

Adinugraha's Prespective Islamic Economics In The Digital Era

Adinda Riski Amalia

Department Sharia and Economics, UIN K.H. Abdurrahman Wahid, Pekalongan,
Indonesia

adindaamaliaea@gmail.com

Abstract

In this digital era, information and communication technology allows wider access for all parties to be involved in economic activities. Examining more about the economy in the digital era is important for Muslim societies because the digital economy can be called an economic system that is developing rapidly and has a significant impact on economic activities around the world. Matters that need attention include compliance with Islamic economic principles in transactions that occur online, as well as security and privacy issues related to the use of information and communication technology in economic activities. The purpose of this study is to understand the concept of the digital economy, understand the values and norms of Islamic economics from the perspective of Hendri Hermawan Adinugraha, and the relevance of the digital economy to the values and norms of Islamic economics. This research is a literature study (literature review) with a descriptive qualitative approach. The research results obtained, the digital economy is an economic system that uses information and communication technology as a basis for carrying out economic activities. Islamic economic values and norms are the principles held by Muslim communities in carrying out economic activities, which are based on Islamic religious teachings. The relevance between the digital economy and Islamic economic values and norms lies in the ability of information and communication technology to support the implementation of these principles.

Keywords: Economy, Islam, Digital Era

Introduction

The era of the Industrial Revolution 4.0 that is currently happening has changed the way people live, work, and relate to one another, including in the economic sector (M. Fahri Andrianto et al., 2021). The meeting between sellers and buyers has shifted no longer to malls or markets but to gadgets through e-commerce, payments are no longer using the cash system but through payments, in terms of delivery have also changed to using e-logistics. The need for a digital economy has increased during the Covid-19 pandemic and after (Hasan, 2020a). This happens because more and more people are switching to using gadgets and computers which are more practical and faster than direct activities.

Many companies and industries are currently not only faced with economic changes towards digital but also an increasing number of Muslim communities in various countries who are looking for halal products in trade (Arif et al., 2021). This can also be seen through the development of global halal marketing which has reached a value of more than USD 2.3 trillion per year. Halal

food products represent more than 60% of the market value with a total of USD 680 trillion. Evidenced by the many journal publications, research articles, seminar organizations, and consulting reports. In the digital era too, many Muslim communities use the internet to exchange information about lifestyles and digital buying and selling tools such as finding halal food, clothing, halal tourism, or various topics about Muslims and Islamic beliefs. Recently, people use various social media platforms such as Facebook, Twitter, Youtube, Whatsapp, Instagram, and even several e-commerce platforms are used to carry out these activities (Hasan & Azlina, 2022).

When the concept of the digital economy is in line with Islamic economic values and norms, significant opportunities are wide open for the Islamic economy to expand its scope into the realm of an Islamic-based digital economy (Ivanov, 2019). A large number of interests and internet users among Muslim minerals under the age of 30 can be used by companies and industries to provide digital marketing services which of course can be trusted as halal and by Islamic economic principles in marketing.

Research that is relevant to this research is Shinta Maharani's research, Miftahul Ulum entitled "Digital Economy: Future Opportunities and Challenges for Islamic Economics in Indonesia" the results of his research namely the economy can increase the Islamic economic growth sector in Indonesian society, with which, Islamic economics as a bridge of means towards financial inclusion in the digital economy (Maharani, 2019), Reynold Eric's research, Nana Diana "Development of Islamic Economics in the Digital Age" the results of his research are the development of Islamic economics, in line with existing technological developments, Aan Ansori's research "Digitalization of Islamic Economy" research results obtained digitalization of the sharia economy has penetrated various aspects of the economy, both micro-economics, and macro-economics (ANSORI, 2016).

Unlike other studies, this research focuses on Islamic economics in the digital era according to the perspective of Hendri Hermawan Adinugraha, an expert in economics. The aims and objectives of this article are to understand the concept of the digital economy, understand the values and norms of Islamic economics from the perspective of Hendri Hermawan Adinugraha, the relevance of the digital economy to Islamic economic values and norms.

