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Implementation of Freedom in Islamic Economics

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ABSTRACT

Freedom in liberal and Islamic economic systems is interesting to study. This research aims to explore the implementation of freedom in Islamic economics. This research describes this phenomenon as it exists according to the point of view or approach used. Documentation techniques are used to collect data in the form of the Al-Qur'an, books and articles referenced from online, print and internet journals. Data collection is carried out to obtain materials that are relevant, accurate and reliable. This research is qualitative research in which the research procedures produce descriptive data in both written and verbal form from the object under study. The data that has been collected is then analyzed and concluded deductively, namely drawing conclusions from general statements to specific statements. It is concluded that the implementation of the concept of freedom in the Islamic economic system can be explained in two perspectives, namely: the theological perspective and the ushul fiqh perspective. Meanwhile, the implementation of freedom in the Islamic economic system is freedom in morals, namely morals in consumption, morals in production, and morals in distribution. Even though there is freedom in the Islamic economy, there are still limitations to Islamic law that must be obeyed.

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1. Introduction

Freedom in Islam also pays attention to balance and justice in society, and ensures that individual freedom does not interfere with the public interest. Individual freedom does not only mean the ability to make decisions, but also involves the responsibility to ensure balance and justice in society. In Islam, every individual has the same opportunity and chance to try and allocate his income, but this freedom must be balanced with a sense of responsibility and limited by moral and legal grounds. Freedom in Islam also pays attention to balance and justice in society.

In its implementation, freedom in Islam can be practiced in various ways, both individually and in groups, in thought and action, as well as theologically or ushul fiqh. Freedom is a term that has a variety of meanings, and each individual tends to have a different definition of the concept of freedom. The freedom perspective can also be interpreted from various points of view, including an economic perspective. Economy, as a series of activities carried out by individuals to meet life's needs using existing resources, can be seen as a system consisting of three main models: capitalist economy, socialist economy, and Islamic economy. Even though these three models have different regulatory mechanisms, their goals are the same, namely creating economic justice and prosperity.

Human freedom in an economic context has always been a central aspect that defines the dynamics of society. In the foundation of Islamic values, economic freedom contains deep meaning, closely related to the principles of justice, ethics and social balance. Islam as a way of life presents a unique view of freedom in carrying out economic activities, placing it as an instrument for achieving individual and societal prosperity. Understanding the meaning of economic freedom in Islam includes the concept of ownership which relies on the belief that everything in the universe belongs to Allah. However, Islam provides complete freedom for individuals to own, manage and use property with certain conditions that are in accordance with Islamic moral and ethical values. So, economic freedom in Islam is not absolute freedom. This research will discuss the implementation of freedom in Islamic economics.



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2. Critical Riview

a. Definition of Freedom

Based on (Big Indonesian Dictionary (KBBI), n.d.) the word "Free" has several meanings: 1) completely free (not hindered, disturbed, etc. so that you can move, speak, act, etc. freely), 2) free from (obligations, demands, feelings of fear, etc.), 3) not subject to (taxes, punishments, etc.), 4) not bound or limited by rules, etc., 5) independent (not colonized, ruled, or not influenced by another country or foreign power), 6) no longer found (found). Meanwhile, the meaning of the word "Freedom" is the state of being free; independence.

According to Sheikh Muthafâ al-Ghalâyanî, freedom includes individual freedom, social freedom, economic freedom and political freedom. Where individual freedom includes freedom of opinion, writing and printing, and freedom of thought and its distribution. However, in the author's opinion, individual freedom is adequately represented by the freedom to think and express opinions. Because freedom to write or freedom to share thoughts is included in it. Therefore, the author will try to express some of these freedoms, which are related to intellectual, religious, economic and political activities. (al-Ghalâyanî, n.d.)

