



## Paradigm, Design And Characteristics Of Sharia Economy

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### Abstract:

Islam berfokus pada semua aspek kehidupan manusia, termasuk ekonomi. Tujuan utamanya adalah untuk mempromosikan kebahagiaan dalam distribusi kekayaan, baik secara sosial maupun individu. Penelitian ini menggunakan metode penelitian deskriptif, menganalisis literatur seperti buku, artikel, jurnal, dan media massa sebagai sumber informasi. Metode ini melibatkan pengumpulan data dari berbagai sumber yang relevan dengan topik penelitian, sehingga menganalisis norma dan nilai ekonomi Islam terkait dengan isu-isu terkini. Secara keseluruhan, tugas manusia sebagai khalifah adalah menciptakan kebahagiaan dan kesejahteraan dalam hidup, sekaligus memenuhi kewajiban ibadah dan pengabdian secara penuh. Tuhan telah memberi umat manusia dua hal, bimbingan hidup dan sarana kehidupan. Asy-Syatibi menekankan bahwa penugasan dalam syariat harus sesuai dengan tujuan doktrin Islam, yaitu daruriyyah, hajiyyah, dan tahsiniyyah. Al-Ghazali mengidentifikasi maqashid sebagai tujuan utama dalam pemeliharaan agama, jiwa, keturunan, akal, dan harta. Ekonomi syariah tidak hanya merupakan kegiatan ekonomi Islam, tetapi juga mencerminkan perilaku ekonomi berdasarkan ajaran Islam. Tujuan ekonomi syariah sejalan dengan tujuan syariah Islam, yaitu untuk kebahagiaan dan kesejahteraan di dunia dan masa depan melalui kehidupan yang baik dan dihormati.

Kata kunci: Paradigma, Rencana Bangkit, Karakteristik dan Ekonomi Syariah.

## INTRODUCTION

Islam has regulated all aspects of human life, including in the economic realm. One of the goals is to uphold justice in the distribution of wealth, both in social life and at the individual level. Income distribution plays a central

role in the Islamic economy, because the discussion is not only related to the economic dimension, but also closely related to the social and political dimensions.

The main principle of distribution is fair and honest, because in Islam, every action has accountability. Therefore, equal

opportunity becomes the foundation that will produce a paradigm of fair competition. The Islamic economy is built with sacred goals guided by the teachings of the Islamic religion, and achieves these goals by following the guidelines taught by the Islamic religion.

In this case, all such elements are interconnected and hierarchically organized. That is, the spirit of Islamic economics is reflected in its objectives and supported by its two main pillars. Reach *Falah* It is only possible through the pillars of Islamic economics, which consist of basic values (*Islamic values*) and economic principles (*Islamic principles*) as the foundation.

The Islamic economy should be able to fulfill three main aspects. *First, the need for alignment or focus on specific activities that emphasize the various innovations that are considered closest to the truth. Second, the need for fixed and coordinated rearrangements. Third, the need for integration to form strength and excellence in its implementation.*

Based on these principles, Islamic economic thought can be divided into three categories. *First, consists of Islamic economic theory and methodology, or so-called epistemology. Second, includes economic systems implemented through legislation and institutionalization of resource management. Third, covering the*

current economic realities, including the economy of Muslims, the Indonesian economy, and the interrelated global economy. Morals are the main pillar in the Islamic economy.

Referring to these principles of Islamic morality, the structure of the Islamic economy can be firmly established, and only through the Islamic economy *Falah* (happiness) can be achieved. Islamic morality is based on faith and devotion to Allah. The core and moral value of Islam is tawhid. The consequence of monotheism is that Islamic economics has a transcendent (rather than secular) dimension, in which Allah's role in all aspects of the economy is absolute.

## METHOD

The research method used in this study is literature research, which involves analyzing literature such as books, articles, journals, and mass media as sources of information. (Mestika, 2001) Literature study activities involve collecting, reading, recording, and processing research materials. (Fathurrahman, 2011) In this study, we adopted the literature research method, where we collect data from various literature sources, such as books, encyclopedias, journals, and other sources of information relevant to this research

topic. (Astuti at all., 2022) Therefore, this approach is used to explore and analyze Islamic economic norms and values that are closely related to the problem under study, whether it is found in journals, magazines, books, mass media, or in other sources.

