, and inner attitudes possessed by people or society or also referred to as a view of life (Muhajarah, 2008).

*Gusjigang* is a manifestation of the entrepreneurial values inherited from Sunan Kudus which are the identity of the Kudus people and become the hope of the Kudus community for

their children in the future (Pujiyanto, 2018: 257; Muhajarah & Mudhofi, 2021). *Gusjigang* means: (a). *Gus* (Good). *Gus (Bagus)*, according to Nur and Farohi (2019: 6) comes from the Arabic "*khuluqun*" which means character, temperament, behavior and character. Meanwhile, according to the term knowledge that explains good and evil (right and wrong), regulates human interaction, and determines the ultimate goal of business and work. The character values are classified in *Gus's* (Good) behavior, including; honesty, tolerant by respecting differences, discipline, social care and responsibility. However, good character alone cannot make oneself an ideal human being. For that, it is also necessary for someone to have extensive knowledge (Mas'udi, 2014; Maharromiyati & Suyahmo, 2016: 165). (b). *Ji (Ngaji)*. According to Sofiatun (2017: 12), the word *Ngaji*, recitation, is interpreted as having high intellectual property. The Koran does not only mean reading the holy book, but also reading literature widely, even nature. Likewise, Said's opinion in Abid (2017: 181), *Ji* has many interpretations among the Kudus people, some interpreting *Ngaji* (requiring knowledge), which in essence tells people to study (recite) or share their knowledge (teaching) and always respect others (Khotimah, 2017). The values of *Ji's* behavioral character (*Ngaji*) according to Maharromiyati and Suyahmo (2016: 166), include; religion, curiosity and love to read. In addition to immaterial needs, to survive, one needs material needs, one of which can be achieved by trading. (c). *Gang* (Trade). According to Said in Abid (2017: 182), *Gang* has the meaning of trading, it means that people can navigate life by trading or becoming a businessman (entrepreneur). *Gang* refers to the entrepreneurial spirit that the Kudus community must have to creatively and innovatively find sources of income to maintain their existence (Zamroni, 2016 p. 120). Sofiatun (2017: 12), says that trade is creating, and making products that are innovative and accepted by the community while keeping in mind the original goal of making a profit. The key to success in trading is honesty. Because, being honest or not lying in a trading business will foster an attitude of mutual trust between sellers and buyers (Sunarti and Habssy, 2018 p. 27). The character values belonging to the *Gang* (Trade) behavior according to Maharromiyati and Suyahmo (2016: 166), include; hard work, creativity and independence.

Spirituality is searching for meaning, purpose, morality, and well-being about oneself, others, and reality (Muhajarah, 2018; Muhajarah, 2011). Thus, people may express their spirituality in religious settings, namely concerning ultimate reality, or non-religious, namely to themselves, others, and even the universe (Amir, Y. dan Lesmawati, 2016: 70). So it can be concluded that spiritual values are defined to help identify a measure of a person's behavior in the search for meaning, purpose, morality, well-being about oneself, others, and reality.

Both when expressing spiritual values in religion, namely with God, and non-religious, concerning oneself, others, and even the universe (Izzati, 2020); (Tanjung, Dwijayanto, Lin, 2021).

The economy mentioned originated from language Greece namely the word "*Oikos*" or "*Oiku*" and "*Nomos*" which means regulation house stairs. In other words understanding economy is all about related things with life on the housing ladder; of course that's all and in the development of the word house ladder no only refers to on one family consisting of husband-wife and their children, but also house more stairs large that is house ladder nation, country and world. (Anita, 2018: 9). As stated by Adam Smith in Sitorus (2017: 15), economics is the science of wealth or the science that studies the means of wealth of a nation by focusing specifically on the material causes of prosperity, such as industrial, agricultural and other products. Yusuf Qardhawi in Desiana and Arfianty (2017: 119), states that Islamic economics is an economy based on divinity, this system is based on Allah, the ultimate goal is to Allah and uses facilities that cannot be separated from Allah's Shari'a, economic activities such as production, distribution, consumption, import and export cannot be separated from the point of divinity and the ultimate goal is for God (Ismaya, 2017). So economic activity according to Islam is not an economic activity controlled by human desire alone, but is also guided by the basic guidelines of sharia. This will lead an economic actor to not only pursue material gains, but also immaterial profits and avoid all forms of exploitation of fellow human beings (Fabriar & Muhajarah, 2020).