Literature Review

Digital Economy Concept

The concept of the digital economy was first introduced by Don Tapscott written in his book *The digital economy: Promise and peril in the age of networked intelligence*. In his book, Tapscott states that the digital economy is also called the new economy, this thing characterized by the exclusive use of digital

information, but the digital economy does not only refer to the information and communication technology market (Crawford, 1996). The digital economy can be interpreted as human behavior about how to choose to meet unlimited needs by using only the fingers or The digital economy can also be interpreted as human activity related to production, consumption, and distribution using fingers. Economic definition digital means that humans no longer need to go to the market to get goods and services, but enough with the smartphone then the goods can reach the house to fulfill their wishes.

The digital economy has two main concepts, namely Infrastructure Communication and Technology and the Internet. These two things are further divided into four layers, namely network elements, network operators, apps and internet content, and final consumers digitally (Ávila & Campos, 2018). Of course, this development would not have occurred if it were not supported by a good Indonesian digital economy ecosystem. Various initiatives emerged from young Indonesians who set up start-up companies which are one of the factors for the success and development of the digital economy. Indonesia now has 2,193 startups with 1 decacorn and 4 unicorns. Initiatives and businesses included in Indonesia's digital economy ecosystem (Purbasari et al., 2021), include:

1. E-commerce

Almost all Indonesians now have access to e-commerce shopping. Quoted from GlobalWebIndex, Indonesia is the country with the highest e-commerce adoption rate in the world. A report from Kata Data states that 96% of internet users in Indonesia have used e-commerce. This great potential certainly makes various other sectors develop, such as logistics, and information technology infrastructure, to innovation in payment systems through digital platforms. This year, it is predicted that e-commerce will continue to grow with increased user engagement outside Java Island, dominated by fashion, consumer goods, and health and beauty products.

2. Online Travel Agents (OTA)

Google, Temasek, and Bain & Company said that Indonesia's online travel market would still be at the forefront of Southeast Asia. People are now more familiar with how to reserve transportation and hotels when going on a vacation through various OTA platforms on the internet. OTA can replace conventional travel agents because it has a variety of solutions that match the target market. For example, in contrast to parents who like to go in groups, young people don't hesitate to go on vacation alone so they are freer to decide on transportation and accommodation. OTA can be a solution for this need because all transactions can be done online plus attractive promos.

3. Financial Technology (Fintech)

Fintech is one of the industries in Indonesia's digital economy ecosystem that has great potential. Various fintech services that are now developing in Indonesia are peer-to-peer lending and crowdfunding, market aggregators for insurance and credit card applications, payment, clearing, and settlement such as GO-PAY, OVO, and funds, to risk and investment management. Fintech risk management and investment are now growing because the Indonesian people need to increase their financial literacy. Reporting to Kata data, 47 million Indonesians are still underbanked (having bank accounts, but do not have access to credit, investment, and insurance). Even though these three things are important for the development of society and the digital industry.

4. On-Demand Services

On-demand services are services that utilize technology to connect suppliers with customers. One successful example of on-demand services in Indonesia is Gojek and Grab which can provide solutions for customer needs ranging from transportation to delivery of goods. Gojek now has a valuation equivalent to IDR 142 trillion, 14 times that of Garuda Indonesia which is at IDR 11.07 trillion. This can happen because Gojek has intangible assets or intangible assets such as skills, ideas, innovation, and brand image. That is what makes digital business theory different from a conventional business, as well as the potential for its development.

In addition to the four types of digital business above, several businesses are currently developing in Indonesia because they are already familiar with people's lives. One of them is health tech, such as Halodoc, which makes it easier for people to consult doctors through technology. Another business that has no less potential is in the education sector with the growth of online tutoring platforms such as Ruang Guru and Zenius which help students learn outside of school. This platform offers a choice of materials and ways of learning that can be adjusted to the level of education.

According to the release of the Ministry of State Secretariat of the Republic of Indonesia, Indonesia's digital economic ecosystem will continue to be improved by facilitating sources of funding, providing assistance, facilitating the ecosystem of cooperation with world investment institutions, and creating conducive regulations and bureaucracy. On a macro basis, in the future, Indonesia's digital economy will be able to increase the marketing of domestic products and contribute to society. Especially if businesses in the ecosystem collaborate and make it easier for people to meet their needs and run the economy (Damuri et al., 2021).