## RESULTS AND DISCUSSION

### *Islamic Concept of Man and the Necessity of Life*

Man is considered to be the successor (caliph) of Allah on earth in the Islamic view. They are given the responsibility to manage the earth and its contents well to achieve common prosperity. This noble purpose is accessed through the guidance and teachings of the Apostles and scripture. The guide covers all aspects of human life, including beliefs, behavior, and sharia law. Overall, man's duty as caliph is to create happiness and well-being in life, while fulfilling the obligations of worship and devotion thoroughly. God gave man two things, the guidance of life (*Manhajul Hayah*) and means of life (*Wasilah Al-Hayah*), to fulfill this task. (Antonio, 1999)

Humans have various dimensions. Within man there are components that drive him to act and meet needs. Some of these components become the basis for the development of something to meet various human needs, including economic aspects. In

this context, it is important to consider the elements that make up human character in the context of Islamic economics. At least, there are two things that must be considered in this regard: the needs of human nature as the foundation of the economy, and the purpose of human life as an economic target. (Ghofur, 2020)

*First*, there is the need for human nature which is the foundation of the economy. Human beings consist of two aspects, namely physical and spiritual, which are equipped with reason and feelings. Every aspect of human beings has special needs. To sustain life, humans need food, drink, clothing, and protection, because the human body is subject to the laws of physics and is also bound by biological laws as a living being. In him, man has the ability to reproduce, which is reflected in sexual predisposition and the ability to multiply. In addition, man is also equipped with a mind that requires a source of knowledge and the ability to understand the mysteries and creations of God on earth and in the sky. Humans are also social creatures who need interaction with fellow humans. More than that, man has a spiritual moral dimension that allows him to distinguish between good and

bad, and this role is played by the heart. Briefly, it can be explained that human beings, with all their aspects (physical, biological, intellectual, social, and spiritual), have individual needs that are interconnected and complementary. The degree to which it is balanced in meeting the needs of each of these elements will be largely determined by the extent to which the impulses, instincts, and controllabilities exercised by reason and heart. (Muhammad, 2005)

*Second*, the purpose of human life is used as an economic foundation. In the Qur'an, Allah Almighty affirms that the creation of man was to worship and devote himself to Him. Every human action and activity should be based on the motivation to seek the pleasure of God, focusing on the happiness of the hereafter and its manifestation through the application of sharia law. This is a difference with the view of secularism which has motivations, orientations, attitudes, actions, and activities that only aim to seek the pleasure of life in the world, often even justifying all means in its implementation. (Muhammad, 2005)

Needs refer to the things necessary by humans to achieve satisfaction and well-being, both

physically and emotionally, through goods or services. Human needs do not have a certain limit, because according to their nature, humans always feel lacking. They always want prosperity. Reality shows that when one need is met, new needs will arise. If we try to make a list, it will be seen that there are many more types of human needs that must be met. There are too many of them to decipher one by one.

Abi al-Fadl Ja'far ad-Dimasyqi, (Ad-Dimasqi, 1977) who lived in the 6th century A.H., grouped human needs (*Al-Hajat Al-Insanid*) into two categories. That *first* is a basic need that is an emergency or *Al-Hajat ad-Daruriyyah at-Tabi'iyah*, such as shelter, clothing, and food. *Second*, there are needs related to security and protection or *Al-Hajat al-'Irdiyah al-Wad'iyah*.

Ibn Khaldun (Ibn Khaldun, 1983) in the 8th century A.H. categorized human needs into three types: *ad-daruriy* (such as foods that give strength), *Al-Hajiand Al-Kamali*. Meanwhile, in 1341 AH, Ash-Shatibi argued that assignments in the Shari'a should be adjusted to the objectives in accordance with the *daruriyyah*, *Hajjiyyah* and *tahsiniyyah* from the Shari'a itself.

Al-Ghazali (Al-Ghazali) Recognize *maqashid syariah* as an

aim to maintain religion (*hifdz ad-din*), nourishing the soul (*Hifdz An-Nafs*), nurturing offspring (*Hifdz An-Nasl*), nourishing reason (*Hifdz Al-'Aql*), and preserve property (*Hifdz Al-Mal*).

