

Review of Muhammad Baqir al-Sadr's Thoughts on State Responsibility in Islamic Economics

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Review of Muhammad Baqir al-Sadr's Thoughts on State Responsibility in Islamic Economics

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Abstract: This study discusses about the evaluation of Islamic economics from the terms, the concepts to responsibility of a state; an offer by Muhammad Baqir al-Sadr. A qualitative method was used to answer the research question which was based on literature (library research). The approach was descriptive qualitative and analysis techniques using content analysis. The results of this study showed that the term economic Islam is a term that is inappropriate and misleading, so that the economic terms of Islam must be stopped and disappeared. Instead Sadr offered a new term derived directly from Islamic philosophy, namely Iqtishad. Whereas, as a concept in Islamic economics is not a scientific discipline, but it is a school or doctrine. In Islamic economics, the state has responsibility for society and Islamic law assigns the state to guarantee all individuals.

Keywords: *al-Sadr, Iqtishad, Capitalism, Socialism*

1. INTRODUCTION

Islamic economics is stretching its existence in the face of the global economy. The development of Islamic economics as a science and economic system has been received positively in various places (Suryani, 2012: 111). Islamic economics is considered an important field of study in developing the economy of the people (MohdRosdi, 2016: 38). Islamic economics is a twentieth century phenomenon (Furqani, 2015: 2) after being buried for a long time with the elimination of contributions from Islamic economic thinkers in world history books such as Joseph Alois Schumpeter (1883-1950) in the History of Economic Analysis, Eric Roll in A History of Economic Thought, Spengler, and Allen in Essays in Economic Thought; Aristotle to Marshall, Hendry Spiegel in The Growth of Economic Thought, Robert Ekelund and Robert Herbert in A History to Economic Theory and Method, Harry Landreth and David Colander in The History of Economic Theory, and Steven G Medema and Warren J. Samuel in The History of Economic Thought: A Reader, and many more (Hoentoro, 2015: 24). Though parts of the idea of Islamic economics have existed since the advent of Islam at the time of the Prophet Muhammad more than 1400 years ago (Rahim, 2007: 11) and are increasingly increasing (Islahi, 2015: 4), and still in its infancy (Addas, 2008: 9) and become part of new disciplines in the contemporary century (Al-Daghistani, 2016: 395).

The Islamic world really began to experience a revival in the 19th century through intellectual awakening, economic revival and Islamic revival (Islahi, 2015: 7). As a result of the rise of Islam, Islamic economics emerged as a different branch of the economy (Ali and Salah, 2010: 7). Islamic economics is a

serious study and is one of the strongest building sciences and able to answer various problems of contemporary economics beginning in the 1930s.

As a science building that has only recently experienced a renaissance in the past few decades, Islamic economics is of course very different from conventional economics which has become a scientific discipline and has developed well and sophisticated for more than a century (Beseiso, 2016: 33). The Islamic economic system aims to achieve economic growth that will contribute to social equality (Lahjouji and Rouggani, 2016: 154). In the contemporary era, Islamic economic terms often became prolonged polemics. This happened because in the past, classical Muslim scholars never specifically mentioned the term. For this reason, the term, nature and scope of Islamic economics are the objects of study that have never been completed until now.

At least in the discourse of contemporary Islamic economic thought there are three major schools which are very concerned about the problem. First, the Iqtishaduna School. This school was pioneered by Muhammad Baqir Al-Sadr with his book "Iqtishaduna" and adopted by the majority of Iranian and Iraqi scholars and Shiite followers such as Ali Shariati, Abbas Mirakhor, Baqir al-Hasani, Kadim Al-Sadr, IrajToutounchian, Hedayati, and so on. Second, the Mainstream School, the School was pioneered by UmerChapra, Metwally, M. A. Mannan, MonzerKahf, Fahim Khan, and M. N. Siddiqi. The majority of them are economists who study and teach in western universities, and most of them are economists at the Islamic Development Bank (IDB). Third, the Alternative-Critical School, this School was pioneered by Prof. TimurKuran, Jomo Kwame Sundaram, Muhammad Arif, and others (Abdullah, 2010: 55).

