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The basic conceptual of Islamic micro economy: The literature and phenomenology study

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Abstract

This research aims to develop the new basic concept of Islamic micro-economy based on Walisongo's perspective via a qualitative approach by applying literature and Phenomenology research methods. The result of this research is the basic concept of Islamic micro-economy that has done by Walisongo. It is showed that trading is the rail act of economy that can develop the population's incomes. In conclusion, there are some aspects that need to be implemented and taken into consideration in every economic activity. That is: 1)The purpose of business, 2)Rules between stakeholders and 3)The good relations between stakeholders.

Keywords: Walisongo, Basic concept, Islamic Micro.

El concepto básico de la micro economía Islámica: El estudio de la literatura y la fenomenología

Resumen

Esta investigación tiene como objetivo desarrollar el nuevo concepto básico de microeconomía islámica basado en la perspectiva de Walisongo a través de un enfoque cualitativo mediante la aplicación de métodos de investigación bibliográficos y de fenomenología. El resultado de esta investigación es el concepto básico de la microeconomía islámica que ha realizado Walisongo. Se muestra que el comercio es el acto ferroviario de la economía que puede desarrollar los ingresos de la población. En conclusión, hay algunos aspectos que deben implementarse y tomarse en consideración en cada actividad económica. Es decir: 1)El propósito del negocio, 2) Reglas entre las partes interesadas, 3)Las buenas relaciones entre las partes interesadas.

Palabras clave: Walisongo, concepto básico, islámica micro.

1. INTRODUCTION

The process of Islam entered the archipelago was not in a revolutionary and single way, but it entered the archipelago in an evolution, gradually, and varies. The coming and spreading was peacefully, too. Islam entered the archipelago through two channels: First, the North Line roomates included: Arabic, Damascus, Baghdad, Gujarat, Sri Lanka, and then go to Indonesia. Second, the South Line roomates included: Arabic, Yemen (Hadramaut), SriLanka, then go to Indonesia. The first place entered by Islam was Samudra Pasai (North Aceh) and the West Coast of Sumatra Island which then spread to various regions in the archipelago (Anthony, 1993). In the development of diversity in the development of science is different from the age diversity of the spread of Islam in the archipelago before the arrival Walisongo. In the days before the arrival Walisongo, still uses a system of propaganda with the pattern invite communities of different faiths to menngikuti Islamic teachings. Pattern like before the arrival Walisongo propoganda takes less to get public response. Conditions before Walisongo still strong community following the tradition of the religious teachings of the ancestors which are not easily influenced by the teachings or beliefs of others (Dijk, 1998).

Islam teaches kindness and virtue life and ordered jihad to fight for the following reasons: maintain the confidence and trust of the move to outlaw other parties and defend human dignity were emasculated and oppressed by the power of religious leaders and the power of tyrannical power. Matters related to the goodness and virtue of living has been going according to Muslim religious behavior. In contrast to the principles of virtue and virtue of this life, the doctrine of jihad into a region changed

meaning. Model religious Muslims who have become a land entry of ideological and political interests are understood by Islam formalist. Therefore, a lot of study and research which criticized Islam understand formalist in religious conflict and religious-based ideology (Masudi, 2014; Soenarto, 2005).

Of all the Muslim saints and heroes in Javanese history, the Wali Songo or Nine Saints of Java are the most revered for pioneering the introduction and dissemination of Islam to Java between the Fifteenth and Sixteenth centuries.¹ Widely Believed to be semi-historical Sufi saints endowed with magical Prowess, Reviews their entry in the chronicle literature (court chronicles) signaled Java's transition from an era of Hindu-Buddhist kingdoms to an era of Islamic sultanates.² individual Many tales from the babads claim that it was chiefly due to the Wali Songo's efficacious supernatural powers that led the Javanese kings and their followers to convert to Islam (Kusmanto, 2014).

2. LITERATURE STUDY

The arrival of Islam in the first time in Indonesia, according to several experts that Islam came first, namely the 7th century AD and flourished until the 13th century AD The entry of Islam into the country wither through Sumatra, Java, Kalimantan, Sulawesi and the island of Nusa Tenggara. Through shipping and trade carried out by Muslim traders came from Arabia, Persia and India. The spread of Islam in Java cannot be separated from efforts of the trustees by approaching mystical (Sufi). The application of this approach is based on the consideration that the Java

community life in the wake of the Hindu and Buddhist core teachings is the mystical life. Persitiwa this occurs in around 1485 AD. There, Raden Qasim welcomed by village elders named Mayang Honey and Mbah Mbah Banjar been Muslim. Raden Qasim then settled in bored, and married with Kemuning, Mbah daughter Mayang Honey (Hidayati, 2012). Sunan Kudus also composed stories of monotheism. The Story of the formulation in a series, so that people interested in attending the sequel. According to history, he also was among the poets who took the initiative to compose short stories that contain spirited philosophy and religion. (Kasdi, 2017). Sunan Kalijaga instills the values of the Islamic religion in a puppet show accompanied by gamelan, the public can gain wisdom while still maintaining the original culture of Java. While Sunan Bonang Bonang used musical instruments accompanied by Javanese songs that requirement would be Islam (Henderson, 2015).