Ulama Al-Juwaini conducted a study on *illat* (reasons or factors) and various existing sharia laws. He compiled that the scholars who came after him mentioned *illat* and the principles that he formulated with the term *Maslahah*. (Yuslem, 2007)

### ***Basic Concepts of Sharia Economy***

#### ***a. Definition of Sharia Economy***

According to experts, economic words comes from Greek, namely "oicos" and "nomos" which means house and rule. So, economics is the rules for organizing the needs of human life in the household, both in the people's household and in the state household. (Al-Kaaf, 2002) In daily activities, economics plays an important role in meeting the needs of life. Therefore, economics is one of the most crucial disciplines in human life. Moreover, the economy acts as an instrument to assess the extent of a country's progress, whether economic conditions are in stability, are improving, or declining.

In Arabic economic terms are expressed with the word *al-Iqtishad*, which linguistically means simplicity and frugality. Based on this meaning, the word *al-Iqtishad* expand and widespread until it

contains meaning '*ilm al-Iqtishad*, which is the science related to simplicity or discussing economics.

Ali Anwar Yusuf gave an economic definition. According to him, economics is the study of human behavior in relation to the utilization of scarce productive resources to produce goods and services and distribute them.

Has become *Sunnatullah* That every human being lives in an activity as mentioned in the economic sense mentioned above, requires cooperation. Without cooperation, it is impossible for humans to live normally. Cooperation has elements *take and give*, helped and assisted. One important aspect of cooperation is in the field of muamalah in the form of trading activities, leases, accounts receivable, and so on. This activity absorbs 85% of the existing workforce.

According to Monzer Kahf in his book *The Islamic Economy* explained that Islamic economics is part of economics that is interdisciplinary in the sense that Islamic economic studies cannot stand alone, but need good and deep mastery of Islamic sciences and their supporting sciences as well as sciences that function as *Tool of Analysis* Such as mathematics, statistics, logic and jurisprudence.

M. Akram Khan defines Islamic economics in terms of

normative dimension and positive dimension. He argued that Islamic economics aims to conduct studies on the happiness of human life achieved by organizing natural resources on the basis of cooperation and participation. While Muhammad Abdul Manan (Mannan, 1997) defines Islamic economics with social sciences that study economic issues inspired by Islamic sharia values.

Muhammad Nejatullah SHiddiqy defines Islamic economics by the response of Muslim thinkers to economic challenges at a particular time based on the Qur'an, Sunnah, reason (*ijtihad*), and experience. Kurshid Ahmad defined Islamic economics as a systematic attempt to understand economic problems and human behavior relationally in an Islamic perspective. (Rivai and Buchari, 2009)

According to Muhammad Abdullah Al-Arabi Islamic economics is a set of general economic foundations deduced from the Qur'an and the Sunnah, and is an economic building that we build on these foundations according to each environment and time.

So, Islamic economics is not only the practice of economic activity carried out by individuals and Muslim communities, but also the embodiment of economic behavior based on Islamic teachings. Islamic

economics is the study of human endeavors to allocate and manage resources to achieve *Falah* based on the principles and values of the Qur'an and Sunnah.

Islamic economics is good as a discipline neither social science nor as a system, its presence is set *apologetic*, in the sense that this system once played an important role in the world economy which is now claimed to be a good thing *Taken for Granted*. The presence of the Islamic economy is also not caused because the capitalist economic system contains many weaknesses and injustices. In economic life, Islam has had its own economic system as stated by Allah in the Qur'an and its elaboration through the sunnah of the Prophet SAW.

