

THE ECONOMIC CONCEPT IN THE PERSPECTIVE OF ISLAMIC SUFISM

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Abstract: *The purpose of this article is to analyze how the concept of economics from the perspective of Sufism. The method used in this research is qualitative with a library approach. This article concludes that the economic concept of Sufism is an economic concept in which Sufis view and carry out their economic activities by combining sharia, monotheism, and Ihsan; this characteristic distinguishes the economic activities of Sufis from other societies. From an economic analysis standpoint, through wara, zuhud, and qonaah, thankfulness will create an income distribution that grows the real sector, then increases productivity and employment opportunities, which will drive the economy's pace. This concept will also prevent humans from accumulating wealth (concentrating wealth on a group of people). Of all the core of the economic concept of Sufism, which they emphasize in economic activities, the main goal is to go to Allah SWT. So the economic motive of the Sufis is an expression of obedience to God's commands.*

Keywords: *Sufism; Economy; Happiness; Obedience.*

Introduction

Sufism embodies the Ihsan part of the Islamic Shari'a, one of the three frameworks of Islamic teachings: faith and Islam. Therefore, the concept of Sufism must still be within the framework of Shari'at. al-Junaid said, as quoted by al-Qusyairi, "We should not be tempted by people who are sacred, so we know very well their consistency with Shari'at." As a manifestation of ihsan, it is a servant's appreciation of his religion. It has great potential to offer spiritual liberation so that he invites humans to know their weaknesses and finally to know their God, who is perfect (Waluyo, 2022).

Sufism is very much needed in the political and economic arena, the need for economic power and technology at this time is very much needed to support the success of Muslims in order to maintain and elevate the dignity of the people themselves because it has been proven that Muslims are often made the butt of the infidels. Because of their weakness in the economic field, which ultimately makes them weak in technology and politics, this danger must be eliminated and shunned by those who believe in Allah and His Messenger.

Currently, Islamic economics is only guided by the foundations of fiqh as an economic reference, thus providing a narrow portion or space for combining Sufism into Islamic economic studies. Islamic economists always put forward their rational scientific analysis, which combines economics with the concept of fiqh. However, it does not touch the soul's core, which the concept of Sufism can only enter. Satisfaction in Islam is not only limited to concrete objects (material) but also depends on something abstract (spiritual) (Syakur, 2018).

The concept of fiqh in economics needs to be continued with the concept of Sufism so that the human soul is more directed towards a noble direction, making Islamic charity more perfect by combining the outer and the inner. As the main or core, Sufism needs to be incarnated in every economic activity. However, one must acknowledge the critical role played by fiqh experts in guiding the boundaries of economic behavior because fiqh is only a beginner's and zahir's guide to economic activity.

Uniquely, Sufism is a science that can only be explored and experienced through the experience of taste and mujahadeen in an organized and continuous manner to improve oneself from one stage to a higher level. In the concept of the science of Sufism, there are essential maqamat that every Sufi expert needs to go through, namely zuhud, qona'ah, and gratitude. These three concepts are broad, but they are closely related to economics (Mursal, 2016). Once these three concepts are essential in Sufism, they are very suitable to be used as a bridge to economic clarity. As an essential maqam in tasawuf, the study here will explain how zuhud influences human economic behavior in seeking and using wealth in economic activities. From the explanation above, so that the economic concept of Sufism is neatly arranged and becomes an established concept, this research seeks to fully describe the concept of Sufism regarding zuhud, qona'ah, and gratitude to then be studied from an Islamic economic perspective.

Method

The type of research used is normative research or also known as library research. The objects in this study are the concepts of Sufism related to Islamic economic activities: asceticism, gratitude, and qona'ah. The data to be traced in this study are sourced from the primary references to Sufism related to Islamic economics. Data collection in this study was carried out through literature studies by tracing and tracing the primary literature written by Sufis and then by tracing Islamic economics literature and concepts as well as the views of scholars on the

object studied. Also, look for solid and reliable references from the hazanah of reference books or books related to the concept of economics and Sufism. The method used in analyzing the qualitative data analysis using the following techniques: 1) historical method; 2) induction method; 3) deduction method; and 4) comparative method. Data analysis in this study was carried out in an interpretive/qualitative/argumentative/philosophical manner using the four methods individually or in combination (cumulative) according to needs. Furthermore, it is analyzed following the economic concepts contained in the science of Sufism.

Results and Discussion

Sufism Economic Concept

Three primary references to sufism, which contain much information from Sufis, are studied to obtain the economic concept of the Sufis. What must be explored further in the economic sphere to obtain some of the moral teachings of the Sufis are wara, zuhud, qona'ah, and gratitude.

1. Monotheism as a Basic Economic Inspiration

Tawhid is the oneness of Allah because the one nature and substance only belongs to Allah. The concept of monotheism is the relationship between humans and their Creator (God), and the relationship between humans and fellow creatures is based on their relationship with God.

