

Economic values contained in the book of Al-Hikam ibn Athaillah as-Sakandari

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ABSTRACT

This study aims to learn more about the Economic Values in Ibn Athaillah As-Sakandari's Kitab Al-Hikam. In this study, the author used qualitative methods. Based on researchers' findings in the book of Al-Hikam by Ibn Athaillah As-sakandari, six points discuss economic values, namely a). Worship and Business must be Balanced; b). The extinguishing of the eyes of the heart, c). Different practices, d). Stay active about world affairs, e). *infaq*, f). Obedience is a gift of Allah Swt. From these six points, it can be concluded that the book can be taken as Wisdom regarding how to obtain the sustenance of Allah Almighty, where we are encouraged to pray and try to seek care because the reality has always been that the crowd is too focused on pursuing the world so that they forget the end and vice versa.

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1. Introduction

Sufism as a principle and core needs to be incarnate in every activity in economics, but it also recognizes the importance of experts in fiqh guiding economic behavior because fiqh is only a beginner's guide and zahir in economic activities[1]. Fiqh in economics needs to apply the concept of Sufism so that the soul of every human being is more directed towards the noble and makes the practice of Islam more perfect by combining the birth and the mind[2]–[4].

Sufism is a school that can be understood and used through mujahadah and a firm commitment to defend oneself from one stage to another [5]. Regarding the concept of Sufism in Islam, there is a severe problem every Sufi must be able to practice the three pillars, namely *zuhud*, *qona'ah*, and *gratitude*, the fourth principle is now quite broadly related, but the situation is significantly related to the economy. Starting to focus on these three pillars, based on this principle of scientific scholarship, the term connecting bridges to the economy as the only important *maqomat* in *taswuf*, in *zuhud* is very effective in today's human economy by applying economic enterprises[6], [7].

Ibn Athaillah was one of the highest members of the *shadziliyah* order, one of the most famous sufi groups in the world, especially in the country, with his writings in the fields of *tafsir*, *sufism*, *hadith*, *aqidah*, *nahwu*, and *ushul fiqh*, *ibn athaillah* was a prominent scholar, the book of *Al-Hikam* is one of his most famous contributions to the sufi tradition, one of the most famous books among Muslims is *Al-Hikam*. *Ibn Athaillah's* most famous work *Al Hikam* has been respected for many years throughout the Islamic world. The majority of Islamic boarding schools in Indonesia use this

book as their main source of teaching, in the work of Ibn Athaillah offering wise advice about his morals, heart, and relationship with the (Khaliq) creator[8].

Economics is a system used to describe every event or process that directly relates to the production of goods or services, which is carried out to meet the needs of every human being [9]. As in conventional economics, Islamic economics has also discussed human activities in obtaining and managing property, both material and non-material, in order to meet the needs of life as a human being, both individually and collectively, which concerns the acquisition, distribution or use to meet these needs, economic activity in Islamic teachings is inseparable from the fundamental values that have been outlined in the Quran, hadith of the prophet, and other sources of Islamic teachings[10].

Economy comes from the Greek language, the words "oikos" and "nomos," and "Oikos" means household, while "nomos" is a rule or law. Hence it implies rule or law in the household. Adam Smith, someone who is considered the father of the modern economy the world, said that he "defined Economics as the study of the nature and causes of nations' wealth or simply as the study of wealth". Smith briefly said that wealth is the welfare of a nation, so it can be said that the economy is a subject that helps a nation become prosperous nation [11]–[13].

Kitab Al-Hikam is a type of opposition with real factors from the world today. In the time of globalization, as it is today, we cannot escape the brutal affiliations worldwide, elbowing each other to a large extent. Also, the world should have the option of distancing itself from God, with certain individuals (particularly of the Sufis), as much as one can imagine being ignored and abandoned, particularly by doing suluk zuhud (leaving the world).

A wonderful work that contains advice aimed at great people (deep qualities) or can be used in the ethical term Sufism. This book is called al-Hikam Ibn Athaillah because it recognizes it from various books also entitled al-Hikam. Sheikh Ibn Athaillah presented the Kitab al-Hikam with fundamental assistance to the Qur'an and As-Sunnah. This wonderful expert of mysticism turned on the light to be a lamp to every salik. It was to show each of those pads every turn of the road, with the aim that we as a whole, pass it safely[14].

Al-Hikam is a type of opposition with fundamental factors from the world today. In the time of globalization, as it is today, we cannot escape the brutal affiliations worldwide, elbowing each other to a large extent. Also, the world should have the option of distancing itself from God, with certain individuals (particularly of the Sufis), as much as one can imagine being ignored and abandoned, particularly by doing suluk zuhud (leaving the world). After all, From one perspective, our general public is expected to have the option to compete on the world stage[2], [15].