#### *b. Sharia Economic Objectives*

The objectives of Islamic economics are aligned with the objectives of Islamic sharia itself (*Maqashid ash-Shari'ah*), that is, attaining happiness and well-being in this world and hereafter through a good and honorable system of life. The *falah* objectives to be achieved by Islamic economics include micro or macro aspects, covering the time horizon of the world or the hereafter. (Center for the Study and Development of Islamic Economics (P3EI), 2012)

Muhammad Abu Zahrah said there are three objectives of

Islamic law that show that Islam is revealed as a mercy for all mankind, namely: 1). Purification of the soul so that every Muslim can be a source of good for society and its environment. 2). The establishment of justice in society. Justice in question includes aspects of life in the field of law and muamalah. 3). Achievement *Maslahah*. Scholars agree that *Maslahah* The culmination of the above objectives includes five basic guarantees, namely: the salvation of religious belief (*Hifdz Al-Din*), the salvation of the soul (*Hifdz al-Nafs*), the safety of reason (*Hifdz Al-Aql*), the safety of family and offspring (*Hifdz Al-Nasl*) and property safety (*Hifdz Al-Mal*). (Afzalurrahman, 1995)

*c. Sharia Economic Foundation*

The concept of Islamic economics emerged along with the movement of Islamization of science, which actually existed and developed for centuries during the time of scientific progress which was part of Islamic culture and civilization. In the early period of Islamic development after the Prophet (peace be upon him), classical scholars had developed Islamic economic thought. One of the pioneers in the history of Islamic economic thought was Abul Fadhl Ja'far ibn Ali ad-Dimasyqi (d. 570 AH/1175 AD). Among other

scholars who were also involved in this development were Abu Yusuf (d. 182 AH/798 AD), Imam Muhammad (750-804 AD), Abu Ubaid (155-224 AH), Al-Ghazali (1058-1111 AD), and Al-Maqrizi (768-845 AD). (Ghofur, 2020)

The Islamic economy requires support from various elements in order to exist. Just as a building will not be strong without pillars and solid foundations to support it. One of the main pillars in the economy is work activity. Through work, people's economic activities can run and develop. The Prophet (peace be upon him) himself did not recognize the concept of unemployment. For example, when someone asked for food assistance, the Prophet did not give food directly, but gave an axe as a tool for work.

Islamic philosophy in economics aims to maintain the continuity of the economic system and includes more comprehensive and structured aspects formulated in three forms, namely the foundation of thought, pillars, and goals. *First*, the foundation of thought. The foundation of Islamic economic thinking is the basic foundation that must be understood before implementing Islamic economic development. The foundation of Islamic economic thought includes four main elements, namely: 1) creed, 2) sharia, 3) morals, and 4)

ukhuwah. Akidah refers to the divine belief that forms the paradigm that the universe was created by Allah Almighty as a means for all mankind to achieve prosperity, both materially and spiritually. Sharia is a set of Islamic laws that govern human activities, both in vertical and horizontal relationships. Morals include norms and ethics that contain moral values in the interaction between humans, humans with their environment, and humans with the creator of the universe, so that the relationship becomes balanced and productive. Ukhuwah is the principle of brotherhood in forming social interactions that aim to harmonize individual interests with the aim of mutual benefit, with the spirit of help.

*Second*, main element/pole. These main elements/pillars are guidelines or concepts of action resulting from the basic values that have been identified during the implementation of the work program. These main elements/principles include: 1) justice (*al-'is*), 2) benefit (*Maslahah*), 3) balance (*Tawazun*). Justice refers to putting something in its place, giving rights to the rightful, and positioning things according to their proportions. Benefit in Islam includes all forms of goodness and benefit that include dimensions of the world and hereafter, material

and spiritual, individual and collective. Balance as the main element of the Islamic economy covers various aspects, including: balance between material and spiritual, financial sector and real sector, risk and return, and utilization and preservation of natural resources.

*Third*, goal/target. The target is the end of efforts to develop the Islamic economy which focuses on *Falah*. *Falah* is the attainment of true happiness which includes the attainment of well-being in material and spiritual aspects, as well as the success of attaining well-being in this world and hereafter. Success in the material aspect cannot be considered positive if it results in damage to other aspects of humanity.