Based on this definition, true freedom cannot be enjoyed or achieved without sacrifice from individuals for the development of a good society without practicing justice. In other words, we can define freedom as a mental state or state of spirit. Freedom is self-control to think and express opinions according to an Islamic perspective. Allah SWT. has given freedom to make choices since the first human, namely the prophet Adam AS, was created. At that time, Prophet Adam AS was still living in heaven and Allah SWT gave Prophet Adam the freedom to eat whatever he wanted except for one of the fruits which he was forbidden to approach.

(QS. Al-Baqarah: 35).

(1)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ٣٥

Meaning: "And we said: "O Adam, stay in this paradise for you and your wife, and eat from it plenty of good food wherever you like, and do not approach this tree, which will cause you to be one of the wrongdoers."

In QS. Al-Baqarah: 35, Allah SWT informs about His glorification of Adam and his wife Eve', where Allah SWT. allowing both of them to live in heaven and enjoy the food in it as they wish, except for a tree whose fruit must not be approached or eaten so that both of them will not become unjust people

b. The Sharia Economics

Sharia economics demands that Islamic values become the basis for economic actors in consumption, production and business activities. Institutions, including those in the realm of sharia economics, have a significant contribution to economic development, especially considering market failures caused by expensive information and lack of utilization of all available information by market players. These imperfection problems arise in almost every economic activity, because there is the potential for market mechanism failure caused by externalities in production, the existence of public goods, and so on. Sharia institutional economic operations include conditions that must be fulfilled or obligations, as well as conditions that must be avoided or prohibited in the economic system. In the context of sharia economic institutions, several things that must be fulfilled or obligations that must be obeyed by economic actors include, Freedom in the Economy. It can be divided into two things: (Meliala & Sinaga, 2024). a. Existential freedom, which is related to one's ability to determine one's own actions, focuses on determining "for what" rather than "from what." b. Social freedom, emphasizing freedom from what or who, takes a negative form because there are no restrictions from other parties.

Realizing the concept of individual freedom in economic activities, capitalism emphasizes the principle of equality for every individual in society to achieve wealth. However, this can cause confusion in the distribution of income and wealth. Socialism, on the other hand, does not give individuals freedom in economic activities. In Islamic economics, government intervention is not completely avoided. Government policies are needed when the economy is in an emergency, and interventions must be in accordance with sharia. For example, intervention is needed when an economic activity has a negative impact on the benefit of society or when market mechanisms experience deviations. Even though Islam provides freedom in the economy, there is control through the Qur'an and Sunnah.

Some of Allah's words in the Qur'an Al-Baqarah: 172

(2)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ ١٧٢

Meaning: "O you who believe, eat from the good provisions that We have provided for you, and be thankful for Allah's blessings, if it is truly Him that you worship." (QS Al-Baqarah: 172)

This verse emphasizes believers to consume good and halal food from the sustenance that has been given by Allah. Apart from that, they were asked to thank Allah and admit that they only worship Him.



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c. Goals in the Practice of Islamic Economics

This freedom is the basis for creating a just and sustainable economy that is oriented towards the welfare of society as a whole. Economic activities in Islamic teachings are part of muamalah. By paying attention to certain criteria, the Muammarah area is classified into the "Amma services" group whose implementation provisions are more general in nature. there are arguments against it." (Azhari, 2015)

According to this principle, various types and forms of muamara that have developed in modern conditions and are the result of creativity and development are recognized as legitimate economic activities. In the context of Muamara, the focus is on the nature of the meaning involved in the practice and the goals to be achieved. This type of muamalah is acceptable if the muamalah implemented and developed contains things required by sharia, is in accordance with the principles and rules set out in sharia, and has the aim of providing the benefit of humanity and preventing evil. This concept is based on several verses of Allah SWT, namely. (Al-Qur'an, n.d.).

a. Surah Al-An'am (141)

(3)

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّغْرُوسَاتٍ وَعِزْرٍ مَّغْرُوسَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ١٤١

Meaning: "And He is the One who made gardens with branches and those without trees, date palms, plants with various kinds of fruit, olives and pomegranates which are similar in shape and color, but different in taste. Eat from their fruit when it bears fruit, and give it to them. his right on the day he is harvested, and do not overdo it. Indeed, Allah does not like those who overdo it."

