

Social and Economic Problems of Muslims

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Article Information	Abstract
Article History: Received: 15 May2023 Accepted : 1 June 2023 Published: 5 July 2023	The social and economic problems of Muslims are complex issues that require integrated solutions. Islamic economics studies people's economic problems inspired by Islamic values. Sharia economic law aims to regulate economic activity in accordance with Islamic principles and values. Some of the social and economic problems faced by Muslims in Indonesia, especially in North Sumatra, are poverty, economic inequality, unemployment, education and health gaps. To overcome the social and economic problems of Muslims, comprehensive and integrated efforts are needed, such as the development of the Muslim economy, education, health and community empowerment. In order to overcome the social and economic problems of Muslims, cooperation and collaboration between the government, the community and the private sector are needed. With integrated and comprehensive efforts, it is hoped that the social and economic problems of Muslims can be overcome and the welfare of Muslims can be realized.
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INTRODUCTION

How many problems are faced by Muslims today, both internal and external problems. Among the most important internal problems is the ignorance of the majority of Muslims towards their religious teachings. This phenomenon is evident in the mindset, behavior and lifestyle of Muslims that are contrary to Islamic values. Meanwhile the enemies of Islam are trying hard to undermine Islam and keep people away from the true teachings of their religion. With their various modern technological sophistications, they never get tired of destroying Islam and its people. Therefore, the threat faced by Muslims is complete.

The social and economic problems of Muslims are an important topic to discuss because they have a significant impact on the welfare of society. From a very large number, Muslims have great potential to play a role in improving the welfare of society. However, on the contrary, with the currently developing economic system, Muslims also face various challenges in developing their economic potential. The economic system currently developing in the world is a capitalist, socialist, mixed, and Islamic economic system. One of the economic systems that can be a solution for Muslims is the Islamic economic system.

The role of Muslims who are so large requires Indonesian Muslims to contribute to the nation and state. Islam is a religion with comprehensive teachings, covering various aspects of life. Islam is a religion that not only regulates matters of worship that are purely ritual in nature, but Islam also regulates human relations with the environment, social and economy. Therefore, it is necessary to conduct an in-depth study of the social and economic problems of Muslims in order to find the right solution to improve people's welfare.

North Sumatra is one of the largest provinces in Indonesia with a predominantly Muslim population. However, North Sumatra also has social and economic problems that need to be addressed. Therefore, it is necessary to carry out a social and economic map of Muslims in North Sumatra to find out what problems are faced by Muslims in the area.

In this context, it is necessary to carry out an in-depth study of the social and economic problems of Muslims in order to find appropriate solutions to improve people's welfare.

RESEARCH METHOD

The research methodology used by the authors in this article is a literature review on the Social and Economic Problems of Muslims. The source of reference for this research is previous research on the Social and Economic Problems of Muslims. Literature review is a research method that examines critically knowledge, ideas or findings contained in the body of literature and provides suggestions and solutions to existing problems.

RESULTS AND DISCUSSION

1. Islamic Social Problems

In Islam there are two forms of living conditions which are contradictory to each other. There is good and bad. The good and bad given and created by Allah SWT, so that humans are able to think well and make life choices that are always faced with risks. The risk in question is that it will bring effects both positive and negative. Someone will get something positive in the form of kindness when he starts with positive things. Positive means things that are considered good according to syar'i. Conversely, if a crime is committed by a human being, then that crime with various logical consequences is received from the crime he committed. Crime in private that

does not interfere with the pattern of community life is called a social problem and when it disturbs the peace and well-being of others, it changes its position to become a social pathology.

In the context of the Qur'an the terms social problems and social pathology are known as al-fasiq al-Fahsya`, al-munkar, al-Mazhlum, al-bagy, as-su`, al-Khamar, al-maysir, alanshab , al-azhlam, az-zina, al-poor, al-bathil, al-Riba`, ghazwah al-Fikr wa al-sukara. Not all of these problems are said to be social pathology.

Al-Fasiq; Fasiq, people who deviate from the truth, commit immoral acts, or commit grave sins. The definition of fasiq is essentially contained in the word infidel. So it is agreed in Islamic theology that every infidel must be fasiq.¹

Al-Fahsya` (definition, form, trigger, effect, and solution). al-munkar, al-bagyn, assu`, al-Khamar, al-maysir, al-anshab, al-azhlam, al-adultery, al-poor, al-bathil, al-Riba`, ghazwah al-Fikr wa Fahisyah interpreted as a crime as found in letters An-Nisa` verse 15, al-Isra` 32, An-Nisa` 25, and Ali Imran 135, Fahisyah or the abomination / crime referred to in the verses above includes acts and acts of committing adultery and usury. Because adultery and usury have a negative and disturbing effect on others. This is confirmed in the letter Ali Imran verse 135.

