

Assumption of Unlimited Want in Islamic Economics in the Context of Islamic Tasawur

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ABSTRACT

The purpose of this research is to determine if the assumptions of Islamic economics are compatible with the concept of Islamic Tasawur. The assumption here is an unlimited human wants. Islamic economic philosophical pillars have been borrowed from Western or conventional economics, then Islamized and converted into an Islamic philosophy. This research is using qualitative method and the data will be analyze using ATLAS.ti software. As a result, mainstream Islamic economic scholars' assumption of resource scarcity and unlimited human wants can not be generally accepted because it differs slightly from the Qur'an and Hadith in the core. In conclusion, it is important to discuss the Islamic economic assumptions that are parallel to the Islamic Tasawur.

Keywords: Economic Assumptions; Mainstream; Islamic Tasawur; Scarcity of Resources; Unlimited Human Wants.

INTRODUCTION

The Islamic tasawur represents the primary form of Islam and explains the accurate and complete principles of Islam in its entirety so that the person who understands it is instilled with them (Hanapi, 2020; Noor Hisham & Burhan, 2019). The essential elements of the Islamic tasawur are Allah SWT as the Creator, human beings as creatures, and natural resources as creatures (Mohd Zulkifli, 2020). According to previous scholars, Islamic law is derived for justice, peace, and goodness for humanity's benefit. Also, Islamic law is divided into several categories, including worship and muamalat. Muamalat is divided into several sections, one of which is economical. According to previous scholars, Islamic law is derived for the sake of justice, peace, and goodness for the benefit of humanity (Ika Yunia & Abdul Kadir, 2018; Sarmiji, 2020).

Islamic economics is a study of human behavior concerning the diversity of desires and scarcity of resources with alternative uses to maximize falah, human well-being, both in today's world and in the hereafter (Zubair Hasan, 2020). Eventually, the Islamic economic system began to evolve, and the rule of Khulafa'ar-Rasyidin continued (Addi Arrahman, 2020). Economic problems are not so prominent at this point, and Islamic economic theories are still undeveloped.

The diverse contributions of these Islamic scholars have also led to the development of Islamic economics and its use in dealing with society's economic problems. They analyze existing knowledge to learn more about the nature of the relationship between the economic aspects and Sharia law rules and the causes and effects of specific common economic issues. These scholars also develop a better understanding of knowledge or theory on economic and non-

economic matters. Thus, the emergence of different views and assumptions to find answers to economic problems, but there are still theories and assumptions of Islamic economics that are still bound up with the Western economy, or conventional economics, and are slightly in conflict with Islamic principles and values. Moreover, current Islamic economics is said to have no theory of its own, instead of relying on borrowed mainstream worldviews, where Islamic ethics and morality are not incorporated into Islamic economic methods and models (Choudhury, 2018; Rafikov & Akhmetova, 2020). This study will therefore identify the Islamic economics that is in line with the Islamic tasawur.

The Concept of Economics According to Islamic Tasawur

Islamic and Western scholars often discuss the origins of things. Similarly, the meaning of the tasawur and 'worldview' in specific terms has yet to be discovered in the tradition of classical Islamic thought. Even so, this does not exclude the use of the tasawur as a systematic basis for the understanding of reality by classical Islamic scholars. However, it differs from the use of specific terms by Islamic scholars in the twentieth century to describe the meaning of this tasawur (Mohd Shukri Hanapi, 2014).

Table 1: Differences in the Use of the Islamic Term Tasawur

Islamic Scholars	Terms
Al-Faruqiy (1995)	Al-tasawwur al-tawhidiy (More prone to the concept of Allah SWT's power and oneness in shaping all aspects of human life.)
Al-Attas (1995)	Ruqyah al-Islam li al-wujud (More prone to philosophical and epistemological meaning.)

Based on Table 1, the difference in these Islamic scholars' terms is due to a lack of more appropriate and accurate definitions. Islamic scholars, therefore, use the terms "tasawur" and "Worldview" to describe a way of life that encompasses both worldly and eternal realities within its scope, as well as Islamic adjectives. With the combination of the word tasawur and Islamic values, then the existence of the Islamic tasawur means a full or accurate picture of Islam, which seeks to explain the basic principles of Islam properly and comprehensively, to become the basis for a life-view and to be instilled in a person (Mohd Zulkifli, 2020). It is, therefore, necessary to determine the correct term tasawur in order to play a role in the formation of civilization because it affects the beliefs, opinions, and actions of society.