Methods

This research is a literature study (literature review) with a descriptive qualitative approach (Hasan, 2020b). To obtain data, researchers used two

research sources, namely primary and secondary sources. The primary sources used in this study are data from books, journals, scientific articles, and research results that are relevant to research on Islamic Economics in the Digital Age (Gentles et al., 2015). Then, the secondary source of this research is data coming from the official website of the Indonesian Ministry of Religion, Communication and Information, and the Indonesian Ministry of Finance and sources of news articles that corroborate the results of this research.

The process of analyzing the researchers used the Miles and Huberman model which consisted of data reduction, data display, and data conclusion drawing/verification. In the first phase of the analysis, the researcher reduced the data by summarizing, selecting, the main data, and focusing on important data which was then collected and selected data according to the theme of this study. In the second stage, the researcher presented the data (Widiyana & Sabiq, 2021).

Presentation of data is done by providing a brief description, of the relationship between research themes and sub-chapters in each category that has been formulated in the problem formulation. These brief descriptions are interconnected in the form of a narrative text (Arianto et al., 2018). After collecting the appropriate data and the data needed in the research, the last stage of the analysis is drawing conclusions and verification. The conclusions put forward are credible. Conclusions in qualitative research are findings that have never existed before. Findings can be in the form of a description or description of an object that was previously dim or dark so that when examined it becomes clear, it can be a causal or interactive relationship, a hypothesis, or a theory.

Results and Discussion

Biography of Hendri Hermawan Adingraha

Hendri Hermawan Adinugraha is a lecturer in PNS IAIN Pekalongan. He began serving in IAIN Pekalongan from 2019-present. The man who is usually called Hendri was born on March 11, 1987. He began his career lecturer since graduating from the Masters of Islamic Studies (Islamic Economic Concentration) Yogyakarta by becoming a permanent lecturer at Udinus Semarang in 2012-2019. Adinugraha took his doctoral education (S3) at UIN Walisongo Semarang by taking the concentration of halal management. In addition to formal education, he also received non-formal education, namely in the Sunan Pandanaran Islamic Boarding School in Jogja 4 (Student Dormitory).

Humans in their lives have three functions, as God's creatures, individuals and socio-culture, but in the perspective of history humans always place themselves as objects as well as historical subjects. History in the subjective sense is a construction compiled by the author as a description or story. Humans have always been historical actors who have the ability to think to create creative ideas

and create culture. At present we are in the global era, where the boundaries or national boundaries have no effect .

The current of globalization has hit all over the world. Of course this has an impact on the character development of the nation and its people. Globalization brings about a shift in values. The old values are fading away, which are shifted to new values that are not necessarily compatible with the values of life in society. There is no doubt that Islamic boarding schools with all their types and models have a real contribution to education development. Moreover, historically, Islamic boarding schools have had extraordinary experiences in fostering and developing (character) communities. In fact, Islamic boarding schools are able to increase their role independently by exploring the potential of the community around them. This is what motivates Adinugraha to receive non-formal education.

According to Adinugraha Pesantren, more specifically, student boarding schools are unique educational institutions, both in terms of subject (santri) and object (curriculum and activities). The activities of student boarding schools are summarized in the "Tri Dharma Pesantren" namely: Faith and devotion to Allah SWT; Useful scientific development; and Service to religion, society and country. Therefore, student boarding schools have a strategic position to participate in guarding the development of character education. Character education is an effort that is designed and implemented systematically to help students understand the values of human behavior in the practice of life in society .

One of the educational processes, internalization of cultural values and character is an effort to prevent the occurrence of ethical and moral degradation among students. Student boarding school is one of the educational institutions that are holistic and integrative. The internalization of character education in student boarding schools is emphasized to instill good habits (habituations) so that students understand (cognitively) what is right and wrong, are able to feel (affective) good values and are used to doing it (psychomotor). by state. Not only Jokowi's presidential program with a mental revolution, but the state through the president also issued a government regulation on a character strengthening program called PPK. Character and achievement is the dream of the Indonesian people, including the campus. These two things are an urgent need for the nation.