The following article tries to look at the concept of Islamic economics offered by Muhammad Baqir al-Sadr as the main bearer of the Iqtishad School, especially in evaluating Islamic economics from aspects of terms, concepts to state responsibilities. With the aim of knowing more about the economic concepts offered by Muhammad Baqir al-Sadr with various dialects in them, especially in formulating terms, Islamic economic concepts to state responsibility.

2. RESEARCH METHODS

This research is a type of library research (library research. Library research is used to track various literatures that discuss Islamic Economics and Muhammad Baqir al-Sadr. Methods of data collection in this study using sources, namely primary sources obtained from books. the book by Muhammad Baqir al-Sadr, then secondary sources obtained from various opinions that support the research. After the data is obtained, it will then be analyzed by descriptive-qualitative analysis techniques. Descriptive analysis aims to explain what is or what is happening now in place of research and described in narrative form, and pay attention to the sides of the data that must or do require further analysis (Muhadjir, 2000: 68-69).

3. DISCUSSION

a. The Biography of MuhamammadBaqir al-Sadr

Syed Muhammad Baqir al-Sadr is a scholar, philosopher and founder of the ideological Islamic Da'wah party (HizbulDawat al-Islamiah). Born in the Kazhimiyyah, the northern part of Baghdad, Iraq, on 25 Dzulqa'dah 1353 H or coincides with March 1, 1935 AD. His full name is Imam Al-Sayyid al-Shahid Muhammad Baqir bin Al-SayyidHaidar Ibn Isma'il Al-Sadr. His father Haidar al-Sadr is a respected high-level Shia scholar. The genealogy reaches the Prophet Muhammad through the seventh Shia Imam, Musu al-

Kazim (Khan, 2011: 12). His great grandfather, Shadrudin al-Amili (w.1246 H / 1847 AD) was raised in a village in South Lebanon named Ma'rakah and then moved to study in Isfahan and Najaf until he died and was buried there. The son of Sadrudin was none other than Sadr's grandfather, Ishmael.

Sadr was left by his father at the age of four, then with his brother Isma'il al-Sadr and his sister Aminah, cared for by his mother. His mother was the son of a great cleric Syaikh Abdul Husain al-Yasin and sister of three famous scholars. His uncles on his mother's side were instrumental in nurturing and educating Baqir al-Sadr and his brother, so they became mujtahids and contributed greatly to the development of Islamic thought.

Early education was obtained at al-Muhtada al-Nashr, an elementary school in al-Kazimiyah (Khan, 2011: 13). After completing basic education, he began to learn the basics of writing. At that time he had shown signs of genius that impressed his teachers. School lessons were not challenging enough for Sadr so he began to look for scientific challenges outside of school. He began to get acquainted with various kinds of literature both from the environment and from outside his environment without underestimating the lessons given by his teacher in school, even he showed very high attention to the explanation delivered by his teacher (Abu Raghif, 1989: 8).

In 1947, at the age of twelve, he settled in Najaf (Iraq) and began to study and teach the principles of Islamic jurisprudence and other branches of Islamic learning and began studying the book Mu'alim al-Ushul with his brother Syed Ismail al-Sadr. When studying, Sadr often objected to several aspects of this book and his brother would say that this was the same goal that the writer Kifayat al-Ushul had towards the writer Mu'alim al-Ushul. Al-Sadr completed his religious education under the guidance of Abu Qasim al-Khoei and Muhsin al-Tabataba'i al-Hakim (Khan, 2011: 13). Other teachers such as Muhammad TaqiJauhari, Abbas Syami, SayyidBaqirSyakhs, ShadraBadkubi, Sayyid Muhammad Ruhani and Shaykh Muhammad Ridha al-Yasin. Finally, Sadr became a very productive writer, writing twenty-six books and many articles in various scientific disciplines such as philosophy, law, logic, history, theology, culture, and Islamic economics. The books he produced were translated in various languages such as Persian, English, Urdu and Turkish (Bhat, 2015: 56).

