

ABSTRACT

This study specifically seeks to examine the relationship between religion and economics practiced by the followers of the *Tariqa Alawiya*. This paper offers a format for writing qualitative research and uses Ethnography as its lens. It suggests explicating the impact of religious values through the symbolic and interpretive anthropology of Clifford Geertz in terms of economic relations. Moreover, the definition of ‘*Spiritual Capital*’ from Danah Johar is borrowed as a comparative approach to map the relationship between religion and economics which is articulated in the behavioral level. The result is, I found that Murshid has become a prominent figure in orchestrating certain rules to reconstruct economic practices in the form of spiritual translation against his followers (*Salik*) based on Islamic teachings. Most of its values are transmitted through wisdom, and it can be affirmed as the centre of doctrine in Sufism. On the other hand, this study shows the economic practice of *Salik* is an attempt (*ikhtiar*) to realize that the economy has a strong relationship with observance. Subsequently, it emphasizes the followers to be tolerant and moderate. Sufism ethics, in the end, is a teaching process and education for its followers (*Salik*). It does not only have meaning to awaken work ethic but also as a form of economic discipline within the formulation of religious teachings. Hence, *Salik* can find its own and pure identity as a Muslim through the center of doctrines.

Keywords: Sufism ethics, symbolism, economic culture, ethnography.