Achievement alone is not enough to solve the problem. Generations that excel but have no character will actually endanger the Indonesian nation. On the other hand, good character often affects one's achievements. Developed countries such as Finland and Japan believe that character is something urgent. Islam actually also places character as the main goal, as the purpose of sending the Prophet Muhammad SAW was to perfect noble character, not just achievement. He is also active in writing books and scientific journals national to international with the theme of Islamic economics and Islamic studies. In the opinion of experts,

scientific work is closely related to the world of education and research. Most scientific papers published are the result of research conducted by research and educational institutions. One of the goals of scientific work is to solve the problem of a problem that exists and is chosen by the author. The scientific work must contain data, facts, and solutions regarding the problems raised. Thus, when writing scientific papers, Adinugraha must obey the important parts of the rules for writing scientific papers, such as using formal, standardized language, according to theory, and facts in the field.

Adinugraha is of the opinion that writing scientific papers is very useful in the field of academic scholarship and social life. Because the process in compiling this Scientific Work is arguably not easy. Because the process requires activities in other words research, broad and critical thinking, evaluating sources/references, composition, and organization. But the thing that must be considered in making this Scientific Work is that it must describe the actual/original research results, which in its format contains traditions that have developed several centuries ago. It's the same with the editorial practice of printing or publishing services, so that later on for writers or readers, they can get the full knowledge they want in accordance with their main duties and responsibilities.

Hendri Hermawan Adingraha's Works

Hendri Hermawan Adinugraha has an important role in developing the potential of students in the field of writing. He always shares his writing experiences ranging from national to international writing. This can be seen from his various writings, especially in the field of Islamic banking. As for some of his writings on Islamic banking, among others: Implementation of Ijārah and IMBT at Bank BRI Syariah Yogyakarta Branch, *Journal of Economica*, Volume. VII, Edition. 1, 2016; Muhammad Syafi'i Antonio's Islamic Economic Thoughts (Analysis of Islamic Banking in Indonesia), *SMART Journal*, Volume. 03, Number. 02, 2017; Application of the Rule of alGhunm bi al-Ghurm in Musharakah Financing in Islamic Banking, *Economica: Journal of Islamic Economics*, Volume. 8, Number. 1, 2017; Symbolization and Iconization: An Alternative Method of Understanding Arabic Terms in Islamic Banking Products, *Equilibrium Journal*, Volume 5, No. 1, 2017; Al-Maslahah Al-Mursalah in Determining Islamic Law, *Scientific Journal of Islamic Economics*, Volume, 4, No. 01, 2018; Semiotics of Arabic Terms Wadī'ah Yad al-Damānah Agreement on Islamic Bank Funding Products, *ISLAMICA: Journal of Islamic Studies*, Volume 12, Number 2, 2018; The Rationalization Of Abu Yusuf Economic Thought: An Analysis Of The Islamic Public Finances, *Proceedings, The 1st International Conference On Muslim Society And Thought*, 2017; Perspective Review of Islamic Study towards Qaryah Mubārahah's (The Blessed Village) Values in The Tourism Village, *Social Sciences and Education Research Review*, Vol. 6, No. 2, 2019.

Hendri Hermawan Adingraha's Thought Contribution

Hendri Hermawan Adinugraha's rationalization of contemporary Islamic banking in Indonesia is actually motivated by internal and external factors. Internal factors; emerged from his own educational background. While external factors; increasingly open the door to Islamic financial institutions with the issuance of Law no. 7 of 1992 which was updated by Law no. 10 of 1998 concerning the legal basis of Islamic banking in Indonesia. This is inseparable from the bright prospects in the Indonesian Islamic finance sector. Moreover, in 2008 law number 21 concerning Islamic Banking was enacted which was passed on July 16, 2008. This law is an additional supplement to the legality and evidence of recognition of the presence of Islamic banking in Indonesia. Some of the contributions of Hendri Hermawan Adinugraha's Islamic economic thought, especially when viewed from the literacy of the Islamic banking sector, include: Islamic banks as a diversification of Islamic financial institutions, bank interest, usury, and profit sharing as well as Islamic banking supervision (hendri hermawan Adinugraha, Bahtiar Efendi, Ita Rohmawati, 2021).