Starting in 1958 Sadr began to be active in political activity, and advocated an organized Islamic movement in the form of a sntral party that could work together in the auspices of the Muslims and to give birth to a desired change with various units. Therefore, Sadr was dubbed the father of Hizb al-Da'wah al-Islamiyah or the Islamic Da'wah Party. Al-Sadr believes that politics is a part of Islam and calls on all Muslims to recognize the original treasures of Islam and break away from any external influences, especially the influences of capitalism and Marxism. Al-Sadr also encouraged Muslims to wake up from sleep and realized that imperialists were killing Islamic ideology by spreading their ideology to Muslim areas.

In 1959 Sadr wrote a book called Falsafatuna in which the issues of knowledge or epistemology were discussed, and the nature of the universe. In 1960-1961 Sadr wrote the most famous book about economics, namely Iqtisaduna (Our Economy). In this work, Sadr criticized existing economic doctrines; capitalism and socialism and presenting Islamic economics as an alternative to the two systems (Bhat, 2015: 56).

Thanks to various political activities and lectures he did. Al-Sadr began to be spied on by Saddam Hussein's government. In 1977 Sadr was accused of being actively involved in a rebellion in Najaf and sentenced to life imprisonment, but was released after serving two years. In 1980, Sadr was arrested again. This time was detained at Abu Ghuraib prison in Baghdad. Here Sadr and his sister Bint al-Huda were brutally tortured and shot dead on April 8, 1980 by Saddam Hussein's army (Khan, 2011: 14).

b. Islamic Economic Evaluation; The thinking of Muhammad Baqir al-Sadr

Muhammad Baqir Al-Sadr is a prolific Muslim thinker in producing works in various fields of science. Baqir Al-Sadr's Economic Thought can be found in his works such as Iqtishaduna, Al-Bank al-Ribawi fi al-Islam, Muqalat al-Iqtishadiyyah, and al-Bank al-Islamiyyah (Rizvi, 2010: 1302). As an Islamic jurist, Sadr laid the basis of the arguments of his economic thoughts directly from Islamic teachings and other Islamic sources (Aziz, 2008). Al-Sadr has a clear vision of what an ideal Islamic economy is like (Wilson, 1998: 47). Below this will be described the various Islamic economic concepts of Muhammad Baqir al-Sadr as an evaluation of the Islamic economy that is understood and implemented now.

1) The term Islamic Economics

The term Islamic economic is still not final. Economic terms are still debated by economists (Rahim, 2007: 7). Among Islamic economics thinkers do not have the same perception of what is an Islamic economy. Muhammad Abdul Manan (1970: 3), for example, interpreted as Islamic Economic Social Sciences with studies of economic problems of people imbued with the values of Islam. Whereas Abdul Mun'in al-Jamal (1980: 14) states that Islamic economics is a collection of general fundamentals about economics which are extracted from the Qur'an and the Sunnah. Islamic economics studies the behavior of individuals guided by Islamic teachings, starting from determining the purpose of life, how to view and analyze economic problems, and the principles and values that must be held to achieve these goals (P3EI, 2015: 19). Islamic economics must be an obligation for every Muslim and can be an option for people who are not believers (Rahim, 2007: 8).

Al-Sadr was one of the Islamic economic thinkers who did not agree with the conventional economy with various variants in it, including when the economy was then added to the appendage of Islam behind it to become an Islamic economy. The term Islamic economics according to al-Sadr is a term that is inappropriate and misleading, so that the economic terms of Islam must be stopped and eliminated. Instead of explaining the economic system with the principle of Islam al-Sadr offers a new term derived directly from Islamic philosophy, namely Iqtishad. Iqtishad is not just a translation of the economy. Iqtishad comes from Arabic qasada which means equal, harmonized or balanced. Iqtishad in language also means al-qashdu which is mid and fair (Al-Mishri, 1993: 11). The use of the word Iqtishad is motivated by the basic problems experienced by the community, namely the uneven distribution of economic resources, where there are groups that are so rich and groups so poor and do not have employment opportunities (Sholahuddin, 2007: 198).