Then traders according to Kensil and Christine in Falucky (2017: 15) are those who carry out commercial acts as their daily work. Commercial acts are generally the act of buying goods for resale. While the purpose of trading by making a profit is the result to be achieved by a trader. So, it can be understood that the importance of trading practices that must be based on Islamic economics is a personal indication of traders who have good moral character because it is not said to be the *Gusjigang* generation if in their trading transactions they do not prioritize a fair and transparent sharia system. Such a system is known as an economic system with principles, values, and religious ethical norms built on the basis of justice and goodness for humanity (Muhajarah, 2016a; M. E. Soebahar et al., 2020). Because in the process, it is not just a mechanism for economic activity that regulates resources to meet the community's daily needs but also complements spiritual needs (Muhajarah, 2016b). This research focuses precisely on the traders who live in Kota District, Kudus Regency—seeing from the nearest point the location where Sunan Kudus's da'wah began. At the same

time, because the Kota District is the centre of government, Islamic education and trade industrial areas with a limited area and high population.

## **Method**

This type of research is qualitative research with a phenomenological approach. The qualitative method is used to examine the condition of natural objects, where the researcher is the key instrument in collecting data by means of triangulation. While the phenomenological approach is used to emphasize the subjective aspects of a person's behaviour that are applied in daily life (Afifuddin & Saebani, 2018, pp. 57-60).

The data sources in this study, primary data sources in this study were observations and interviews with people in Kota Subdistrict, Kudus Regency who had the status as traders or entrepreneurs with spiritual values using a *purposive sampling technique* which was selected depending on the research objectives without regard to generalizations. While the secondary data sources in this study were documents from the BPS Kudus Regency.

Data collection techniques are (a). Interview. The interview method was conducted to obtain data on spiritual and economic values in the *Gusjigang* philosophy and its influence on the trading community in Kota District, Kudus Regency; (b). Observation. The observations included the activities and presence of the trader community in the City District, Kudus Regency; (c). Documentation. Documentation is used to reveal data on spiritual and economic values in the *Gusjigang* philosophy and its influence on the trading community in Kota Subdistrict, Kudus Regency.

Data processing was carried out by means of a test using the triangulation technique, the source technique, the method and the researcher. Source triangulation is done by adding or multiplying sources such as documents, archives, and interviews with more than one subject with different viewpoints. Then, triangulate methods by comparing methods from those used and triangulation by researchers by checking with other researchers (Afifuddin & Saebani, 2018 pp. 67-68).

## **Result and Discussion**

### **A. Spirituality and Economic Values in *Gusjigang* Philosophy in Trader Society**

#### **1. Analysis of the *Gus* Spirituality and Economic Value in the *Gusjigang* Philosophy**

*Gus* (good) as the spiritual and economic value of the community in the City District of Kudus Regency is manifested in character possessed by traders and entrepreneurs (Aldyan & Warto,

2019). Trading for the community in Kota Subdistrict is not only for profit from sales, but also for seeking blessings from the results of work. From observation and interview data, it was obtained analytical data that traders and entrepreneurs in Kota Sub-district implemented the *Gus* values as follows:

- a. Honesty. Honesty for traders and entrepreneurs in Kota Subdistrict, Kudus Regency means that something said must be following actions or reality. Because honesty is a source of trust in business partners and customers. The honesty carried out by traders and entrepreneurs in the Kota District is in terms of quality. Openly and frankly conveying the products being sold, and product conditions, determining selling prices and avoiding hoarding goods to increase selling prices (Mutiara & Said, 2019).
- b. Tolerance. The attitude of tolerance carried out by traders and entrepreneurs in the City District, Kudus Regency is not just a matter of one's religion or race. However, this includes tolerance in hiring employees and serving customers with various characteristics (Rosyid, 2021). Another thing that traders or entrepreneurs do in Kota Subdistrict, Kudus Regency is to avoid having the same business as the people around them to create peace in society without any feelings of competition (Muhajarah & Fitri, 2022).
- c. Discipline. The discipline carried out by traders and entrepreneurs in Kota Subdistrict, Kudus Regency is mostly a matter of time which is considered to affect efficiency in work (Rosyid, 2021). Manage time consistently and divide between the need for time to worship and time to work. According to them, time discipline for traders or entrepreneurs is an important thing that significantly affects customers in terms of selling power.
- d. Social care. One of the social concerns carried out by most of the traders and entrepreneurs in Kota Subdistrict, Kudus Regency is routinely carrying out Blessing Friday activities where they usually distribute food or drinks to the general public and confident people. In addition, he also participates in social service activities by donating funds and human resources for the benefit of the people (Tajuddin, 2014).
- e. Responsibility. Traders and entrepreneurs in Kota Subdistrict, Kudus Regency apply a responsible attitude when serving their customers by ensuring the quality of the products they sell so that they are fit for consumption (Tajuddin, 2014).