### ***Worldview of Sharia Economy***

#### ***a. Understanding Islamic Worldview***

*Worldview* is actually an idea that originated in the West and has evolved into the concept it is known for today. In the beginning, the discussion of *worldview* was related to a society's view of the reality of life in the world, which is inseparable from the discussion of the existence of God and his creations such as humans and the universe. These views then influence the behavior of individuals in society. The knowledge accumulated from humans will shape their *worldview*, and from it will emerge scientific traditions in society, which later give



birth to various disciplines. The development of scientific disciplines requires appropriate scientific theory and methodology. This theory of science became known as epistemology. (Ghofur, 2020)

The term view of life can be interpreted as the way a person views the world or his belief system. In the context of Islam, this is often referred to as *Al-Mabda' Al-Islamiy, At-Tashawwur al-Islamiy, Ru'yatu Al-Islamiy*, or even *Nazharaat al-Islamiyyah*. Etymologically, a view of life refers to a system of beliefs and a way of looking at life. The view of life is formed from the accumulation of knowledge in one's mind, both in the form of concepts and mental attitudes that develop in a person. The view of life plays an important role in determining the direction of social systems, including scientific systems. In the process of its formation, the view of life works gradually and along with the development of world reality.

Ninian Smart explains that *Worldview* It is the beliefs, feelings, and everything that is in one's mind that serve as drivers for social and moral change and development. (Smart, 2022) Thus, *Worldview* includes everything in humans that acts as a driver or controller in their lives in various aspects. Therefore, according to Smart, the essence of *Worldview* It is man's power to respond, accept, and apply the

potential that exists within him as the driver of life.

Thomas F. Wall (Thomas, 2001) states that view of life (*Worldview*) is a basic, unified belief system about ourselves and reality. From this definition, it can be analyzed that the view of life is still in the realm of real humans.

Alparslan, (Alparslan, 1996) On the other hand, interpret *worldview* as a vision of reality and truth that is a unified mental entity and acts as an unobservable principle for all human behavior. The view of life described by Alparslan is the correct interpretation because it combines reality and truth, things that were not found in the previous definition except in the potential perceived by man.

Al-Mawdudi (Al-Maududi, 1967) defines Islam as a system of views of life that starts from the concept of the oneness of God, *Ash-Shahadah*, which has implications for all aspects of life in the world. From al-Mawdudi's view, it can be explained in more detail that Islam began from *Shahadah*, testimony with the heart, which is then spoken orally, and then applied in everyday life such as in trading, social interaction, seeking knowledge, implementing the pillars of Islam, pillars of faith, working, marrying, and so on. All of these are forms of application of diverse lives that start

from one concept, namely *Ash-Shahadah*.

On the other hand, Sayyid Qutb argues that Islam is a collection of basic beliefs formed in the mind and heart of every Muslim, which gives an idea of the existence and nature of it. This opinion of Sayyid Qutb, if elaborated, combines dimensions of reason and faith in which both serve to understand reality or existence that is not only limited to visible things, but also includes elements that are metaphysical or invisible. In practice, a Muslim when working for a living, does so on the basis of prayer to Allah and relying entirely on Him. This example reflects the communication between visible physical actions and metaphysical aspects, namely prayer and devotion to God. (Yasin at all., 2022)

b. *The process of the birth of Worldview Islamic economy*

Every faith, community, culture, or civilization has a distinctive worldview. Therefore, it is understandable that a worldview is the standard for distinguishing between one civilization and another. In Islam, the fundamental principle that is the foundation for the entire life of Muslims is tawhid. The development of sciences in Islam is motivated by the desire to offer worship to Allah as a manifestation of awareness of the oneness of Allah SWT. Historical records show that

the science of falak (astronomy) was the first science to appear in the Islamic world, with the aim of improving the quality of worship such as prayer, fasting, zakat, Hajj, and other related aspects. (Praj, 2012)

*Worldview* does not appear suddenly, but goes through a long process involving various activities. These activities include religious activities, culture, beliefs, traditions, and so on. There are also those formed through scientific activity. From religious activities, culture, beliefs, traditions, then formed *worldview* naturally. While from scientific activities, a scientific view of life emerged known as *worldview* Barat.

*Worldview* Islam began with the derivation of revelation delivered to the Prophet through the medium of Angels, and then this revelation was spread to people. Based on these revelations, man builds a structure of knowledge, which is then expanded through scientific activity, producing scientists. These scientists provide a mechanism for disseminating knowledge from general knowledge which is then classified into various disciplines and basic concepts, so that knowledge is spread and merged into *worldview* Islam.