Sadr's seriousness towards Iqtishad as a new term in the Islamic economy, manifested in a new economic school called the iqtishad school. Iqtishad is an economic concept initiated by Sadr, who wants to place economic activity where the starting point departs from Allah SWT and its ultimate goal is to get the pleasure of Allah SWT because the purpose of economic activity in Islam is spiritual (Ali and Salah, 2010: 8), with realize a better life and provide an opportunity for humans to fulfill life's needs, balanced between the needs of the world and the hereafter, social justice and freeing humans from various slavery from and by humans to other humans.

The distinctive nature of Islamic economics is adopting a moderate approach, while solving human economic problems. Islamic economic building consists of forms of ownership, wise economic freedom and social justice (Bhat, 2015: 59). Al-Sadr saw that in the Islamic economic system there are three general frameworks in which it is very different from capitalism and socialism, namely; multifold property, limited economic freedom and social justice. First, it is a multi-layer property. The difference between Islam and capitalism and socialism lies in the nature of property adopted by each system. In Islam the property is divided into three types, private, public (m amm) and government (milkiyyah al-daulah). Whereas

capitalism frees the individual to fully control, and socialism makes all socialist property as its principle (Al-Sadr, 1981: 258). In other words, Islamic doctrine does not agree with private or public ownership as a basic principle, but regulates various forms of ownership simultaneously - being private, public, and / or state (Al-Daghistani, 2016: 398).

Thus economic activity (Iqtishad) is part of worship to Allah SWT by exploring the economic potential that exists in all creation of Allah SWT. Economic activity always takes place in the space of cosmic life. Therefore, human responsibility is to maintain and do good deeds in the cosmic space where humans have never been involved in their creation, even humans are part of the cosmic itself. Economic activity always takes place in the realities of life with one another needing each other, working together and interdependent and profitable (Asy'ari, 2015: 155-156).

2) The concept of Islamic Economics

Al-Sadr views Islamic economics as not a scientific discipline, but a school or doctrine recommended by Islam. Islamic economics is a system that wants to realize Islamic norms in regulating economic life. The fundamentals of Islamic economics must consist of a world view of Islam and an Islamic economic vision (Rahim, 2007: 6). Therefore, Al-Sadr invites every Muslim to distinguish between economics as a system and economics as science. As a system, the economy refers to the way a society regulates its economic life. Whereas as a science, economics refers to efforts to understand various economic events and symptoms based on a particular theoretical framework which explains the correlation between events and symptoms with various factors that surround them (Salim, 2009: 337).

Al-Sadr was very careful in explaining his Islamic economic concept, because of the limitations of his methodology. Islamic economics is not seen as a substitute for secular mainstream economies (Wilson, 1998: 47). Because Sadr's mission is how all conventional economic theories can be discarded and replaced by new theories compiled based on the texts of the Qur'an and Sunnah. For this reason, Al-Sadr sees that the Islamic economic system as part of the Islamic system as a whole and must be studied as an interdisciplinary whole, together with all members of the community who are agents of the Islamic system. So every Muslim must study the Islamic worldview first, if he wants to get satisfactory results in analyzing the Islamic economic system. This is important so that there is no bias in looking at the problems of economic fundamentals in the midst of society, as the economy of Capitalism and Socialism has done.