Muslims have been far left out of different groups of people, with explanations of doing zuhud before. His heart would rather not be mixed with common problems. A world that can disappoint him even more so, subduing people. Nevertheless, for Ibn' Atha'illah, calling and seeking the world (clothing, food, and heaven) was significant. As a vehicle (washilah) to lead to appreciation to God. This kind of understanding must be corrected, with the aim that Muslims do not neglect to understand, then separate yourself completely into the world, the concept of economy through wara' zuhud, qonaah, gratitude that can provide the benefit of life, as well as blessings in it, can create income distribution and increase work productivity so as to encourage the pace of the economy. In sufistic economics the main goal is only to Allah Almighty, carrying out the commandments as well as the economy according to the Qur'an and Hadith [16].

2. Method

This study identifies the psychological effects of social media on Muslim youths in Northern Nigeria by combining qualitative and quantitative research approaches in a novel way to comprehend the current psychological effects of social media on northern Nigerian youths. A survey of three tertiary institutions is one of the research's efforts, along with a number of semi-structured interviews and document analysis. The three tertiary institutions surveyed are the Federal University of Kashere, Gombe State, Aminu Saleh College of Education Azare, Bauchi State, and Bayero University, Kano,

Kano State, as a sample. Theme analysis, interviews, and documentation were approaches used in the data collection and analysis process. Semi-structured interviews with pertinent parties served as the main method of data collection in this study due to their validity and usefulness in exploring participants' experiences and viewpoints. The participants in the interview involved Members of Students Union, Academic Staff Members, Non-Academic Staff Members, Community Land Lords, Traditional Rulers Representatives, Relevant Government Officials, and Religious Scholars Representatives. The participants were coded as MSU, ASM, NSM, CLL, TRR, RGO and RSR.

3. Results and Discussion

The findings of the researcher there are several economic values in the book of Al-Hikam Ibn Athaillah As-Sakandari, which are discussed, including some wisdom about worship and effort found in the 2nd wisdom page 20, about the extinguishment of the eyes of the heart found in the 5th wisdom page 27, about different practices found in the 10th wisdom page 38, about not being complacent with world affairs on the 24th wisdom page 64, regarding the 31st wisdom page 75, about obedience is the gift of Allah Almighty Hikamh to 60 page 128.

Worship and Business Must Be Balanced

The explanation in the Wisdom is, the desire to focus on worshipping Allah Swt and also avoid all work efforts, and activities that are not strictly restricted by syara are not even makruh and are very important for secret desires. The all-wise Allah Swt has dealt with every forbidden relationship to his servants, both small and large, both visible and hidden. Working to support yourself and his family, Allah Swt has determined that every sustenance does not come by itself but must be sought and sought. If your work is only in the mosque, then sustenance cannot come to him.

Extinguishment of The Eyes of The Heart

His explanation in this Wisdom is Thoughts and actions in hard work, working day to late at night without knowing the time, trying tirelessly to meet the needs of life desired by everyone, both primary, secondary, and tertiary, and Allah SWT requires his servant always to obey Him, strive to know every prohibition and seek pleasure from Allah SWT and to prepare ourselves on the day of reckoning, it is the extinguishment of the eyes of your heart.

This Wisdom is thoughts and actions in hard work, working day to late at night without knowing the time, trying tirelessly to meet the needs of life desired by everyone, whether primary, secondary, or tertiary. Allah SWT requires his servant always to obey Him, strive to know his every prohibition and seek pleasure from Allah SWT and to prepare ourselves on the day of reckoning. It is the extinguishment of the eyes of your heart.

If our hearts are not extinguished and always shine brightly, then something that has been ordained by Allah SWT to we will not be dizzy and busy in taking care of what has been given by Him, including eating and drinking, praying to Allah by trying to because He is the best giver of sustenance. When our hearts are all luminous, then we are happy and obedient in carrying out what he commands and stay away from all that he forbids because of the evil deeds that can cause the extinguishment of the eyes of all of us.

Different Practices

The explanation in the Wisdom is the influence of various circumstances, both physical and material, on the various deeds that a servant does to draw closer to Allah SWT. Allah explains that the correct way of worship is to worship God by purifying obedience to Him, clean from the influence of shirk and ria.

The Wisdom is the influence of various circumstances, both physical and material on various deeds that a servant does to get closer to Allah SWT. A healthy person has different habits from an unhealthy one, such as someone who has a lot of money is not the same as someone who is quite

simple in his life or can be said to be poor, it's just that we all need to realize that the rewards and rewards depend on every difficulty a person, for example, a thousand rupiah spent by an underprivileged person (poor), with a thousand rupiah by a capable person (rich), then the level of difficulty to issue it is very different such as to pray, sincerely seeking the ridho of Allah SWT is a different practice of a person.