The Qur'an, Hadith, Ijma (agreement between jurists), and Ijtihad (analogy and creative reinterpretation of legal issues) have been established as sources of reference in the Islamic era, which began in the 7th century (Aan Jaelani, 2018). Islamic economics is a term that refers to Islamic commercial law based on Islamic Sharia law (Al Harethi & Salem, 2019). The application of Islamic values to the Muslim community's economy is crucial, as it serves as a guide to success in this world and the next and gains the pleasure of Allah SWT. The difference between the conventional economic tasawur and the Islamic economic tasawur is that the conventional economic tasawur is based solely on conventional tasawur and epistemology. In contrast, the Islamic economic tasawur is based on Islamic tasawur and epistemology, including the Qur'an, Hadith, ijmak, and qiyas (Mohd Shukri Hanapi, 2014). As a result, the application of economics based on conventional economic philosophy will

produce conventional economic concepts and theories. In contrast, the application of Islamic economic philosophy-based economics will produce Islamic economic concepts and theories. As a result of this mixing, the Islamic economy is still linked to the conventional economy and thus not classified as a true Islamic economy. Moreover, mainstream Islamic economists who are influenced by Western values of neglect or Eurocentrism argue that conventional economic theories can be used as long as they are not incompatible with Islamic beliefs and sharia (Mohd Shukri Hanapi, 2014). Moreover, Islamic economics assumptions are said to be inconsistent with the genuine concept of Islam because philosophy has not been adopted from the outset. Therefore, this research is crucial to the resolution of the parallelism of Islamic economics theories based on the Islamic *tasawur*. It is said that Islamic economics assumptions, such as unlimited human needs and scarcity of resources, have been derived from conventional economic theory. Since its nature is a premise, this means that the assumption can still be debated and disputed (Mohd Zaid & Mohammad Taquiuddin, 2018). The use by mainstream Islamic economists of two dominant thought streams is responsible for the assumptions of Islamic economics that are said to be linked to conventional economic theory (Muhammad Syukri Salleh, 2011). These are accommodative-modification and eclectic-methodological thought streams.

On the other hand, because of their acceptance of conventional economic philosophy, Mohd Shukri Hanapi (2014) and Muhammad Syukri Salleh (2011) are opposed to the method. This clearly shows that mainstream Islam is changing only in terms of its implementation, while the core of mainstream Islamic economics remains rooted in conventional economic theory (Mohd Haidzir, 2017; Mohd Shukri Hanapi, 2017). As explained in the previous study, this research is necessary to propose an appropriate theory of Islamic economics assumptions.

Unlimited Human Wants

Previous studies on the assumption of unlimited human wants have not been discussed in depth by previous Islamic economic scholars, most of them focusing solely on the assumption of the scarcity of resources. Human wants or desires may be defined as inherent desires and maybe temporarily fulfilled either on their own or in more complex combinations through the use of appropriate goods in appropriate quantities, and desires to satisfy desires that are driven by other activities (Mohd Zulkifli, Hanudin Amin, Dzulkifli Mukhtar, Shah Iskandar, & Noormariana, 2020). In addition, Yan and Spangenberg (2018) argue that wants can be unlimited, changeable, grow along with income, social position, and advertising stimulus, while needs are being continuously analyzed as anthropogenic and essential. Komala (2019) explains the difference between needs and wants from al-Ghazali's point of view: needs are all basic human needs for life, while will or desire is a human will come in every matter.

It is clear from the arguments of Mohd Zulkifli et al. (2020), Komala (2019) and Yan and Spangenberg (2018) that human will is something continuous and will not end because it is instilled or has become part of a human being. It can also be attributed to the human attitude of never being satisfied with the desire for something (Sloman, Garratt, & Guest, 2018) and the onset of this unlimited human wants. The basis of unlimited human wants to be rooted in the will of human lust alone. Human wants to follow desire is a will that is difficult to control because it seems ungrateful to what it has and always feels dissatisfied with. In Islam itself, the importance of prioritizing needs over desires to take care of human *maslaha* (goodness), such as following the *maqasid sharia*, has been emphasized and can at the same time help control lust. The three (3) categories of *maslaha*, which are stressed in *maqasid sharia*, are *daruriyyat* (basic needs), *hajiyyat* (complementary needs), *tahsiniyyat* (luxury). The philosophy of unlimited human will be slightly contradictory to the Islamic *tasawur* because a good Muslim will keep within the limits of his relationship with Allah the SWT will always try to control his

will and lust while at the same time fulfilling his wishes. Therefore, this study is essential for identifying the assumption of unlimited human desires that are compatible with Islamic tasawur economics.