Meaning: *"And (also) those who, when they commit abominable acts or abuse themselves, they remember Allah , then ask forgiveness for their sins and who else can forgive sins other than Allah? and they did not continue their abomination while they knew."*

M. Qurais Shihab argued that the word Fahisyah which is translated as abominable act is defined as a grave sin. Meanwhile, self-abusing is defined as a sin or transgression in general, including major sins. Muhammad Sayyid Thantawi, as quoted by Qurais Shihab, also explained that heinous acts and self-harm are two sides of every iniquity. Every heinous act committed by a person results in persecution for him, and vice versa.

The problem of cruelty as stated above starts from oneself and affects the perpetrator himself at any time it will become a pathological social problem when it has bad consequences and disrupts the social order and norms that apply in social life. Adultery and usury are a form of abomination described in the explanation of the mufassir above because the effects caused by these actions are very influential in social life. The bad consequences of adultery, for example, will give birth to a generation that will lose its lineage, lose its future and good name. Likewise, usury will disrupt economic life in society.

The word sabila, stated in the letter Al-Isra` verse 32. In that letter is understood by some scholars to mean a bad way because it leads to hell. Ibn `Asyur understands the word sabila in the sense of an act that becomes one's habits. Tabataba'i understands it in the sense of a way to maintain life. This scholar connects the problem with Qs al-Ankabut verse 29 which relates to the bad habit of the people of Lut as, namely practicing homosexuality as Taqta`una sabil, namely cutting off the road. The

¹Harun Nasution, " *Encyclopedia of Indonesian Islam* ", (Jakarta : Djbatan: 1992), p.243.

path they broke off was the path of continuance of descent because such behavior did not result in procreation and the continuation of the human race. In contrast to adultery, those who do it get offspring or can have children and continuation of the sex can be carried out, but that way is a very bad way. The ugliness of the path taken is by violating the prevailing norms and destroying the order agreed upon by a community. In addition, as a result of a crime or bad deed, there will be diseases that are harmful and disturbing to the community, such as syphilis and so on.

Thus it can be understood that the Qur'an as the main source of Islamic teachings raises various problems or social problems which some people call social pathology in several verses as stated in the previous discussion as well as in other verses stated as contained in sura al-Maidah verse 90- 92 , surah al-Baqarah: 219, an-Nisa': 43 (problems of gambling and drunkenness). an-Nisa': 16, 24-25, al-Maidah; 5, an-Nur; 26, 33, al-A'raf; 80-82.

The factor causing pathological social life, Muhammad Sayyid al-Wakil revealed that the Muslims had drifted away from the sources of majesty and away from their guidelines, so that they were humiliated and lost. They no longer function their minds and turn away from spiritual values so that they lose all goodness and glory. Rafiuddin and Maman Abd Jalil explained that the causes of this problem were:

1. The problem of aqidah morals and shari'ah, with many deviations from aqidah and shari'ah will give rise to the movement of groups (firkah-firkah) which are very disturbing to other Muslims, because of that the original source of Islam, namely the Koran, must really be properly maintained. earnestly to escape from the shackles of trouble.
2. The problem of Islamic ukuwah. Islamic brotherhood is very helpful in social life so that their lives become safe, peaceful and even justice and prosperity will be intertwined with brotherhood. However, because it was influenced by slight differences in understanding and religious issues, sects arose so that inequality arose between them. This causes one sect to another to arise divisions and even hostility between them.
3. Generational problems. The younger generation is the successor to the relay of national and religious struggles. In its development, and even up to now, the younger generation is the hope and foundation for carrying on the ideals of the nation and religion. Here it takes the role of parents and the guidance of a teacher to continue these ideals, but the lack of the role of parents as the first teacher for them will cause them to walk down a path that they did not actually take, resulting in the emergence of crimes caused by generations. young.²

²Siti Badi'ah, “ *Problem Solving Social Pathology in an Islamic Perspective* ”, Al-Adyan Journal, Volume 13, No. 2, July-December, 2018, p. 159-161

B. Economic Problems of Muslims

The Islamic economic system stipulates that economic problems occur if the basic needs of society are not fulfilled. There are human needs that are basic needs (al hajat al-asayah) and there are needs that are complementary (al hajat al kamaliyat) namely in the form of secondary and tertiary needs. Basic human needs in the form of food, clothing and shelter are limited in reality. Every person who has eaten certain foods is full, then at that time his needs have actually been fulfilled and he does not demand to eat other foods. Everyone who already has certain clothes, even if only a few pieces, then actually his need for clothes has been fulfilled. Likewise, if people have occupied a certain house for a place to live --even if only by way of renting-- then actually their need for a house to live in has been fulfilled. And if humans are able to meet their basic needs then in fact he can live this life without experiencing significant difficulties.