The existence of *Gus* as a form of *morality*. However, good character alone cannot make oneself an ideal human being. For that, it is also necessary for someone to have extensive knowledge (Atabik, 2014).

## **2. Analysis of the Spirituality and Economic Value of *Ji* in the *Gusjigang* Philosophy**

The form of *Ji (Ngaji)* in spiritual and economic *value* for the trader community in Kota Subdistrict, Kudus Regency is very clearly illustrated in their environment, supported by an area close to the Kauman Village which is known as a santri area which is thick with Islamic teachings (Ismaya, 2017). However, apart from the religious knowledge of the people in Kota Subdistrict, Kudus Regency also likes to study other general sciences, including entrepreneurship. The results of interviews and observations reveal the analysis of *Ji (Ngaji)* by traders who have spiritual values as follows:

- a. Religious. Religion is an obedient attitude and behavior in carrying out the teachings of the religion he adheres to (Ardi & Budiarti, 2020; Ardi et al., 2021; Muhajarah, 2022c). Obedience to religion by carrying out obligations in worship is carried out by traders and business people in Kota Subdistrict, Kudus Regency. Some apply the mandatory rules for praying in congregation, being obliged to cover their genitals to sunnah worship such as praying dhuha and reading the Qur'an (Atabik, 2014; Parker, 2017; Masruroh, S., Mutmainah, S., Juanita, V., Aziz, M., & Huda, 2022).
- b. Curiosity. The emergence of curiosity makes a person always seeks to know more deeply and widely from what he has learned, seen and heard. Curiosity gives traders or entrepreneurs many advantages in improving and developing their businesses. Because with curiosity it can know things that should be improved or things that should be improved. Traders and entrepreneurs in Kota Subdistrict continue to update their marketing techniques in product display, promotional media, services or work systems (Aldyan & Warto, 2019).
- c. Like to read. Reading is one way to gain knowledge. Like the people in Kota Subdistrict, Kudus Regency, their children will study in public and religious schools in the morning. They will increase their knowledge in the afternoon or evening by studying at the Al-Qur'an Education Park or the like (Nur, 2010). In addition, in trading, the people in Kota Subdistrict, Kudus Regency continue to increase their knowledge about the business world so that it is easier to hone their promotional skills and monitor market interest.

*Ji* is interpreted as a tendency to seek knowledge. So that in carrying out their lives, people in Kota Subdistrict, Kudus Regency have basic knowledge in carrying out all actions. In addition to immaterial needs to survive, one needs material needs, one of which can be achieved by trading.

### **3. Analysis of the Spirituality and Economic Value of the *Gang* in the *Gusjigang* Philosophy**

*Gang* (trading) manifests as an entrepreneurial spirit. The *Gang* in the spiritual and economic values owned by the trader community in Kota Subdistrict, manifests creatively and innovatively making trade a source of income to maintain and develop their socio-economic life. The *Gang* character applied by traders or business people in Kota District is as follows:

- a. Hard work. Religious teachings encourage its people to work hard, because hard work is part of worship. The results of hard work will automatically encourage the implementation of other worship (Allport, 1966). The hard work of traders and entrepreneurs in Kota District, Kudus Regency can be seen in their implementation when choosing to start a business so they can finally continue to grow and survive in the market. Judging from the uncertainty of the benefits obtained, there are always efforts they make. Either by trying to open other business opportunities to trying various promotional techniques.
- b. Creative. Creativity is expressing past experiences and placing shared experiences into new patterns, ideas, or products (Mu'ti & Burhani, 2019). For traders or entrepreneurs in Kota District, Kudus Regency, so their merchandise can be sold in the market, it is necessary to develop creative ideas to attract customers' interest. From developing to improving product quality to make it more attractive, adding various variants, to planning promotion methods. Some of them have tried to use online media such as *marketplaces*, and then delivery services with Gojek or Grab. Meanwhile, the promotion technique began relying on *paid promotion* and *endorsement services*.
- c. Independent. A person's ability to not depend on others is the hallmark of an independent attitude. This is reflected in the characteristics of the Kota District, Kudus Regency community. The number of Islamic boarding schools around the Menara Kudus Mosque makes them choose to entrust their children from a young age so that they have an independent attitude and get a better religious education. Independence for traders and entrepreneurs is also manifested when choosing to start a business by trading and earning their income has shown an attitude of not wanting to depend on the work of others.