Values in Islamic Economics

The basic value of Islamic economics is a set of values that have been believed by all the faith, where it will become the basis of the paradigm of Islamic economics (Hakim & Fanani, 2021). These basic values are based on the Koran and as-Sunnah. Then as an economy that is Rabbani, Islamic Economics has a source of "normative-imperative values" (borrowing a term from Ismail Al Faruqi), as binding guidelines and guidelines. By accessing Divine rules (divinity), every human action has elements of morality, ethics, and worship. Every human action cannot be separated from value, which vertically reflects good morality, and horizontally benefits humans and other creatures. The moral value of samahah (broad, broad-handed, and generous) is emphasized as a prerequisite for economic actors to receive grace or love from God, both as traders/businessmen, producers, consumers, debtors, and creditors.

Principles or values as the foundation and basis for Islamic economic development consist of 5 (five) universal values, namely: monotheism (faith), 'adl (justice), nubuwwah (prophecy), khilafah (governance), and ma'ad (results). These five values become the basis of inspiration for developing Islamic economic propositions and theories. Details of the universal values of Islamic economics can be explained and presented as follows (Muhammad and Karim, 1999: 22):

1. *Tawhid (Oneness of God)*

Tawhid is the fundamental foundation of Islamic teachings. That monotheism forms 3 (three) basic principles of Islamic Economic philosophy, namely: First, "the world and everything in it belongs to Allah SWT and runs according to His will" (QS. Al-Ma'idah: 20, QS. Al-Baqarah: 6). Man as caliph only

has leadership (khilafat) and non-absolute management rights, and must obey His law. As a result, if we use the mukhalafah understanding, it can be said that those who consider absolute/unlimited ownership mean that they have broken the law of Allah SWT. The implication of ownership status according to Islam is that human rights to goods or services are limited. This is different from absolute ownership by individuals in the capitalist system and by the proletariat in the socialist system.

Second, "Allah SWT is the creator of all creatures and all creatures are subject to Him" (QS. Al-An'am: 142-145, QS. An-Nahl: 10-16, QS. Faathir: 27-29, QS. Az-Zumar: 21). In an Islamic perspective, life in the world is only seen as a test and temporary (impermanent/eternal), which will be given pleasure with eternal heaven for those who are loved by Him, as something non-material in nature, which cannot be used as a standard and cannot be used as a standard. measured by something definite (absolute), and this is difficult to incorporate into conventional economic analysis. Meanwhile, the inequality of gifts or favors and wealth that God gives to each of His creatures is the power and will of God alone. With the aim that those who are given excess favors can always be grateful to the giver of sustenance by setting aside and giving a portion of their wealth to those who are entitled to receive it (eight ashnaf). So that economic activity will grow evenly in an egalitarian manner.

Third, horizontal faith in the Last Day (apocalypse) will influence human behavior in economic activity. For example, a Muslim who wants to carry out certain economic activities, then he will also consider the after-effects (long-term consequences). This means that every Muslim individual in choosing economic activity does not only think about the momentary pleasures at that time (short term) but always thinks about the good and bad consequences far into the future. Because life in the world is only "passing through" to look for provisions in the afterlife.

2. 'Adl (Justice)

Allah is the creator of all that is on this earth, and 'adl (justice) is one of His attributes. Allah considers all human beings to be equal (egalitarianism) before Him and have the same potential to do good because what makes a difference to Him is only the level of the piety of each individual. The implications of the principle of 'adl (justice) in Islamic economics are fulfillment of basic needs for every society, respectable sources of income, equitable distribution of income and wealth, and good economic growth and stability. (Karim, 2003: 8-9). This is implied in QS. Al-An'am: 152 which in essence is that God commands humans to be fair in all matters, especially to those who are being entrusted with power and those who are always dealing with transactional mu'amalah or commerce (Nuruddin, 1994: 233).