RESEARCH METHOD

This study uses a qualitative method research methodology. The use of these qualitative research methods can provide a more detailed understanding of the field under study (Ronzani, Da Costa, Da Silva, Pigola & De Paiva, 2020). Qualitative research uses an inductive logic approach that allows researchers to form concepts, hypotheses and theories from the data collected (Othman Lebar, 2018). An inductive approach is needed because this study requires an in-depth process of understanding and observation to form the theory from observation or thought in general to something more specific (Bernard, 2017). Furthermore, researchers use exploratory and descriptive research design methods because they are suitable for studying the phenomena being studied.

Data collection was based on documentation studies. Secondary data can refer to data that has been collected by other researchers (Hua, 2016). The documents referred to are related to the assumptions of unlimited want in Islamic economics. Researchers use database search methods and also reading materials such as Hadith translation, journals, articles, books and proceedings. Moreover, researchers are an important research tool in the data collection process (Othman Lebar, 2018). Additionally, triangulation methods are used by researchers to enhance the quality and accuracy of the data studied. Furthermore, the data in this research study is analyzed using the ATLAS.ti software.

RESULTS AND DISCUSSION

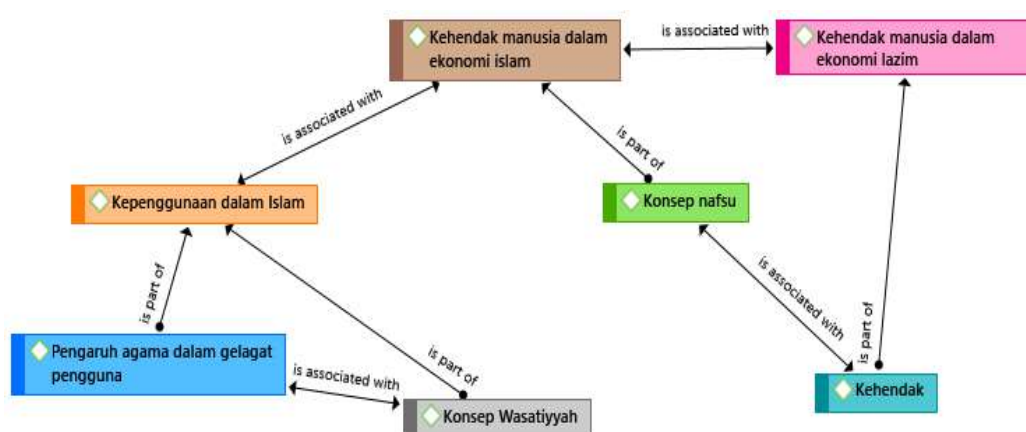


Figure 1: Network View Between Human Want in Islamic Economic and Human Want in Economic Mainstream

Based on the network view developed from the results of the analysis using ATLAS.ti, it can be identified that the practice of economic concepts that are applied together with religious values to some extent can control unlimited human wants. This is because the application of

the concept of moderation in consumerism will make people more vigilant and not more excessive. Human will based on a conventional economy that does not place any boundaries in human want is contrary to Islamic values.

CONCLUSIONS

The philosophical origins of Islamic economics assumptions are said to have been taken from Western philosophy or conventional economics, which was then Islamized and transformed into Islamic philosophy. In conclusion, the belief that Islamic mainstream economic scholars have a scarcity of resources and unlimited human wants cannot be universally accepted, as it is a little contradictory in the Qur'an. It is important to study these Islamic economic assumptions based on the Qur'an and the Hadith. In addition, it is important to address the Islamic economic assumptions that are consistent with the Islamic tasawur in this research.

ACKNOWLEDGEMENTS

The author would like to thank the Ministry of Education Malaysia (MOE) for funding the FRGS research grant, R/FRGS/A0100/00677A//004/2018/00558.

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