This verse teaches the principles of justice and balance in the economy. People are reminded to enjoy the fruits of the gardens and plants that Allah created with various kinds of fruit, but are also reminded not to overuse them. The rights mentioned, such as the rights to plants on harvest day, demonstrate the existence of a distribution system and economic justice. The connection with the meaning of economic freedom can be seen from the principles of justice and balance taught in this verse. In Islam, economic freedom does not mean unlimited freedom or without responsibility. There are rights that must be respected, including the rights of plants and harvests, and there is also the principle of not being excessive or excessive in consumption. These principles reflect a balanced and fair economic approach in the Islamic view.

b. Surah Al-Baqarah (275)

(4)

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقَهَا فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٢٧٥

Meaning: "Those who consume usury cannot stand but stand like those who are possessed by the devil because of (the pressure of) insanity. Their condition is like that, because they say (opinion), in fact buying and selling is the same as usury, even though Allah has buying and selling is permitted and usury is prohibited. So whoever has come to the prohibition of his Lord and then stops (from taking usury), then for him what he has taken previously (before the prohibition came and his affairs are (up to) Allah (taking usury), then they are the inhabitants of hell; they will remain there forever."

This verse confirms the prohibition on the practice of usury and states that Allah has permitted trade while prohibiting usury. This statement highlights economic principles in Islam which prioritize justice and human freedom in economic activities. The connection with the meaning of human freedom in the economy lies in the perspective that Islam recognizes freedom in economic activities, including trade. However, while providing this freedom, Islam also sets ethical and moral boundaries in business, such as the prohibition against usury. It is important to remember that in the Islamic context, human freedom in the economy is directed at actions that do not violate the principles of justice, truth and morality. Therefore, economic freedom in Islam does not mean unlimited freedom, but freedom accompanied by moral and ethical responsibility.

c. Surah Al-Baqarah (2:188)

(5)

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ١٨٨



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Meaning: And do not let some of you take the property of others in a false way, such as stealing, plundering and cheating. Also, do not file a lawsuit with the authorities (court) to take part of someone else's property wrongfully even though you know that Allah has forbidden this. So committing a sinful act with the awareness that the act is forbidden will have a worse value and a greater punishment.

This verse provides a warning about deceptive actions in trade and provides an understanding that success in the economy is not only due to worldly profits, but must also pay attention to moral values and justice.

d. Surah Al-Baqarah (267)

(6)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا
أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ٢٦٧

Meaning: you who believe in Allah and follow His Messenger! Invest in the halal and good wealth that you have acquired. And donate from the plants of the earth that We have brought out for you. Don't deliberately choose bad assets to spend on. If such bad wealth were given to you, you would not want to accept it unless you closed your eyes and were forced to accept it because of its badness. How can you be willing to give something to Allah when you don't want to receive it yourself?! Know that Allah does not need your donations. He is Most Praiseworthy in His Zat and action.

This verse discusses giving infaq and giving charity sincerely without expecting worldly rewards. Giving in a state of joy and gratitude is one way to cleanse wealth of greed and selfishness.

e. Surah Al-Hasyr (7)

(7)

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا تَأْكُمُ الرَّسُولُ فَخْذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٧

Meaning: "And what the Messenger gives you, accept it; and what he forbids you, leave it." Indeed, Allah is Severe in His punishment, so be careful of His punishment.

This verse describes the economic rights given to poor and indigent people in Islamic society. They are entitled to a portion of the spoils of war as a form of social justice and fair distribution of wealth. In the context of human freedom in the economy in an Islamic context, the main principles involve justice, honesty and equitable distribution of wealth. Islam teaches that humans should use their property and wealth in a responsible manner, avoiding exploitation and supporting shared prosperity. Economic freedom in Islam is always limited by moral and ethical values.

f. Surah Al-Baqarah (261):

(8)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٢٦١

Meaning: "The parable of those who spend their wealth in the way of Allah is similar to a grain that grows seven spikes, on each spike a hundred grains. Allah multiplies (rewards) for whom He wills. And Allah is Extensive (His bounty), All-Knowing."