## **B. Analysis of the Influence of Spirituality and Economic Values in *Gusjigang* Philosophy on Trader Society**

### **1. Analysis of the Influence of Spirituality Values in the *Gusjigang* Philosophy**

The *Gusjigang* philosophy is instilled through character education in Kota Subdistrict, Kudus Regency community. The teachings of *Gusjigang's* philosophy are mainly good in

character, which significantly influences spiritual values related to one's character, manners and behavior. Also *Ji* (religious prayer), the trader community in Kota Subdistrict tends to study both in recitation councils, Islamic boarding schools and traditional schools. With the value of *Ji* (religion), teaches people to be aware of the importance of science, both in religious and social life, as well as in the world and the hereafter (Wrench et al., 2006; Streib & Klein, 2014).

The values in the *Gusjigang* philosophy teach people in Kota Subdistrict, Kudus Regency to constantly recite the Koran or seek knowledge. Even if seen until now in the Kota District area, it is still the center of scientific and educational assemblies such as many Islamic boarding schools, schools, institutes and universities that have been established. This makes Kudus still dubbed the city of santri, because many young people are *studying* in Islamic boarding schools.

The influence of spiritual values in the *Gusjigang* philosophy of the trader community in Kota District can be seen from the number of formal, formal Islamic education institutions and Islamic boarding schools, including:

- a. Public and private formal education. BPS data shows that many educational institutions are available in Kota District, namely 39 units of Kindergarten, 53 SD units, 13 units of Junior High School, 7 units of Senior High School, 8 units of Vocational High School and 3 units of Higher Education.
- b. Islamic Religious Education. Meanwhile, in formal Islamic education institutions in Kota Subdistrict, BPS data in table 6 shows that there are 13 units of Madrasah Ibtidaiyah, 4 units of Madrasah Tsanawiyah and 6 units of Madrasah Aliyah.
- c. Islamic Boarding School Education. In non-formal education, Islamic boarding schools in Kota District, from the Ministry of Religion data, there are 27 Islamic boarding schools with a total of 5,097 students and 525 ustadz.

Analysis of the influence of spiritual values in the *Gusjigang* philosophy of the trader community in Kota District, Kudus Regency, which is seen from the character of the community who realizes that every action is carried out with meaning, value, morals, and love for fellow living beings, so that humans can place themselves and live better (Haris, 2015; Ardi et al., 2021), buoyant with full wisdom, peace, and true happiness. Spiritual values are formed not only from the role of the family sphere, but also education in the form of schools (Hook et al., 2017). That way it is not only fulfilled in subject matter or general science, but also a virtuous character (Jennings & Ralph-Morrow, 2020).

## **2. Analysis of the Economic Influence of *Gusjigang* Philosophy**

Some people think that Islam and economics are considered contradictory things. They consider the economy only concerned with the material aspects of life, while religion is concerned with the spiritual aspects (Muhajarah, 2022a). However, according to Islam, the economy is not an economic activity controlled by human desire alone, but is also guided by the basic guidelines of sharia. This will lead an economic actor to not only pursue material gains, but also immaterial profits and avoid all forms of exploitation of fellow human beings. This follows the people in Kota District, Kudus Regency who have fostered a high work ethic and a strong spirit of religiosity.

The analysis of economic influence in the *Gusjigang* Philosophy is manifested in efforts to prioritize trade and industry as a support for people's lives in Kota District, Kudus Regency. The economic influence in the *Gusjigang* philosophy explains that a trader must have good, noble, moral character and carry out his trading business in a good and ethical way, based on Islamic aqidah (Arif, 2014).