Islamic economics is more doctrinal. Economics can only be born real if applied in a society that is entirely based on Islamic sharia. Economic problems in human life are due to their unjust nature and gratitude to the gift of Allah SWT (Bhat, 2015: 59). It is in the economy of capitalism, according to Al-Sadr, based on economic problems in the limited resources to meet the needs and desires of humans that are unlimited (al-Sadr, 1981: 262). This concept then makes capitalism, since the beginning has caused a number of humanitarian and financial crises throughout the world (Lahjouji and Rouggani, 2016: 152). In capitalism, individuals increasingly become materialistic at the expense of non-materialistic tendencies, such as religion and spirituality (Reda, 2014: 156). The main purpose of society is only as a provider of broad freedom as a means to satisfy individual interests (Reda, 2014: 157)

While the economy of socialism sees that economic problems arise because of the incompatibility of production patterns with the distribution process (al-Sadr, 1981: 262). Islam, according to Al-Sadr, is not in line with the two thoughts above. In Islamic economics human needs are limited, because their fulfillment is adapted to the physical capacity of humans, such as eating, drinking and so on. If you feel full with three

plates of rice and vegetables in a day, then humans will not eat anymore, because if you eat again does not meet the stomach capacity, if he forcefully eat then the food does not feel good or feels like vomiting.

This simple example shows that actual needs are very limited. So for human life, we need food that can only be used to meet stomach capacity. Whereas, which is unlimited is desire, because desire is a manifestation of fulfillment of human beings who are influenced by external factors (preferences), for example family and environmental influences, promotions, advertisements, soap operas, films and so on (Sudarsono, 2007: 11). To conclude, that human needs are unlimited as explained in the concept of the law of diminishing marginal utility is totally unfounded in Islam.

As for natural resources, it is not limited (Surah al-Qamar [54]: 49). God created the universe for humans there is no end, in the universe there are various potential wealth that has not been fully explored by humans. So, humans are required to explore natural resources that have no limits, so that the attitude of creativity arises in finding new things to meet needs (Sudarsono, 2007: 12). However, humans as the most perfect creatures often have limitations in utilizing their abilities to access natural resources, so they are not able to use them optimally. For example, the limitations of science and technology that are controlled by humans cause humans to only be able to process a small portion of natural wealth or process it not optimally so that it is not enough to provide welfare. In addition, fighting humans is also a factor, for example greed causes some people to control resources, while others are in shortage. Consequently, there is an uneven distribution of resources between individuals or regions (P3EI, 2015: 8).

For Sadr, capitalism and socialism have failed in overcoming this economic problem. Finally, human injustice manifests itself in the economic field as a logical consequence of uneven and equitable distribution as a result of the exploitation of strong parties against weak parties. For this reason, according to Al-Sadr, economic problems arise because of an uneven and equitable distribution as a result of an economic system that allows the exploitation of strong parties against weak parties. The strong have access to resources so that they become very rich while the weak do not have access to resources and become very poor. Therefore economic problems arise not because of limited resources, but because of unlimited human greed (Sholahuddin, 2007: 21-22). In addition, according to al-Sadr in Islam it has been asserted that Allah SWT has created beings in this world including humans in the sufficiency of economic resources (Surah Al-Furqan [25]: 2). Thus, Allah SWT has created everything perfectly measured. That is, Allah SWT has provided sufficient resources for humans. So in this case the concept of scarcity (scarcity) cannot be accepted and occurs because it is more of a human factor not because of the limitations of nature.

In the context of distribution, Sadr has a different perspective from other economic thinkers. Al-Sadr saw the distribution of basic sources of production, ahead of the production process itself. So in the perspective of Sadr the first is the sources of production, then production. From this it can be understood that the starting point or the first level in Islamic economic systems is distribution, not production as in traditional political economy. In Islamic economic systems, the distribution of production sources precedes the production process and every organization associated with the production process, is automatically at the second level (Al-Sadr, 2008: 152). In economic capitalism production activities are at the first level in the world economy. Capitalist economists only examine the problems of distribution in a capitalist framework. This happens because they do not see the overall wealth of the community and the sources of its production. Consequently, in a capitalist economy the distribution of goods is based on the process of the ability to buy or based on economic freedom, in the sense that individuals can view distribution to be controlled even though it is not used or utilized. Whereas in the economic socialism the distribution of wealth cannot be

used as property rights, instead it belongs to the state. Individuals can only have wealth by utilizing or after giving an exchange rate for the raw material that they process.