This verse details examples of people who spent their wealth in the way of Allah and gave small or large charities. Allah emphasizes the importance of giving in various forms and the extent to which one is willing to give.

d. Principles of Freedom in Islamic Economics

Economic freedom in Islam allows economic activity unless there are prohibitions that prevent it, brings benefits, and does not cause personal or social harm. The principle of economic freedom in Islam aims to achieve overall balance in human life, including balance between body and soul, material and spiritual, individual and society, present and future, world and afterlife. Balance between body and soul, or matter and soul, considered key to a person's overall well-being (WAJO, 2021)

In the context of Islamic economics, there are two main principles: freedom (al-Hurriya) and responsibility (al-Masuriya). The principle of freedom states that every individual has the right to complete freedom of thought and action in his economic activities, but it must be remembered that this freedom is limited to actions that are halal and commendable. This includes the freedom to carry out various economic activities, such as exploiting natural resources at sea and on land, such as agriculture, fisheries, plantations and other halal businesses (Fitriani et al., 2019)



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The basic principle of property in Islam is that everything in the universe belongs to Allah. However, Islam still recognizes private ownership, and every individual has complete freedom to own and manage property, as long as it is obtained in the right way. This freedom includes the unrestricted right of individuals to carry out transactions, as long as they do not violate the restrictions set by Islamic law. In Islam, usury, maysir, gharar transactions and non-halal business objects are not permitted (Ngatikoh & Setiawan, 2018). Even though there is freedom in Islamic economics, there are still limitations to Islamic law that must be obeyed.

3. Method

This research is library research, which focuses on the study of religious freedom from the perspective of the Islamic religion, with descriptive research, namely the method used to find facts with correct interpretation. This research describes this phenomenon as it is according to the point of view or approach used. Documentation techniques are used to collect data in the form of the Al-Qur'an, books and articles referenced from online, print and internet journals. Data collection was carried out to obtain materials that were relevant, accurate and reliable (Moleong, 2019). This research is qualitative research in which the research procedures produce descriptive data in both written and verbal form from the object under study. The data that has been collected is then analyzed and concluded deductively, namely drawing conclusions from general statements to specific statements. (Abubakar, 2021).

4. Result and Discussion

a. The Concept of Freedom in the Islamic Economic System

More specifically, (Agustianto, 2017) in citing An-Naqvi's opinion, explains that freedom and responsibility are a unity that cannot be separated and have a very strong attachment. Therefore, freedom in Islamic economics can be understood from two perspectives, namely the first theological perspective and the second the ushul fiqh/tasyri philosophy perspective.

Freedom in a theological perspective means that humans have the freedom to determine their choices between good and bad in managing natural resources that have been provided by Allah SWT. Freedom in making these choices is inherent in humans. Humans, as God's most perfect creation among other creatures, have been gifted with reason so that they can be used to think to determine what is good and bad, what is *maslahah* and *mafsadah*, what is beneficial and detrimental. Based on the freedom to make choices that has been given to humans, it is absolute that humans must be responsible for all economic activities carried out based on their own choices. Based on this gift of reason, humans will definitely know that committing usury is a very big injustice. However, if humans continue to practice usury which is clearly forbidden by Allah SWT, then this is their free choice and these actions will be accountable for in the afterlife. If a human being believes that he is doing the action because God specifically willed it, then it would be illogical for him to be held responsible for his deviant behavior. So, the meaning of freedom in this context is not that humans are free without limits to do anything, as liberalism understands. So, freedom in Islam is not absolute freedom, because such freedom will only lead to the *laissez faire* capitalist paradigm and value freedom.

Thus, the meaning of freedom in the perspective of Islamic theology is that humans have the freedom to choose. The existence of rewards and punishments is an indication that humans are free to make choices. All decisions regarding the choices that have been made will be shown on the Day of Judgment to be accounted for.