Don't Get Complacent With World Affairs

The explanation in the Wisdom is that when the time of prayer has come, do not wait for someone to wait for his work to be completed first; immediately draw closer to Allah SWT, after that finish your worldly affairs, the rules and regulations made by Allah SWT, aiming for a person to be devout physically and mentally and in every act of doing his work is always supervised by Allah SWT, so that the one who is truly shalih will not do the deeds that Allah SWT has forbidden.

The Wisdom is that when the time of prayer has come, do not wait for someone to finish their work first; immediately draw closer to Allah SWT, after that complete your worldly affairs, the rules and regulations made by Allah SWT, aiming that a person is devout physically and mentally and in every act of doing his own work is always supervised by Allah SWT, so that the person who is truly shalih will not do the deeds that Allah SWT has forbidden, then everything that is done is always good and right and does not want corruption, be it in the form of wealth, money or time. And do not when a person is trading (trading) should be honest do not occasionally cheat because that person feels that he is always being watched, and if a person neglects to love the enjoyment of the world to the point of numbering Allah SWT, then directly the sense of supervision of himself is lost instantly so that it can easily do things that have been forbidden, just like doing *maksiat* because there is no sense of supervision in him anymore, and if the person is an authoritative or official then that person is easy to commit corruption without having to think about the effects of the consequences, both in the world and in the future [17].

Infaq

The explanation in the Wisdom is that if a person who has an abundance of property should be a man of worship and infaq, and a person who worships Allah SWT obediently has arrived at that person to Allah and a person who works morning to night to make a living solely and has known that every such sustenance is used to inflate and is always grateful, then he belongs to the level that reaches Allah, while a person who is trying to get to Allah SWT. Still, he is shadaqah and infak to show off then belongs to the person who has yet to reach the level to Allah SWT.

The above wisdom explains that if a person who has an abundance of property should be a man with a prayer and infak, and a person who worships Allah SWT obediently has arrived at that person to Allah SWT, and a person who works morning to night to make a living solely and has known that every such sustenance is used to inflate and is always grateful, then he belongs to the level that reaches Allah, while a person who is trying to get to Allah SWT, but he is shodaqoh and infak to show off then belongs to the person who has not yet reached the level to Allah SWT.

Obedience is a gift of Allah Almighty

The Wisdom explains that one should not feel easily happy because one can do devotion in real happiness, it is selfish and always feels strong and great, and therefore everything that is done is by the will of Allah SWT as well as getting pleasure. Therefore Allah SWT has given a person happiness which includes healthy favors, taqwa and obedience so that a person can perform obligations including prayer, fasting, blessings, and completing the hajj.

The above Wisdom is, the desire to focus on worshipping Allah SWT and also avoid all work endeavors, and activities that are not strictly restricted by syara are not even makruh and are very important for secret desires. The all-wise Allah SWT has dealt with every forbidden relationship to

his servants both small and large, both visible and hidden. There is no human being on the face of this earth who is detached from the fact that you focus on glorifying Allah SWT must strive earnestly, even though he is an infidel.

The Wisdom above is that one should not feel easily happy because one can do devotion in real happiness, it is selfish and always feels strong and great, and therefore everything that is done is by the will of Allah SWT as well as getting pleasure. Therefore Allah SWT has given a person happiness which includes healthy favors, taqwa and obedience, so that a person can perform obligations including prayer, fasting, blessings, and completing the hajj, it is all if it is not the will of Allah SWT then it is not capable of that person doing it and all of us as servants can see the behavior in ourselves, then the person feels contemptible and without the will of Allah SWT is nothing. And when a person who sees others then there is a sense of pride because what he does is as if there is no interference from Allah SWT.

4. Conclusion

Based on researchers' findings in the book of Al-Hikam by Ibn Athaillah As-sakandari, six points discuss economic values, namely a). Worship and Business must be Balanced; b). The extinguishing of the eyes of the heart, c). Different practices, d). Stay active about world affairs, e). Alms f). Obedience is a gift of Allah SWT. From these six points, it can be concluded that in the book can be taken Wisdom regarding how to obtain the sustenance of Allah almighty, where we are encouraged to pray and try to seek sustenance because the reality has always been that the crowd is too focused on pursuing the world so that they forget the end and vice versa.

Lessons that can be taken include, firstly, we are encouraged to obey Allah SWT by carrying out all his commandments. Secondly, we are encouraged to seek the sustenance of Allah SWT by working diligently and seeking halal food, the third we are encouraged, after obtaining the nourishment, to infak and give alms or set aside a portion of the property we get to give to people in need, this is to cleanse the sustenance that God entrusts through us.

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