On the other hand, *worldview* The West began with a scientific approach that formed a scientific

community. From here a scientific structure is formed, followed by the formation of scientific mechanisms that disseminate various basic sciences and classify them to facilitate understanding. From this series of steps, formed *worldview* Barat.

By considering both processes, it can be concluded that the origin of the two *worldview* fundamentally different. *Worldview* The West started from the scientific community, while *Worldview* Islam started from God's revelation or message, so the end result was different. The most noticeable difference is that *Worldview* The West is more empirical, while *Worldview* Islam is empirical and metaphysical because it includes elements of divinity and humanity, while in *Worldview* The West, however, focuses only on the human aspect without including the divine aspect.

According to M. Umar Chapra, related to the idea of tawhid (belief in the oneness of God), being a Muslim means believing in the oneness of Allah and acknowledging His presence in daily actions. In other words, tawhid is the main foundation of Islamic spirituality. Literally, Muslim can be interpreted as an individual who has submitted completely to Allah. With this submission, every aspect of a Muslim's life must always refer to God's will. In this context, it also

includes the economic aspect as an integral part of religion. (Chapra, 1992)

Sharia economics is built with sacred intentions, guided by Islamic teachings, and achieved through methods that are in accordance with these teachings. All these components are interconnected and hierarchically structured, meaning that the spirit of the Islamic economy is reflected in its main objectives, which are supported by its pillars. Reach *Falah*, or the blessing of life, can only be realized through the foundations of the Islamic economy, namely the basic Islamic values and operational pillars, which are reflected in economic principles. This is what forms the foundation of an Islamic economic system in a paradigm, including the way of thinking, behaving, and the shape of its economic structure. (Ghofur, 2020)

As a scientific discipline, Islamic economics aims to achieve and improve welfare for every individual, bringing happiness both in the world and in the Hereafter (*Falah*). The main focus of Islamic economics is how people can improve their material well-being while improving their spiritual well-being. Since the spiritual dimension must always be present along with the achievement of material goals, the morality of economic actors

becomes a very important means of support.

Realizing true welfare for human beings is the cornerstone and main objective of Islamic sharia, and therefore also the goal of Islamic economics. Islamic economics not only focuses on the physical-material development of individuals, society, and the state, but also pays attention to the growth of spiritual aspects which are important elements in achieving a prosperous and happy life. The growth of faith, for example, is an essential prerequisite in the context of Islamic economics and is the basis of all individual and societal behavior. Man needs the fulfillment of the needs of true faith, because this will shape the preferences, attitudes, decision-making, and behavior of society that contribute to the achievement of the common good for the sake of *Falah*. Conversely, if development only prioritizes individual interests without paying attention to the social dimension, disharmony will arise which can ultimately interfere with the development process itself. (Ghofur, 2020)

### ***Design and Build Sharia Economic System***

Overall, the comprehensive concept of Islamic economics can be understood through the basic framework of Islamic economics. This basic frame consists of a roof,

pylons, and foundation. The foundation consists of *aqidah* (single faith), just, *Nubuwwah* (prophetic), *caliphate* (leadership) and *Ma'ad* (hereafter). (Rianto Al-Arif, 2016)

*Aqidah* (tawhid) is the conception of Muslim belief in Allah SWT. The discussion of Islamic economics is inseparable from the understanding of tawhid, which is a fundamental principle in sharia law. Because the key to a person's faith is determined by his belief in monotheism. The first pillar of Islam, the *shahada*, shows how important tawhid is in the faith of each individual. Therefore, every human economic action must be rooted in principles that are in line with the teachings of Islam that come from Allah Almighty. Justice here means that in every economic activity undertaken, there must be no oppression of others. This concept of justice has two dimensions, namely the individual dimension and the social dimension. In an individual context, this means that one should not engage in economic activities that harm oneself. While in the social context, someone in economic activity is expected not to harm others. Therefore, there needs to be a balance between the two. This affirms that every economic activity carried out by individuals of faith must be carried out fairly, so that no party is oppressed.