Allah says in QS. Al-Zalzalah: 7-8:

(9)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ

Meaning: "(7) Whoever does good deeds as heavy as *dzarrah*, surely he will see (the reward). (8) And whoever commits a crime as big as *dzarrah*, surely he will see (retribution) for it too."

Based on this verse, the meaning of freedom means that humans are free to choose and free to determine because in the end humans will be responsible for all their actions. Therefore, Allah SWT. has determined rewards and punishments for all actions that humans have committed while living in the world. Thus, the meaning of freedom in this context is not freedom as in liberalism which is not associated with *masuliyah* in the afterlife. Freedom from the Islamic perspective is not absolute freedom, because such freedom will only lead to the capitalist paradigm of *laissez faire* and value freedom. Freedom in an Islamic perspective is controlled freedom (*al-huriyyah al-muqayyadah*).

The meaning of freedom in the perspective of ushul fiqh is freedom in terms of *muamalah*. Islam provides the widest possible path where humans are free to do anything in terms of *muamalah* as long as there is no text that prohibits it. This is based on a very popular rule, namely "Basically in *muamalah* everything is permitted as long as there is no argument that prohibits it".



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Based on these rules, Islam actually gives Muslims the freedom to carry out any innovations as long as there are no arguments that prohibit it, including for example in technological development and product diversification. Islam recognizes economic freedom, does not deny or exclude it as socialist economics does. However, it also does not release it uncontrolled like in the capitalist economic system. The attitude of Islam from the first has been fair and straight. When Islam recognizes economic freedom, Islam determines ties with the aim of achieving two things: 1) So that all economic activities are based on law according to Islamic views. 2) The state's right to intervene is guaranteed, both to supervise the economic activities of individuals and to regulate or carry out various types of economic activities that individuals are unable to handle or are unable to exploit properly.

Economic activities must be based on sharia. Individual freedom in carrying out economic activities is bound by the obligation to place these activities above the law according to Islamic views. Every economic activity is legal according to Islamic views, except for those which are considered haram by the text. This is in accordance with the rule "Everything is originally permissible".

2. Implementation of Freedom in the Islamic Economic System

Freedom in the Islamic economic system is freedom in morals, namely morals in consumption, morals in production, and morals in distribution. (Muslimah & Wahab, 2023)

There are three basic principles of consumption outlined by Islam, namely consumption of halal goods, consumption of holy and clean goods, and moderation. First, the Halal Principle: a Muslim is ordered by Islam to eat halal foods and not take haram ones.

Qur'an states in QS. Al-Maaidah: 88.

(10)

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝٨٨

Meaning: And eat from the sustenance that Allah gives you in conditions that are halal and good, not in conditions that are haram, such as sustenance that is taken by force or is disgusting. And fear Allah by carrying out His commandments and avoiding His prohibitions, because you believe in Him. And your faith in Him requires that you fear Him.

Second, the principle of cleanliness and health. This is stated in QS. Al-Baqarah:168: Meaning: O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil; Because actually the devil is a real enemy for you. And a reasonable person should not follow his enemies who always try hard to harm and lead him astray

Third, the principle of simplicity. The principle of moderation in consumption means that people should consume food and drink in moderation and not overdo it because overeating is dangerous for health.

This is stated in QS. Al-A'raaf: 31.

(11)

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝٣١

Meaning: "O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like people who exaggerate and do not exceed reasonable limits in that matter. And don't switch from what is halal to what is haram. Indeed, Allah does not like people who exceed reasonable limits".

The Islamic concept of wealth production has a very broad basis. Allah SWT. has created humans and knows the nature of humans who love wealth with the desire to accumulate, own and enjoy it. However, Islam does not prohibit humans from having freedom in seeking wealth. As we know in the Qur'an, everything in this world was created to be used and can be used by humans for the production process.

As in QS. Luqman: 20.