The character of the *Gang* (trade) as an economic influence in the *Gusjigang* philosophy on the community in Kota Subdistrict can be seen from their economic condition from before having a business, when having a business until the business has developed. However, before that, the impact of increasing the economy of the community in Kota Subdistrict can be seen from the side of their main livelihood, the amount of trade and industry, which are as follows:

- a. Livelihood. BPS records show that the livelihoods of the people in the Kota Sub-district are primarily industrial and construction workers, due to the large number of large industries with a large capacity for labour. In addition, most people make a living as traders and entrepreneurs. In 2015 there were 4,646 traders, in 2016 there were 4,669 people and in 2017 there were 4,742 people. While in the livelihoods of entrepreneurs in 2015 there were 2,108 people. In 2016 there were 2,114 people and in 2017 there were 2,152 people. If viewed from the livelihood data, the number of industrial and construction workers workers shows the significant absorption of labour by industrial companies in Kota District, Kudus Regency. In addition, people who make a living as traders and entrepreneurs tend to increase yearly, when viewed from the number of souls who choose to trade and open businesses (Aldyan & Wardo, 2019).
- b. Industry. The processing industry sector is the primary support for the economy in Kota District. This sector is categorized into large industrial groups, medium, small, and home industries. In Kota Subdistrict, there are 14 large industrial companies and 25 medium industries with 16,077 workforce absorption. The number of small industries is 414 units

and the home industry is 913 units. The small industry absorbs the most significant number of workers, followed by the household handicraft industry which absorbs 3,450 and 1,885 workers, respectively. From this data, apart from looking at a large number of industrial companies, it can also be seen from a large number of workforce absorption. So the processing industry is the primary buffer in the economic sector of the community in the Kota District.

- c. Trade. Based on BPS data, Kota District has 5 units of public markets, 788 food stalls and 1175 shops. Some markets in Kota Subdistrict are open every day and some are open based on the Javanese market calendar, namely pound, wage, pahing, and kliwon, open from morning to evening. The market in the Kota District area has an essential role in increasing the economic sector because of its wide trading network outside the Kudus Regency, namely Kliwon Market and Bitingan Market. Meanwhile, small markets are scattered in several places in the medium-scale market, namely Wergu Wetan. These markets have a significant role in participating in facilitating trade traffic in the Kudus region and between regions. These trade goods are in addition to the products of the people's daily needs, especially those which are quite dominant are the productions of the Kudus people in the form of convection, and embroidery (Nawali, 2018).

From the results of the analysis of the spiritual and economic values in the *Gusjigang* Philosophy and their influence on the trader community in Kota District, Kudus Regency, it cannot be denied that the values in the *Gusjigang* Philosophy are still relevant to the life of today's society which can be a solution in dealing with life's problems, such as the implementation of morality, character, knowledge and its role in the world of trade. This is reflected in the culture of the people in Kota Subdistrict who still adhere to their ancestors' philosophy, thus leading them to success. In addition, the *Gusjigang* philosophy is also known as the tradition of devout *Santri*, and the economic tradition of trade and industry, is a phenomenon that can provide spiritual and economic values for the people in the Kota District which is proliferating.

## Conclusion

Based on the previous description, the following conclusions can be drawn:

First, spiritual and economic values in the *Gusjigang* philosophy in the *trader* community in Kota District, Kudus Regency. The value of spirituality and economics in the *Gusjigang* philosophy in the City District of Kudus Regency community is played by traders

and business entrepreneurs who have a *Gus* value. Namely by applying honesty when trading and when carrying out daily activities, having an attitude of tolerance with various fellow human beings, being disciplined by obeying the rules, especially in terms of time, and social care in the form of sharing and responsibility. Then the *Ji* is in the form of a religious attitude by obeying religious orders, curiosity about new things and like to read both general knowledge and religion (Al-Qur'an). While the *Gang*, described as a trader with the character of working hard to do business or trade, is creative by creating promotional ideas and being independent. The *Gusjigang* philosophy is played by traders and entrepreneurs who have good morals, are knowledgeable and runs their business or trade based on Islamic teachings.

Second, the influence of spirituality and economic values in *Gusjigang* philosophy in the trading community in Kota District, Kudus Regency. Influence spirituality and economic values in *Gusjigang* philosophy in the *trader* community in Kota Subdistrict are reflected in educational institutions that consider character building and provide general knowledge and religion. Because many young people who go to school simultaneously study in Islamic boarding schools. While the economic influence in the *Gusjigang* Philosophy of the *trader* community is reflected in the trade and industrial sector which is the life support for the majority of the people in Kota Subdistrict, seen from the livelihoods of the people, most of whom are industrial and construction workers, traders and entrepreneurs. Then in terms of the processing industry sector which is the main support for the economy in Kota Subdistrict, both in the large industrial group, medium industry, small industry and households. Meanwhile, in terms of trade, it can be seen from the existence of markets in the Kota District area which is known to have an extensive trading network outside the Kudus Regency.

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