3. *Nubuwwah (Prophecy)*

Because of the nature of God's love, mercy, compassion, and wisdom, humans are not allowed to live arbitrarily in this world without receiving guidance and guidance from Him. Therefore, the prophets and apostles were sent as delegates to conveying Allah's instructions to humans about how to live a good, right and blessed life (*hayatun thoyyibah*) in the world, and taught the way/way to return to Allah if he made a mistake or oversight (Mohd & Aziz, 2017).

One of the tasks of the apostle is to be the best model that humans must emulate to obtain salvation (*salamah*) in this world and the hereafter. Because this is in line with the words of the Apostle which means "Indeed I was sent to perfect noble morals". (recorded in *Sahih Bukhari*). Then confirmed by Allah SWT in QS. *Al-Qalam*: 4 through His word which means: "And indeed you (Muhammad) are truly virtuous and noble", and in QS. *Al-Ahzab*: 21 which means "Indeed there has been in (self) the Messenger of Allah a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot". From one hadith and two verses above, it can be concluded that the Prophet Muhammad is an ideal model in all behavior, including economic and business behavior which should be emulated and implemented by every human being, especially economic and business actors (Samad & Bukido, 2021).

The Prophet Muhammad is also the last prophet and perfecting prophet in Islamic teachings, so it's no wonder that he has 4 (four) traits that are often used as the basis for everyday human activities, including economic and business activities because apart from leadership he is also very experienced in the field of trade, the following is an explanation of the implementation of 4 (four) characteristics of the Prophet in economic and business activities (Mulyana, 2019):

First, *Siddiq* (true, honest, valid). Ideally, this trait can be the vision of every human life. From this *siddiq* trait, derivative concepts will emerge, namely effectiveness and efficiency. Effectiveness is intended to achieve the right goals (on time) and right (all right), while efficiency is doing activities correctly and sparingly, meaning using techniques and methods that do not cause waste;

Second, *Amanah* (responsibility, trustworthiness, credibility). If this trait is implemented in practice it will form a credible person and have a responsible attitude. The collectivity of each individual with high credibility and responsibility can create a strong society. The nature of trust has a fundamental position in economic and business activities because, without credibility and responsibility in behavior, economic and business life will be chaotic (unstable).

Third, *Fathanah* (intelligence, wisdom, professionalism, intellect). This characteristic can be used as a strategy in life because to achieve *ma'rifatullah* (knowing Allah through the verses and signs of His greatness), each individual must optimize all the potential that has been given by Him. The most valuable potential that differentiates humans from other creatures and is only bestowed

upon humans is al-'aqlu (intellectuality). The implication of this characteristic in economic and business activities is that all economic activities must be carried out with knowledge or intelligence, and optimization of all existing potentials of reason (al-'aqlu) to achieve goals (goals). Having high credibility and responsibility alone is not enough in carrying out economic life and doing business. However, if equipped with a smart mind and qualified professional attitude, it will be easier to implement it (the concept of "work hard and smart").

Fourth, Tabligh (communicative, transparency, marketable). It is a soft skill that should be owned by every human being because every religious person has the responsibility of delivering (da'wah). The nature of tabligh in economics and business derives the principles of communication science (personal, interpersonal), such as sales, marketing, advertising, mass opinion formation, and so on.

4. *Khilafah (Government)*

The Khilafah is a representation that humans are leaders (khalifah) in this world by being endowed with a set of mental and spiritual potentials by Allah SWT, as well as being provided with complete natural or material resources that can be utilized in the context of sustainability or survival. So that the concept of khilafah underlies the principle of collective human life or *hablum minannas* in Islam. Its main function is to maintain orderly interaction (*mu'amalah*) between economic and business actors, in order to minimize chaos, disputes and commotion in their activities. The implications of the principle of khilafah in economic and business activities are: universal brotherhood, the belief that resources are a trust, the obligation to live a frugal and simple lifestyle, and each individual has freedom that can be accounted for and this freedom is limited by freedom between fellow human beings as a form of *hablum minannas*. All of this is in order to achieve the goals of sharia (*maqāshid as-syariah*), which *maqāshid as-shariah* in Al-Ghazali's perspective is to create benefit and human welfare. This is achieved by guarding or protecting religion (*hifzu ad-din*), soul (*hifzu an-nafs*), mind (*hifzu al-'aql*), offspring (*hifzu an-nasl*), and human property (*hifzu al-māl*) (Janah & Ghofur, 2018).