Concept *Nubuwwah* emphasizing that Islamic economics refers to the economic practices practiced by Prophet Muhammad (PBUH) and his companions. The economic practice carried out by the Prophet and his companions is a teaching that has universal values. These values are teachings that benefit society at large, not just Muslims. This encourages us to deepen the historical study of economic practices and developments at the time of the Prophet and his companions.

The next foundation is *caliphate*, which refers to God's representative on earth. Humans are given freedom by Allah SWT to manage the earth, but with great responsibility. One of the main responsibilities is to protect the earth from damage and threats to its sustainability. This shows how vital the role of a state in regulating people's lives, including in economic activity. Islamic economics puts the state in a strategic position, where the state does not provide too strict rules as in the system of socialism, but also does not provide too much freedom as in the system of capitalism.

The final foundation is *Ma'ad* or *return*. This foundation asserts that business entities in the Islamic economic system are allowed to seek profits, as long as those profits remain within appropriate

limits. There is a misconception in the community that Islamic business is considered no different from conventional business because both are profit-seeking. However, what is forbidden in Islam is to seek profit that harms many people.

Next, we will discuss the pillars of Islamic economics, which consist of multi-type ownership (*Multitype Ownership*), economic freedom (*Economic Freedom*), and social welfare (*Social Justice*). In Islam, multi-type ownership is recognized, in contrast to the Capitalist economy which only recognizes individual ownership without restriction. On the other hand, a Socialist economy recognizes only common ownership or ownership by the state, without recognizing individual ownership, and provides equal remuneration to everyone. In Islam, both are recognized but by adhering to the restrictions of Shariah, so that no party is harmed by individual property. (Center for the Study and Development of Islamic Economics (P3EI))

Economic freedom means that every human being has the freedom to carry out economic activities, as long as those activities are in accordance with the Islamic framework. This is in contrast to a capitalist economy that imposes no restrictions on freedom of activity, which can result in the oppression of

others. On the other hand, a Socialist economy restricts individual freedom of activity, which can hinder creativity and productivity. Too strict restrictions on economic activity can lead to stagnation in productivity.

Social welfare in Islam is not just about kindness or charity. Although the property obtained comes from halal business, there are still other people's rights in it. Therefore, Islam requires zakat and voluntary payments (such as infak, alms, waqf, and grants) to ensure an even distribution of income. However, equality here does not mean absolute equality, but in accordance with the rights of each individual. Zakat was one of the first instruments of equality to be applied, compared to the social security system in the West.

The last part of the design of the Islamic economy is the morals that become Islamic behavior in economic activities. In the context of economic activity, morality can be interpreted as ethics that must be upheld. While strong economic theories and principles are important, they are not enough to build a solid economic framework. Morals must also be an integral part. By adhering to morals, humans in carrying out their economic activities will not harm others and remain within the limits of sharia. Noble morals can direct people in their

economic activities not to violate principles such as usury, *Maysir* and *Gharar*. Because a brilliant theory and an economic system in accordance with sharia do not automatically guarantee the economic progress of the Ummah. The Islamic economic system only ensures that there are no transactions that contradict the Shariah. Economic performance is highly dependent on the business morality of entrepreneurs, which will determine the success or failure of the business run.

From the explanation of this design, it can be concluded that *first*, Islamic economics as a scientific discipline is the foundation or foundation of this construction. *Second*, Islamic economy as a system is the main pillar of this design. And *third* Islamic economics as an economic practice or Islamic economy is the culmination of this construct.

#### ***Characteristics of Sharia Economy***

Islamic economics has three main principles, the three principles that Islam uses to regulate economic theory are faith, morals and legal principles. There are several economic characteristics in Islam as follows: (Nasution, 2020)

- a. Allah Almighty. who owns the Treasure and the Caliph over the Treasure is Man  
There are two parts contained in this first characteristic, namely:  
*First*, everything that is owned,

including material possessions and means of production belongs to (belongs to God). (QS. al-Baqarah (2): 284.) *Second*, humanity is the leader of its possessions. (QS. Al-Hadid (57): 7.)

The Qur'an has clearly stated that material property does not belong to the whole man, in fact the owner of the universe is Allah Almighty. However, Islam still respects private property, so it is very clear that there is a difference in ownership status with the Islamic economic system. The use of these properties is not contrary to public interest and religion. But in the Capitalist system, private property is fixed and the use of property is very free, then in the Socialist system private property does not get recognition because only state property is recognized.