Sunan Muria was the son of Sunan Kalijaga by Dewi Sarah. Original name Raden Umar Said. Like his father, in preaching, he used subtle ways. That is the way in which to broadcast the Islamic religion around Mount Muria.

Table functional economic development of peoples

No.	Name	Task / function
1	<i>Shaikh Maulana Malik Ibrahim</i>	Housebreaker Age of Ignorance in Java / Archipelago
2	<i>Raden Rahmat (Sunan</i>	Coordinator of the trustees it may obtain mercy

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	<i>Ampel)</i>	<i>(unwilling limo)</i>
3	<i>Raden Paku or 'Ainul Yaqin (Giri)</i>	The center of government, land and security and the conservation of mountain areas (Giri / Savana) with the area of responsibility Indonesia / East Nusantara <i>(Brang wetan)</i>
4	<i>Maqдум Raden Ibrahim (Sunan Bonang)</i>	Arts and culture remains preserved extent not inconsistent with Islam, even as a propaganda tool
5	<i>Raden qasim (Sunan derajat)</i>	Who set a career and position / rank man of state / government, including duties
6	<i>Raden Ja'far Sadiq (Sunan kudu s)</i>	Build the people / the whole man on the basis of the approach of eyes, ears, heart, conscience and heart
7	<i>Raden Sahid (Sunan Kalijaga)</i>	Syiar emphatically / populist while keeping water conservation and responsible in the area of Indonesia / North Nusantara (Brang Lor)
8	<i>Raden Umar Said (Sunan Muri a)</i>	Noting remote communities such as in mountain muria to become prosperous and happy
9	<i>Sayyi Sharif Hidayatullah (Sunan Gunung Jati)</i>	Keeping forest conversion into a kind of jungle. Rimba be responsible for teak and Indonesia / West

		<p>Archipelago (Brang Kulon). Rimba forest can be converted into a teak forest / palm forest / jungle</p> <p>rubber and others</p>
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3. METHODOLOGY

Walisongo’s History is the basis for the consideration of this research, and Islamic Economic of Walisongo is used as the basis for the formation of new concepts / models of Islamic Micro Economic. The aim is to provide an additional discourse about Islamic Micro Economic by meeting the aspects of rules and the other in Islam. This study uses a qualitative approach by applying literature and Phenomenology research methods commonly referred to as library research. Literature-based research is a form of research that uses literature as an object of study. This approach is in accordance with the condition of the environment, due to the limited adherence of rules and the other in Islam. The data used in this study is secondary data, books, magazines and written documents. In addition to the already mentioned, in this study also uses article articles taken from research journals associated with this research. Previous studies have very little to discuss about the problem of Islamic Micro Economic based on Walisongo’s History, Walisongo’s History and the Islamic Micro Economic as a whole. Previous researches only discuss each of the research that will be done by the researcher. Meanwhile, to answer the problem, the analysis technique used is cultural theme analysis (discovering cultural theme). Techniques require data, in the form of interviews conducted to policy makers in Islamic financial institutions,

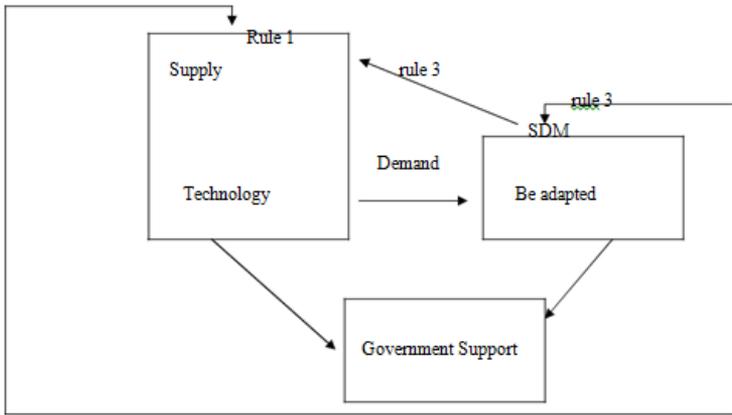
which furthermore can be found more detailed data in the form of problems exist in the Walisongo's History, so with the support of data library, phenomenology researching and component analysis then obtained an Islamic Micro Economic based on Walisongo's History that can be applied. The discovering result of this cultural theme is then considered to be used as an ingredient to answer this research question (Rohmah, 2012).