5. *Ma'ād (Results)*

Basically humans were created in this world to struggle, from not being able to walk to being able to run, from not being able to pronounce words to being able to speak, and there are many other examples. In an Islamic perspective, the world is the field of the hereafter, meaning that the world is a place for humans to seek provisions by working, doing activities, and doing good deeds. Later his charity will bring happiness and get a reward, both while living in this world and when in the hereafter. In principle, good deeds will be rewarded with kindness,

and vice versa. Therefore, ma'ad means reward, reward, reward. According to Imam Al-Gazali, the implications of the concept of ma'ād in economic and business life, for example, are getting profit as a motivation for business people. This profit can be obtained in the world and can also be received in the hereafter. Because of that the concept of profit/profit gain legitimacy in Islam(Hesari et al., 2020).

Islamic Economics as a Science and Norms

From the description and explanation above, epistemologically Islamic economics can be divided into 2 (two) disciplines(Furqani, 2015); First, normative Islamic economics, namely the study of shari'ah laws which focus on property matters (almāl). The scope is: (1) ownership (al-milkiyah), (2) utilization of ownership (tasharruf fi al-milkiyah), and (3) distribution of wealth to the community (tauzi'at al-tsarwah baina an-nās). This section is a value-bound or valuational thought, because it is obtained from sources of Islamic values, through the method of deduction (istinbath) of shari'ah law from sources of Islamic law, namely the Koran and as-Sunnah. This normative Islamic economics by Shaykh Taqiyuddin an-Nabhani is called the Islamic economic system (an-nizhām al-iqtishādi fi al-Islām)(Mahyudi & Aziz, 2018).

Second, positive Islamic economics, namely the study of Islamic concepts related to property matters, specifically those related to the production of goods and services. Its scope includes all kinds of methods (uslub) and means (wasilah) used in the process of producing goods and services (MAULIDIZEN, 2017). This section is a universal thought, because it is obtained from experience and empirical facts, through the method of induction of partial empirical facts and their generalization into a general rule or concept. This section does not have to have a basic concept from the Qur'an and as-Sunnah, but it is sufficient that it does not conflict with the Al-Quran and as-Sunnah. This positive Islamic economics by Shaykh Taqiyuddin an-Nabhani is called Islamic economics (al-'ilmu al-iqtishādi fi al-islām).

Islamic Economics is a theory or basic laws that explain behaviors between economic variables by incorporating certain elements of norms or rules (elements of Ilāhiyah). Therefore, Islamic Economics does not only explain the facts in real terms, but also has to explain the ideals that should be done, and what should happen and be set aside or avoided, this ideal is based on certain values and norms. , either explicitly or implicitly, then this is what is called normative economics. Meanwhile, the discussion on positive economics is more focused on the reality of economic relations or on phenomena that actually occur(Fahmi, 2019).

According to Adiwarman Azhar Karim, thus, Muslim economists need to develop a unique economics, which is based on the values of faith and Islam

which they not only internalize but also practice, namely Islamic economics. An economic system that also explains all phenomena concerning choice behavior and decision making in each economic unit by including the shari'ah rules as an independent variable (influences all economic decision making), which comes from Allah SWT. includes restrictions on carrying out economic activities. The process of integrating sharia norms and rules into economics is due to the view that life in the world cannot be separated from life in the hereafter. Everything must be balanced because the world is a rice field or fields in the hereafter. The profit (return) that someone will get in the afterlife depends on what he has invested in the world (Alam, 2018).