2. Sharia as an Instrument

Sharia economics is defined as the 'straight path' or, more specifically, as 'laws determined by Allah to His servants and conveyed through the tongue of His Prophet Muhammad SAW. Such a concept of sharia includes the law of i'tikaf, deeds, and morals, also known as aqidah, fiqh, and tasawuf. However, with developments in the division of knowledge that took effect later in various scientific disciplines, the term sharia is more focused on the law of practice, namely fiqh. The use of the term sharia refers to this intention, namely fiqh.

3. Treasure

The Sufis have several views about the position of wealth, wealth, and all the pleasures of this world: a) Taking wealth as needed to obey Allah. If more will fall into greed which will prevent them from going to Allah, because the source of greed is lust; b) Wealth is seen as a support for obedience to Allah Abu Nasrh As Sarraj put forward the opinion of Sahl Bin Abdullah: When asked about pure halal, something halal is something that is not to disobey Allah, while pure halal is something in it, Allah does not forget; c) The accumulated assets are worthless, but after being spent (infak) it will be worth what he spends, and the valuable assets that are spent in the way of obedience to Allah; d) If a person is wealthy and generous and with that wealth, he remains pious and is not deceived by this wealth, then that is better for him because Allah has bestowed favors on him; e) Fakirs are more like Sufi experts but those who maintain self-respect do not ask. Ibrahim Al Qashshar revealed that poverty is clothing that bequeaths pleasure if people experiencing poverty wear it. Then Ruwaym said: being poor means submitting your soul to God's provisions. The signs are that he protects his heart, carries out religious obligations, and hides his poverty. Dzun Nuun al-Misry emphasized: a sign of Allah's wrath against a servant is that the servant is afraid of poverty (Ryandi, 2013).

4. Ownership

According to Sufism, property rights belong to Allah; Sufism only sees themselves as poor before Allah without the right to own.

5. Work

Al-Qusayri wrote the words of Abu Hafis: the best way for a servant to meet his God is to continue to be poor to Him in every situation, obey the sunnah in all deeds, and seek sustenance by lawful.

6. The goal of economics is God

Wealth is not a goal but nothing more than a means and provision for worshipping Allah ta'ala following QS. At-Taubah verse 41.

Managing the Economy with Zuhud

In Sufism, it is known as Zuhud, as one of the stations (maqam) to go to the level of Sufism but, on the other hand, it is Islamic morality. In this position, it does not mean an act of escape from real-world life. However, it is an attempt to arm yourself with spiritual values when facing the problems of life that are all materialistic and trying to realize mental balance so that the ability to deal with them arises wisely. This life is just a means, not an end. A Zahid takes the world or material sufficiently; there is no love for him; it does not mean an attempt at impoverishment, but the world and material that is owned with a confident attitude, namely to work around it so that the world and material have the value of the hereafter (Duriyat & Rachmatillah, 2023). Zuhud, as a simple characteristic in life based on religious motives, will overcome the attributes of at-tama and al-hirs.

Zuhud can be used as a fortress for self-development, especially in dealing with the glitter of material things. With shud, other positive traits will appear, such as Qana'ah (accepting what already exists/thus), tawakkal (surrender to Allah), wara or wire, namely guarding oneself against doubtful things (sunhat), patience, which is steadfast to accept his situation. Whether it is pleasant or distressing and so on. Gratitude, namely receiving favors with an open heart and using them according to their function and profession (Remiswal et al., 2021).

The economy is part of the tasks of social obligations (fard al-kifayah) established by Allah; if this is not fulfilled, world life will collapse, and humanity will perish. He stressed that economic activity must be carried out in an efficient manner efficient because it is part of the fulfillment of one's religious duties. There are three reasons why a person has to carry out economic activities, namely, to provide for the life of the person concerned; secondly second, for the welfare of the family, and third, to help others in need. According to him, the non-fulfillment of these three reasons can be blamed on religion. Criticize those whose efforts are limited only to meet the level of mere sustenance (Warno, 2012). He stated: If people remained subsistence and became very weak, mortality would increase, all work and crafts would stop, and society would perish. Furthermore, religion will be destroyed because the world's life is a preparation for the afterlife.

He emphasized that according to the guidance of revelation, the primary purpose of human life is to achieve goodness in this world and the hereafter. Islamic economics is a concept referred to as the social welfare function of Islam; the welfare of a society depends on the search for and maintenance of five primary goals: religion, wealth, intellectuality, or reason. The key to maintaining these five primary goals lies in providing for the first level, namely, the need for food, clothing, and housing. However, it should be realized that basic needs are flexible, follow time and place, and can even include socio-psychological needs.