- b. Economics deals with qidah, morals and sharia.

Many things are related to sharia economics and aqidah, one of which is Islam views that the universe and its contents were created for human needs. The aqidah and law have a relationship that allows economic activities to become a worship in Islam. Property owners in their use are prohibited from carrying out

activities that can produce losses to themselves, others and society in general. Prophet Muhammad (peace be upon him) said: "It must not harm oneself as well as others". (HR. Ahmad)

Fraudulent acts are prohibited in transactions. The Prophet (peace be upon him) said that means: "those who deceive us do not belong to our class". The act of hoarding wealth in the form of gold and silver can result in the prevention of money circulation, because money is needed for the realization of a prosperous economy in society.

## CONCLUSION

Man's duty as caliph is to create happiness and well-being in life, while fulfilling the obligations of worship and devotion thoroughly. God gave man two things, the guidance of life (*Manhajul Hayah*) and means of life (*Wasilah Al-Hayah*), to fulfill this task. Needs are everything that is necessary by human beings to achieve satisfaction and well-being, both physically and emotionally, through goods or services. Ash-Shatibi argues that assignments in the Shari'a must be adjusted to the objectives in accordance with the *Daruriyyah*, *Hajjiyyah* and *Tahsiniyyah* from the

Shari'a itself. Al-Ghazali recognized *Maqashid Sharia* as an aim to maintain religion (*hifdz ad-din*), nourishing the soul (*hifdz an-nafs*), nurturing offspring (*hifdz an-nasl*), nourishing reason (*Hifdz al-'aql*), and preserve property (*Hifdz al-Mal*).

Sharia economics is not only the practice of economic activity carried out by individuals and Muslim communities, but also the embodiment of economic behavior based on Islamic teachings. Islamic economics is the study of human efforts to allocate and manage resources to achieve *falah* based on the principles and values of the Qur'an and Sunnah.

The objectives of the Islamic economy are aligned with the objectives of the Islamic sharia itself (*Maqashid ash-Shari'ah*), that is, attaining happiness and well-being in this world and hereafter through a good and honorable system of life. Purpose *Falah* What Islamic economics wants to achieve includes micro or macro aspects, covering the time horizon of the world or the hereafter.

The Islamic economy requires support from various elements in order to exist. Just as a building will not be strong without pillars and solid foundations to support it. One of the main pillars in the economy is work activity. Through work, people's economic activities can run and develop.

Islamic philosophy in economics aims to maintain the continuity of the economic system and includes more comprehensive and structured aspects formulated in three forms, namely the foundation of thought, pillars, and goals.

Etymologically, a view of life refers to a system of beliefs and a way of looking at life. The view of life is formed from the accumulation of knowledge in one's mind, both in the form of concepts and mental attitudes that develop in a person. The view of life plays an important role in determining the direction of social systems, including scientific systems. In the process of its formation, the view of life works gradually and along with the development of world reality. Sharia economics is built with sacred intentions, guided by Islamic teachings, and achieved through methods that are in accordance with these teachings. All these components are interconnected and hierarchically structured, meaning that the spirit of the Islamic economy is reflected in its main objectives, which are supported by its pillars. Reach *Falah*, or the blessing of life, can only be realized through the foundations of the Islamic economy, namely the basic Islamic values and operational pillars, which are reflected in economic principles.

Overall, the concept of Islamic economics can be



understood through the basic framework of Islamic economics, which consists of roofs, poles, and foundations. The foundation consists of aqidah (tawhid), just, *Nubuwwah* (prophetic), *caliphate* (leadership) and *Ma'ad* (hereafter). The pillars of Islamic economics consist of multi-type ownership (*Multitype Ownership*), economic freedom (*Economic Freedom*), and social welfare (*Social Justice*). While the roof of the Islamic economic design is morality which becomes Islamic behavior in economic activities.

The economic characteristic in Islam is that Allah Almighty. Those who own these treasures and the caliphs over these treasures are human beings. Aqidah, morals and sharia are related to economics. And fraudulent acts are prohibited in transactions.

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