4. DISCUSSION

The chart below shows necessary rule on any economic activity. The rules have been set by Sunan Ampel, which in Sunan Ampel called the Molimo. So in economic activities, the rules include:

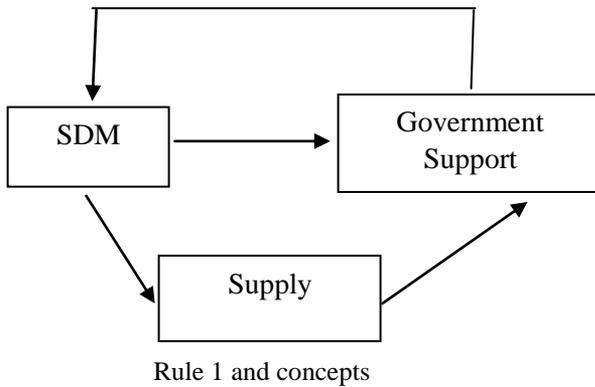
1. Contain elements of gambling,
2. Contain elements of prostitution, which in this case can be intended that economic activity prohibited to be dholim.
3. The prohibition of stealing which includes in elements of bribery, which in practice, can be interpreted by lying to economic activities and also bribes to the government regarding licensing activities
4. Prohibition of drugs, which in this case means the prohibition of the use of products forbidden in economic activity

5.Prohibition of alcohol, in economic activities, can be defined by the ability to withstand the emotions that result in restrictions previously violated (Rohman, 2010).

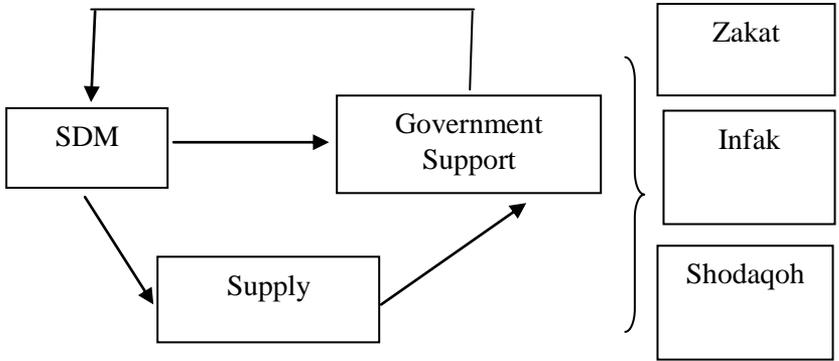


Learning from sunan sanctuary, economic activities cannot be separated by supply and demand, activity of the economy also cannot be separated by the relationship between fellow human and culture. Indonesian culture that always pays attention to inter sesame, showed that good relations between people still needed in the implementation of economic activity. It is understood that, Indonesia is surrounded by ocean, , therefore, the people of Indonesia should really be able to take advantage of the sea and water for improved economic conditions, which it is exemplified Sunan Kalijaga in its history. Islam teaches concern for the community as evidenced by the presence of Islamic rule on shodaqoh, zakat and infaq, which in this case has been exemplified by sunan muria

were very attentive to small communities to be prosperous and happy (Situmorang, 2019).

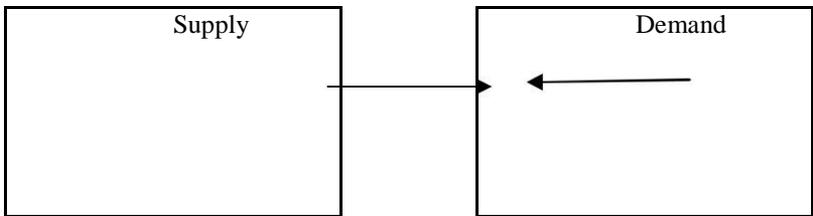


The above figure explains the concept and rules of Supply. In the normal supply, the needed human resources capable both in production and in the licensing of production. In this activity, the rules of the restrictions is necessary in licensing either in the form of bribes and the like, other than that, they need their specific rules regarding the quality of products, and in marketing. As has been mentioned in this study, a good and caring relationship between sesame is a matter that cannot be discharged in economic activities. Walisongo’s History teaches the awareness among sesame, and it can be applied to the implementation of charity, donation and sodaqoh that can be seen in the following chart:



Rule 2 and concepts

Regulations in this regard is including in how the relationship between the supplier and demand parties, which between the parties must always have a good relationship between fellow. A good relationship in here is meant not to be fraud in terms of both goods and price. In addition, a good relationship can be fixed business activities rest on the elements of fraternity that there is no element of hostility. It can be illustrated in the following chart:



Rule 3 and Concepts

The above mentioned chart describes in outline, that between the supplier and the demand to be equally as good terms. Because of a good

relationship, or commonly called a brotherhood Islamiyah can create a climate of job / business in line with expectations / goals, because performance is quiet and harmonious able to achieve the expected goals. The chart also implies that it must be element of mutual respect, between superiors and subordinates, which also greatly affects the performance of a business organization.

5. CONCLUSION

The aim of the study is to provide an additional discourse about Islamic Micro Economy by meeting the aspects of rules and the other in Islam via a qualitative approach by applying literature and Phenomenology research methods commonly referred to as library research. The explanation and discussion that were outlined above, concludes that in economic activity, based on the history Walisongo, there are some aspects that need to be implemented and taken into consideration in every economic activity. That is:

- 1.The purpose of business
- 2.Rules between stakeholders
- 3.The good relations between stakeholders

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