3) Theory of the Responsibility of the State for Economics

Baqir Al-Sadr's thinking about the responsibility of the State in the field of economics is inseparable from his thinking about the Islamic State. The country is actually built to create security, tranquility and peace for its citizens. Countries that cannot realize security, safety and peace for their citizens are failed countries. Without guaranteed security, calmness and peace, the creativity of the nation will be difficult to grow and develop into a superior civilization. Therefore, the prayer of Prophet Ibrahim (AS) when entering and opening the territory is oppressive (Surah Ibrahim [14]: 35, An-Nahl [16]: 112) (Asy'ari, 2015: 126).

A country that does not have security stability that is maintained will experience chaos due to prolonged violent conflict (Surah Hud [11]: 116, Hud [11]: 117, Hud [11]: 118, Hud [11]: 119). Therefore, a leader who is fair and with the justice of a leader is needed in deciding a case and conflict of interest, then the disruption of state security remains controlled and maintained to build a program to improve the people's economy (QS. An-Nisa '[4]: 58). In addition, in a country there is a need for a deliberative institution to openly discuss national problems to open up community participation, so that violent conflicts and social frustration can be prevented or minimized (Surah Ali Imran [3]: 159, Ash-Syuura [42] : 38) (Ash'ari, 2015: 130).

For this reason, in the theory of state responsibility (mas'uliyah ad-daulah) Al-Sadr states that Islamic law assigns the state to guarantee the needs of all individuals. The state in al-Sadr's view is an actor who is very instrumental in controlling large economic projects. The state will intervene in the economy to ensure the direction of production and distribution in order to realize equality and efficiency and control other industries. On the theory of state responsibility, Sadr offers three basic concepts, including:

a) The concept of social security (adh-dhaman al-Ijtima'i).

This concept states that the state is obliged to provide social security to maintain the standard of living of all individuals and society. In fulfilling this obligation, the state does it in two forms. First, it provides a broad opportunity for each individual to carry out productive activities (an-nisyath al-iqtishadi al-mutsmir) so that he can fulfill his life needs from the work (Khan, 2011: 140). Work is a commendable act in Islam, even considered as jihad fi sabilillah. A Muslim works not only to produce wealth to fulfill various daily needs, but also as a manifestation of the prosperity of the earth (Surah Hud [11]: 61), seeking goodness (Surah al-Jumu'ah [62]: 10), religious orders (QS. At-Taubah [9]: 105, competition in kindness (Surah al-Baqarah [2]: 148), media of remembrance (QS. Al-A'raf [7]: 205) and creating a balance between fulfillment of body and soul needs (QS. al-Maidah [5]: 93). Therefore, working in the context of maqashid al-sharia works the law is obligatory for every Muslim to hifdzulmaal min janib al-wujud (protecting the purpose of property from the aspect of providing property) So the state must provide facilities and opportunities for every Muslim to be able to work and produce something from what is done and does not conflict with Islamic rules.

Second, Providing cash assistance (tahi'ah al-mal al-kafi), when an individual is unable to carry out productive activities (work) in meeting his own needs, or when special circumstances occur so that the state cannot provide employment to him (Suntana, 2010 : 43). Because every individual has the right to be managed by the state. As a buffer for the people's economy, BaitulMaal must be subsidized to the poor,

elderly people, orphans, and unemployed people who cannot get jobs. They must get the permanent rights from BaitulMaal. Their rights are tailored to their needs. No one even the officials of the financial authorities have the right to prevent them from obtaining their rights. Abu Yusuf in Kitab al-Kharaj reported that Umar bin Khattab, one day took a walk and passed a Jew who was begging. Umar then quickly took something and gave it to the Jew. In addition, Umar then commissioned BaitulMaal employees to give alms to the Jews and release him from the obligation of jizyah (tax for non-Muslims) (Mujahidin, 2014: 120).

Not as important, the state has the duty to enforce the implementation of obligations towards Islam and prevent the occurrence of illicit acts, such as usury in economic and other practices, theft, injustice and others. Including the obligation to oversee the market by exemplifying the reproduction of the Prophet Muhammad who went directly to oversee the market or to hire friends for the task (Al-Qardhawi, t.th: 425).