Implementation of the Zuhud Wara' Qonaah Concept for Economic Improvement

a. Wara

People who are wara' will seek wealth following mechanisms permitted by sharia, such as trading, mudharabah or profit sharing, and so on. All mechanisms allowed by sharia will drive the economy. Such as profit sharing will create a distribution of wealth and income then, grow the real sector, then increase productivity and employment opportunities so that the economic pace can be boosted.

b. Zuhud and qona'ah

People who are zuhud are not deceived by the tricks of the world so that they are not stunned to accumulate wealth and luxury (concentration of funds in a handful of people); they prefer to spend their wealth in the way of obedience, including people experiencing poverty in the field of Islamic boarding school education. This makes distribution wealth can be achieved well so that social gaps in poverty can be overcome. Their hearts feel enough, but they still have to find sustenance; if they have excess sustenance, they will give it to people experiencing poverty. This causes an increase in consumption levels and stimulates the production sector due to increased demand for goods. The concept of Sufism is more concerned with flowing money in the way of Allah, following the Islamic economic concept of the flow concept; assets will be worth the amount they are given. They uphold the concept of money as a public good because they provide opportunities for people experiencing poverty to use this public good (money). The motive for holding money for the Sufis is only a transaction motive to obey; they do not have a speculative motive because they are wara (Duriyat & Rachmatillah, 2023). And they have no motive to be on guard because they are trustworthy.

Sufism Consumer Behavior

The theory of Islamic economic consumer behavior places more emphasis on needs that are closely related to the welfare of life. Maslahah is not only related to the physical benefits of the item but also the blessings contained in the item. However, the theory of consumer behavior in the Islamic economy still provides space for "desire and satisfaction" in consumption activities. If someone desires a need, the fulfillment of this need will give birth to maslahah and satisfaction. If unmet needs are not desired, it will only provide benefits (Mursal, 2016).

Furthermore, vice versa, if what you want is not a need, then the fulfillment of the desire will only provide satisfaction. In contrast to consumption behavior in the concept of Sufism: People who are wara' will only consume halal necessities. Different from qona'ah, people will consume halal necessities far from doubtful, and they are reasonable. They will benefit from the item as well as blessings (Suradi & Dewi, 2019). People who are zuhud will consume things that are lawful and far from doubtful, and at the highest level, zuhud arifin will consume goods that do not neglect them from remembering Allah.

Furthermore, their satisfaction is not obtained from the goods consumed but from a heart that "feels enough," which is permanently attached to Allah. Imam al-Junaid's testament to the Sufism community: Prioritize yourself before your desires, and do not put your desires first, then yourself. So the goal is to meet the needs of daruriyah and the need for obedience in the way of Allah. The goods they consume will not satisfy them, but they create a sense of contentment in what they consume in terms of income. When income increases, consumption levels increase. It becomes a fundamental assumption in viewing consumer behavior.

Nevertheless, the concept of Sufism consumer consumption behavior will not be influenced by income because they only consume according to their needs which, of course, have limits (qona'ah and zuhud) (Sirajuddin, 2016). So they are far from being consumptive, which resulted in a decline in the country's economy.

The Behavior of Economic Producers of Sufism

Production behavior in the Sufism economy cannot be equated with other economic concepts where production is a response to consumption activities (Rahim & Bachtiar, 2023). In production behavior, people at maqam wara' will produce goods that are lawful and not doubtful and can provide benefits. At the same time, people at the ascetic level will produce goods that are lawful and not doubtful and can provide benefits that do not make people forget their God. The behavior of producers in the economic concept of Sufism will not make maximizing profits a motivation in production activities because they have taken the maqam wara', zuhud, and qona'ah. Their primary motivation is only Allah (Manurung, 2018). They produce goods that are useful for the survival and worship of Allah. Production activities for them are just an expression of obedience to God's commands.

Conclusion

Based on the research results supported by the data and information previously stated, the authors conclude that the economic concept of Sufism is an economic concept in which Sufis view and carry out their economic activities by combining sharia, monotheism, and Ihsan. This characteristic distinguishes the economic activities of the Sufis from other peoples. They see that to get falah (happiness in the world and hereafter) is not only from how to do the economy but also how the heart views economic activity is very important. Therefore, to guide the heart/spiritual in economic activities, Sufis condition their hearts to be in a state of wara', zuhud qona'ah, and gratitude. Sharia is used as an instrument to carry out the Sufi path. From an economic analysis standpoint, through wara, zuhud qona'ah thankfulness will create an income distribution that grows the real sector, then increases productivity and employment opportunities, which will drive the economy's pace. This concept will also prevent humans from accumulating wealth (concentrating wealth on a group of people). Of all the core of the economic concept of Sufism, which they emphasize in economic activities, the main goal is to go to Allah SWT. So the economic motive of the Sufis is an expression of obedience to God's commands.

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