Then, from the differences in economic principles in the world, the negative impact of socio-cultural and economic changes has finally occurred, giving rise to 2 (two) types of economic problems that distinguish them, namely modern economic problems and classical economic problems.³

This economic problem all countries will definitely face it as well as the Islamic world economy which is certain to face it. This economic influence also influences socio-culture in countries, both Muslim countries and countries with democratic or socialist systems. The following economic problems that arise are as follows:

1. Modern Economic Problems

Modern economic problems focus on what (what), how (who), and for whom (for whom).

- a. What goods are produced and how much? (What): Of course, it is impossible for humans to produce all the goods needed. Why? Due to the limited resources provided by our nature. So, to overcome this, humans must be good at prioritizing what goods will be produced and in what quantity. The economy of the Islamic world is currently faced with the problem of goods being produced because after all the Islamic world for goods produced must depend on countries that are not based on Islam.
- b. How to manufacture? (How): In the production process, the selection of methods and technology used is very important. Consideration of modern technology or capital-intensive as well as manual or labor-intensive technology must certainly go through a detailed calculation process. This is so that in the future there will not be many losses such as ineffectiveness or waste. This method of producing goods has become a polemic in the Islamic world because when the production of goods was controlled by countries that were not based on sharia guidelines.
- c. For whom are goods produced? (For Whom): Actually, this is the same as the classic economics problem: distribution. This one economic problem concerns

³ Al-Assal, AM and Fathi Ahmad Abdul Karim. 1999. " *System, Principles and Objectives of Islamic Economics* " (Translation). Publisher CV. Faithful Library.

which market to target, based on income, region, gender, or age . The Islamic world experiences the availability of an Islamic market which is sometimes unprofitable for Islamic business because of this market assumption which often assumes that the Islamic market curbs the occurrence of this business because westerners, especially those who do not like Islamic da'wah, especially Islamic economic da'wah, continue to grow, but on the other hand the country of the deen The capitalist system has started using the Islamic market to develop their business, so many countries have emerged that use the sharia label to market their products.

2. **Classical Economic Problems:** Before modern economic problems emerged, around the 1870s, many experts sparked the classical economic theory pioneered by Adam Smith because of the conditions at that time. Classical economic problems cover the processes of production, distribution, and consumption.⁴

This classic economic problem has not changed much of the modern economic position carried out by countries with a capitalist system, it is only simpler to look at a product that will be marketed to consumers.

3. **Production process In classical economics, the production process is one of the important things.** This process is related to the manufacture of goods or services needed by consumers. The existence of economic problems in the production process is about the amount of goods available and the magnitude of community needs.
4. **Distribution Furthermore, the second classic economic problem is the distribution or distribution of goods or services from producers to consumers.** In reality, goods or services that are increasingly scarce and more needed by society, the price will be higher. So sometimes distributors do this to control and regulate policies in order to get as much profit as possible.
5. **Consumption The last problem relates to consumption.** In essence, the community has an important role in the consumption process, although not only goods or services are consumed by the community.

So, what consumers do becomes a benchmark in the amount of goods or services produced by companies. The problem arises when a company cannot understand what or how much to produce next.⁵

CONCLUSION

In the context of the Qur'an the terms social problems and social pathology are known as *al-fasiq al-Fahsyah*, *al-munkar*, *al-Mazhlum*, *al-bagy*, *as-su'*, *al-Khamar*, *al-maysir*,

⁴Hastarini Dwi Atmanti, " *Study of Theory of Classical School of Economic Thought and Its Relevance to the Indonesian Economy*", Journal of Economics & Business, Volume 2, Number 2, September 2017, p.512

⁵ Muhamad Asmawi, " *Economic Problems of the Islamic World* ", El Arbah Journal | Vol.5 |No.1, April 2021, p. 6-7

alanshab, *al-azhlam*, *az-zina*, *al-poor*, *al-bathil*, *al-Riba`*, *ghazwah al-Fikr wa al-sukara*. Not all of these problems are said to be social pathology.

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Here are some suggestions for overcoming the socio-economic problems of Muslims:

1. It is recommended to increase the understanding and awareness of Muslims about the concept of Islamic economics and its differences from conventional economics.
2. In order to apply the concept of Islamic economics which is based on the normative and moral teachings of the economy which is an important aspect of Islamic teachings.
3. Increasing the collection and utilization of the most potential income distribution instruments among Muslims such as zakat (zakat maal and alms).
4. Applying the principles of Islamic economics which includes various things such as preventing social inequalities, justice and welfare for the whole society.
5. Increasing the application of sharia economics that provides welfare for the whole community, provides a sense of justice, and provides the widest opportunity for everyone.
6. Implementing more humane economic policies to produce social justice, both statically and dynamically.

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