Departing from the concept of social security above, Sadr said that the concept was based on two principles of economic doctrine, namely the reciprocal obligation of society, and the community's right to public resources (Khan, 2011: 141). Both of these principles have definitive limits and principles about what needs to be guaranteed by the state, as well as their limits. The principle of reciprocal obligation requires a guarantee of basic and urgent needs, while the principle of community rights to the source of public wealth requires the fulfillment of broader needs and achieving a higher standard of living. The state is obliged to apply social security to its people based on these two principles (Suntana, 2010: 43-44).

b) Social Balance Theory (Tawazun al-ijtima'i).

The social balance theory discussed by Sadr in Iqtishaduna, it is with ethical considerations in Islamic economics (Al-Daghistani, 2016: 397). Social balance according to Al-Sadr is the balance of living standards among individuals in society, not the balance of income. That is, wealth must revolve among individuals so that each person is able to live in a normal standard of feasibility, even though there are various but not striking differences in certification. Al-Sadr stated that the reference basis for consideration of social balance in Islam departs from two facts, namely cosmic facts (al-haqiqah al-kauniyyah), and doctrinal facts (al-haqiqahmadzhabiyah).

Cosmic facts (al-haqiqah al-kauniyyah) according to Al-Sadr are factual differences that occur between human individuals related to character and skills both mentally, intellectually, and physically. In fact, there are different levels of patience, tenacity, determination, and hope among humans. In addition, there are also differences in the sharpness of the brain, the speed of intuition (al-badihah), and the ability to innovate. Humans are also different in the strength of muscles, joints, bones, and other things related to human personality.

The differences above, according to Al-Sadr are not the result of accidental events in human history - as alleged by adherents of the economic factor school (hawah al-amil al-iqtishadi) which states that economic factors cause every phenomenon of human history - it is an absolute fact (haqiqahmutlaqah) that occurs outside the social framework (Suntana, 2010: 49-50). While the doctrinal facts (al-haqiqahmadzhabiyah) according to Al-Sadr is the law of distribution which states that work is the basis of private ownership and the rights attached to it. Doctrinal facts are the cornerstone of the steps in Islamic law in formulating social balance. Recognition of differences in wealth is a logical consequence of Islamic religious beliefs on these two facts. These two facts will be seen how Islamic law formulates social balance in paying attention to people's rights to natural resources (Suntana, 2010: 51).

For this reason there is room for new rules, especially those related to the relationship between humans and nature, and different from the relationship between humans and humans. These relationships change with

changes in knowledge, the discovery of new resources, the power of production and others. In order to arrive at social balance, according to Sadr, every human being must be properly feared to ensure justice and protect the interests of society. So Islam gives authority to a well-formed government to fulfill this gap (Khan, 2011: 145).

c) Theory of State Intervention (at-Tadakhkhul ad-Daulah).

The state has more authority in economic activity. However, the role of the state in economic activities must be limited especially in the case of rigid and inflexible bureaucracies, and the state cannot have as much and true information about transaction activities on the market. Conversely, the role of the state must be the administration of economic activity, especially in the aspect of social justice (Wilson, 1998: 49). State intervention in economic activities is based on a charitable mission, both in the form of supervision and regulation or the implementation of several types of economic activities that cannot be carried out properly by individuals. Nevertheless it must be admitted that in the early days Isla state intervention was still considered very minimal. This can be understood given the economic conditions of the Muslims at that time which were not yet complex. Intervention is very necessary considering the state's goals in economic activity are guarantees for fulfilling all basic needs (al-hajat al-fundamentalyyah) for each individual and also fulfilling various secondary and tertiary needs (al-hajat al-kamaliyyah) according to the level of individual abilities in a particular society and distinctiveness in it (Irkhami, 2016: 497-498).