Chapra further argued that in fact the Islamic economic system has been formed and developed periodically as an interdisciplinary subject in accordance with the Islamic paradigm. This can be seen from the various works that have been produced by Fuqaha (fiqh experts), Muslim Scholars and Economists, among others; (1) Malik (93 - 179 H), his ideas are that the king or ruler must be responsible for the welfare of his people and the concept of *maslahah* (the value of using goods both for individuals and socially); (2) Muhammad bin Hasan Al-Shaibani (132 - 189 H), has formulated the concept of household income and spending, the importance of the agricultural sector, and cooperation and profit sharing; (3) Yahya ibn Adam Al-Qarashi (203 H), introduced the concept of public finance/tax; (4) Abu Yusuf (731 - 798 H), the concept of state finances; (5) Ibn Miskawaih (1030 H), the concept of exchange and the role of money; (6) Al-Ghazali (1055 - 1111 H) discusses the minimum standard of living needs and norms of social life; (7) Ibn Taimiyah (1263 - 1328 H) paid attention to social issues and *al-hisbah*; (8) Ibn Khaldun (1332 - 1404 H), some of the ideas he developed were the division of labor, money and prices, production and distribution, international trade, public economics, economic growth, poverty and prosperity. Muslim thinkers have identified many economic concepts, variables and theories that are still relevant today and have made a very significant contribution to the development of modern economics (Inayati, 2013).

Relevance of Digital Economy to Islamic Economic Values and Norms

The digital economy is a form of economy that uses information and communication technology (ICT) as mediation in economic activity. In the digital economy, economic transactions can be carried out online using digital platforms such as e-commerce, marketplace, or fintech. Islamic economic values and norms are the principles that form the basis for economic activity in Islam. Some examples of the application of Islamic economic values and norms in the digital era (Rosyadhi & Salim, 2022) are as follows:

1. Fairness: Information technology can assist in fair and balanced financial management, such as using an online payment system that is transparent and

- guaranteed security. In addition, information technology can also assist in the development of fair businesses, such as by facilitating access to information and resources for business actors from various backgrounds.
2. Prudence: Information technology can assist in prudent financial management, such as by providing online payment systems that are safe and secure, and by facilitating access to information that can assist in making wise investment decisions.
 3. Zakat, infaq, and alms: Information technology can facilitate the management of zakat, infaq, and alms, such as by providing an online payment system that is integrated with amil zakat institutions, or by facilitating access to information about amil zakat institutions that can be trusted.
 4. Prohibition of usury: Information technology can assist in preventing usury, such as by facilitating access to information about financial products that comply with the principles of Islamic economics, or by facilitating the management of financial transactions that do not contain elements of usury.
 5. Prohibition of gharar: Information technology can assist in preventing gharar, such as by facilitating access to transparent and detailed information about the products and services offered, as well as by facilitating the management of transactions that do not contain elements of gharar.

The relevance between the digital economy and Islamic economic values and norms lies in the ability of information and communication technology to support the implementation of these principles. In addition, Islamic economic values such as justice, benevolence, and benefits for society are also principles that can be applied in the digital economy. Information and communication technology can be used to promote transparency and accountability in economic activities, and help improve people's welfare by providing access to more meaningful and useful products and services. The digital economy can provide positive relevance to Islamic economic values and norms, especially in assisting the implementation of these principles in daily economic activities.

Conclusions

The digital economy continues to grow rapidly in Indonesia and Indonesia has the potential to become the largest market share for Southeast Asia. The majority of digital economy users in Indonesia are Muslim people. The science that regulates the economy for Muslim communities is called Islamic economics. The original law of mu'amalah or transactions in the Islamic economic system is al-ibaahah (permissible) as long as there is no argument against it. However, that does not mean there are no signs that regulate it. The norms and values that exist in the Islamic economic system have characteristics, among others; an economic system based on ethics, an economic system characterized by humanity, and a moderate economy (ummattan wasathon). The characteristics of this system are the elaboration of the teachings of Islam itself contained in the holy book Al-

Qur'an and Sunnah of the Prophet. So that in Islam, the attitude of kaffah (as a whole in carrying out his teachings) is highly prioritized, so in all his life activities a Muslim must always be guided by the Al - Qur'an and the Sunnah of the Prophet. No exception to the economic activities that he undertook. Islamic economics has the goal of providing harmony for life in the world (likay la yakuna daulatan baina al aghniyā). Islamic norms and values are not only for Muslim life, but for all living things on earth. The essence of the process of Islamic economics is the fulfillment of human needs based on syari'ah in order to achieve worldly prosperity as well as ukhrowi (falah) happiness.

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