(12)

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي السَّمَاوَاتِ وَمِمَّا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۝٢٠

Meaning: Don't you see and witness - O people - that Allah has made it easy for you to utilize what is in the sky, starting from the sun, moon and stars, and Allah has also made it easy for you what is on earth in the form of animals?, trees and plants, and He perfects His favors upon you in visible ways, such as beautiful forms and good behavior, and in invisible and hidden ways, such as reason and knowledge. With the existence of these various pleasures, among humans there are



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those who oppose tawhidullah (Allah's approval) without being based on knowledge that relies on revelation from Allah or on radiant reason or on a clear book, which has been revealed from Allah.

In looking at the importance of the production of wealth for human survival, the Qur'an allows humans to seek life by carrying out production processes that can then be traded.

Al-Jumu'ah: 10.

(13)

فَبَدَأَ فَضِيَّتِ الصَّلَاةَ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝ ١٠

Meaning: When the prayer has been performed, then you will scatter on the face of the earth; and seek Allah's grace and remember Allah much so that you may be successful.

The basic aim of Islam is to create happiness (falah) for its adherents in this world and the afterlife, as well as to create brotherhood among members of the Muslim community. This goal cannot be achieved if the distribution of wealth among members of Muslim society is unfair, the gap between the rich and the poor is very wide and conflicts between classes occur in society. Therefore, the Islamic economic system tries to enforce the rules of equal distribution of wealth among members of Muslim society by taking fair measures

It is stated clearly in QS. Al-Hashr: 7

(14)

مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلْيَبِئْهُمُ وَإِلَىٰ رَسُولِ اللَّهِ وَاللَّسُّوْلُ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ ٧

Meaning: Whatever booty (fai-i) Allah gave to His Messenger (from property) which came from the people of the cities, then it was for Allah, for the messenger, relatives, orphans, poor people and other people. -people who are on a journey, so that the wealth does not circulate among only the rich among you. what the Messenger gives you, then accept it. leave what he forbids. and fear Allah. Indeed, Allah is very severe in punishment.

The description above shows that the first fundamental characteristic of economic freedom, freedom in an Islamic economy, integrates spiritual and material values, not a dichotomy as is the principle of capitalist liberalism. Second, basically Islamic economics gives each individual the freedom to operate the economy according to market mechanisms, without intervention by the State or any other party, however this freedom is regulated through sharia norms taking into account the principle of benefit. Third, Islamic Economics allows freedom of ownership of property, but this ownership must be used for the benefit of many people. Fourth. Freedom to carry out economic activities is intended for individual benefit and collective welfare (antaraddin minkum).

5. Conclusion

From Baqir al-Shadr's perspective, economics is not merely a scientific discipline but rather an expression of the principles derived from Islam, rooted in the ideals of faith and obedience. The major foundation of this ideology is based on fundamental concepts such as social justice and acknowledgment of many forms of property ownership. TEconomic issues stem not only from the limited availability of natural resources, but also from exploitative human conduct that deviates from God's divine order. ence, government action is necessary for the regulation and resolution of economic issues, particularly to safeguard the well-being of the populace and establish the appropriate social equilibrium. These findings demonstrate the consensus between the ideas of Baqir al-Shadr, Islamic economic theories, and the spirit of the third article of the 1945 Constitution, which calls on the state to regulate the economy for the benefit of the populace. Therefore, a thorough comprehension of Baqir al-Shadr's ideas can offer a solid basis for developing economic policies that support the needs of the populace and foster prosperity for the community as a whole.

Table and Image Research

- Qualitative Research Riview

Conflicts of interest

The authors declare that no conflicts of interest have arisen in the preparation of this article. No one has any financial, personal, or institutional interests that could influence the results or interpretation of the content presented. The purpose of this article is to convey information objectively and accurately in accordance with the research and analysis that has been carried out

Ethics



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This study adheres to the principles of research ethics, including proper acknowledgment of sources, avoidance of plagiarism, and maintaining data confidentiality. The authors did not engage in ethical violations such as fraud or data manipulation. All steps were conducted with integrity and followed the applicable academic code of conduct.

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