A concrete example of state intervention in economic activities can be seen in the case of the Prophet Muhammad. He divided the fai '(spoils without war) of the BaniNadhir to the Muhajirites only, not to the Ansar, except for two unbelievers. This he did to uphold the balance between the Muhajirites who had left their property in Mecca and fled to bring their religion to Medina, with the Ansar who still had property. Umar bin Khattab, the second caliph, also intervened in the economic field, where Umar once sold items piled forcibly from storage at a public price. Even Umar once limited the price of several types of goods to prevent exploitation and danger to many people. Umar also once banned meat sellers and allowed his people to only eat meat for two consecutive days each week when they experienced a shortage of meat and not enough to cover the overall needs of Muslims in Medina (Uha, 2012: 295).

These examples show that state intervention in economic activity is not something that must be contested. In line with this, Sadr stated that state intervention meant the state intervened in economic activities to ensure adaptation of Islamic law related to the economic activities of the community. For example, the state must prohibit the sale and purchase of publicly owned water, business transactions with interest, or seizure of dead land not for productive activities. The authority of the state to intervene in economic activities such as mining mineral materials from nature - both by individuals and groups - is one of the fundamental principles in the Islamic economic system. This intervention does not merely adapt Islamic law that has been stated in the texts of the postulates, but fills the legal vacuum that occurs in Islamic law (Suntana, 2010: 54).

Al-Sadr attributed state intervention to the idea of the concept of empty space (Manthiqahfiraqh) abandoned by Islam. Empty space according to Al-Sadr is the principle of Islamic law is not a static system inherited from time to time, but a dynamic system that is harmonious in all ages. The state has authority - as well as obligation - to fill the empty space with dynamic rules that adapt to changing times. In addition, a detailed and philosophical explanation came from Sadr about why Islamic law leaves empty space and must be filled by the state. Al-Sadr connects the concept of empty space with the fact of human relations with humans and the relationship between humans and natural wealth (Suntana, 2010: 55).

The state in principle bears the obligation to prosper every society, not just the state welfare in the aggregate (macro) as written in national income statistics, but in reality there are still many cases of hunger and poverty. In Islamic economic politics, there is a guarantee for every individual who lives in the Islamic state to fulfill his primary needs. The state must encourage and condition so that every man who has the ability to try and work lively fortune, is able to access the market and issue his capacity there to earn income to make ends meet. The state applies sharia to regulate all interactions in the midst of society, and guarantees the realization of the values of virtue and nobility in every interaction, including economic interaction (Irkhami, 2016: 500).

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From the explanation above, it can be understood that the Islamic economic concept offered by Sadr is an original and pure thought regardless of the bonds of knowledge that come from conventional economists as al-Sadr's desire that Islamic economics must be rooted and sourced from Islamic philosophy and is destined for the progress and justice of the Islamic community. Indeed, it cannot be denied that there is no systematic Islamic economic system, especially in the Muslim world today (Rahim, 2007: 11). But what al-Sadr has to offer can be an entrance for future Islamic economic thinking and development.

4. CONCLUSION

Departing from the above discussion it can be understood that Muhammad Baqir al-Sadr was an Islamic economist who tried to evaluate Islamic economics both from terms, concepts, to Islamic economic politics which contained the concept of state responsibility divided into three concepts, namely social security (adh-dhaman al-Ijtima'i), social balance theory (Tawazun al-ijtima'i), and state intervention theory (at-Tadakhkhul ad-Daulah). The term Islamic economy is a term that is incorrect and misleading, so that the term Islamic economy must be stopped and eliminated. Instead Sadr offered a new term derived directly from Islamic philosophy, namely Iqtishad. Iqtishad is not just a translation of the economy. Iqtishad comes from Arabic qasada which means equal, harmonized or balanced. Iqtishad in the language also means al-qashdu which is mid and just. Whereas, it is as a concept, Islamic economics is not a scientific discipline, but a school or doctrine. As a school, Sadr formulated a new school in Islamic economics called the Iqtishad School. In Islamic economics, the state has responsibility for society and Islamic law assigns the state to guarantee all individual interests, including those with limitations.

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