

BUILDING INTEGRATION AND INTERCONNECTION IN ISLAMIC ECONOMIC SYSTEM TO CREATE ISLAMIC SOLUTIONS IN SOLVING SOCIAL PROBLEMS

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ABSTRACT – Social problems such as poverty, inequality, income distribution, lack of prosperity, social conflict, and others are problems that often appear in developing countries including Indonesia. As a pluralistic state, settlement of these problems cannot be resolved through a single approach, but through the use of various approaches of science, culture and religion. There has been a lot of effort and solutions made by the government, organizations and institutions concerned with solving problems that appear in Indonesia. However, there has been no significant impact towards the social problems. An appropriate approach that is perfect for creating Islamic solutions is to build integration and interconnection as an approach towards the Islamic economic system. In the approach of integration and interconnection, there are three principal characteristics. They are the semipermeable, intersubjective testability, and creative imagination. The third characteristic is some attempt to create an Islamic solution, applicable and revolutionary.

Keywords: Integration, Interconnection, Islamic Solutions, Islamic Economic System and Social Problems.

ABSTRAK - *Membangun Integrasi dan Interkoneksi Dalam Sistem Ekonomi Islam untuk Menciptakan Solusi Islam dalam Memecahkan Masalah Sosial* - Masalah sosial seperti kemiskinan, ketidaksetaraan, distribusi pendapatan, kurangnya kemakmuran, konflik sosial, dan lain-lain adalah masalah yang sering muncul di negara berkembang termasuk Indonesia. Sebagai negara majemuk, penyelesaian masalah-masalah ini tidak dapat diselesaikan melalui pendekatan tunggal, tetapi melalui penggunaan berbagai pendekatan ilmu pengetahuan, budaya dan agama. Telah ada banyak upaya dan solusi yang dibuat oleh pemerintah, organisasi dan institusi yang peduli dengan penyelesaian masalah yang muncul di Indonesia. Namun, belum ada dampak yang signifikan terhadap masalah sosial. Pendekatan yang tepat yang sempurna untuk menciptakan solusi Islam adalah membangun integrasi dan interkoneksi sebagai pendekatan terhadap sistem ekonomi Islam. Dalam pendekatan integrasi dan interkoneksi, ada tiga karakteristik utama. Mereka adalah tesis yang mudah dipahami, intersubjektif, dan imajinasi kreatif. Karakteristik ketiga adalah beberapa upaya untuk menciptakan solusi Islami, aplikatif dan revolusioner.

Kata kunci: Integrasi, Interkoneksi, Solusi Islami, Sistem Ekonomi Islam dan Permasalahan Sosial.

INTRODUCTION

Current social problems became one of the problems that must be overcome quickly and appropriately. Efforts that have been made by policy makers have been carried out. However, the social problem is still not resolved. This paper tries to explain the importance of integration and interconnection in overcoming social problems. The role of integration and interconnection to create Islamic solutions is expected to overcome the social problems that arise.

To create an Islamic solution through building integration and interconnection need to change the paradigm so that can think well. This paper elucidates the importance of integration and interconnection, Islamic economic system, the existing economic system in Indonesian through Islamic perspective. This paper also explains and offers some Islamic revolutionary solutions to solve social problems.

The following are the key objectives of this research:

- To understand the importance of integration and interconnection within social problems.
- To explain about characteristics of Islamic Economic System.
- To propose some Islamic solutions that are applicable and revolutionary to solve social problems, specifically in Indonesia.

THE IMPORTANCE OF INTEGRATION AND INTERCONNECTION TO CREATE AN ISLAMIC SOLUTION

Integration and interconnection is a paradigm that must be pursued to create an Islamic solution. Social problems are so quaint and anomic which is the result of various inequalities. Integration and interconnection is a way to create a revolutionary solution. Because the current problems that arise cannot be solved with one approach, but with a variety of approaches to the resulting solution can address the social problems that arise. Integration and interconnection paradigm is an attempt to produce a thought and not a partial solution. The integration contains several things that must be integrated to solve social problems, including interdisciplinary, cross-cultural, and religion. Three things which must be integrated to solve various problems. Whereas, three things must also be connected properly so that all three can jointly work



together to solve social problems. There are three keys to create an Islamic solution by integration and interconnection approach. They are semipermeable, intersubjective testability and creative imagination.

a. Semipermeable

The conflicts between scientific and religious interpretations arise because the boundary between causality and meaning is semipermeable (Holmes, 1987: 1). This concept is derived from the biological sciences, where the issue of survival for the fittest is the most prominent. Relationship between science based on 'causality' and religion-based 'meaning' is patterned semipermeable, which between the two mutually penetrates. The relationship between science and religion is not separated by 'walls' or separate sealed so tight and rigid, which does not allow communication, but pierces, permeable (Amin, 2014: 7). Partially penetrates each other, and not freely and completely. Still visible line of boundaries between sciences exists. Further, scientists across different sciences and open to each other to communicate and receive input from disciplines outside their fields. This relationship can be patterned interpenetrate, complementative, affirmative, corrective, verification and transformative.

b. Intersubjective Testability

Intersubjective testability is when all the scientific community come together to participate test the correctness of interpretation and meaning of data obtained by researchers and scientists from the field (Ian G., 2002: 183). With the participation of all of science in addressing the problems it will be easier to resolve the issue. The intersubjective testability will affect the resulting solution in overcoming economic problems. Because the current social problems is not only one, but are so many problems that arise, which certainly cannot be resolved properly by using one approach.

c. Creative Imagination

Creative imagination in the world of science and literature is often linked with efforts to coordinate two different framework concepts (Amin, 2014: 14). Creative imaginations synthesize two different things and then form a new wholeness, rearrange the elements of the



old configuration dough into something fresh and new. Creative imagination should not only be done in science, but also in creating a solution to solve social problems. Imagination, also called the activity of imagining, is the ability to form new images and sensations in the mind that are not perceived through senses such as sight, hearing, and other senses. Imagination helps make knowledge applicable in solving problems and is fundamental to integrate experience and the learning process. Creative imagination capability is a result of an attempt to creatively think of something that has never been done before, that's why it is called imagination. To imagine creatively, every person has the ability and the result of imagination is that everyone is different, it depends on the education, experiences and life lessons. In generating creative imagination, which can be applied, there must be an integration with previous keys semipermeable and intersubjective testability. With the integration between the key, it will produce a good imagination. Because the science that will be a clue in the imagination.

In creating an Islamic solution, it is necessary to build a paradigm of integration and interconnection thus it will be easier to overcome the current problems. Paradigm of integration and interconnection means someone is thinking not only on the basis of the science of science, but other approaches as well. If someone or an institution can have paradigm of integration and interconnection, it will produce higher quality of thinking.

ISLAMIC ECONOMIC SYSTEM

The comprehensive and perfect social system in this world is Islamic economic system. Islam being a perfect and comprehensive distinct social system possesses a corresponding economic system. The emergence of Islamic economic system has existed as Islam began to spread in this world. The Islamic economic system offers an economic system different from previous systems, such as capitalism and socialism. The economic system is part of the social system and cannot be regarded as a separate entity. The main factors that affect the economic system in any country are (Sultan, 1992: 130) the historical and ideological background, the size and geographical location, the level of development, the degree of openness, and the political system.



In an Islamic economic system, there are several main elements. Having that said, we shall specify the main elements of the Islamic economic system in the light of the adopted definition.

a. Ownership

Muslim scholars dealt with the question of ownership in a detailed and comprehensive manner. There is a social function in ownership about the Islamic economic system. This is true of everything in Islam since all matters in the financial analysis pertain to it (Sultan, 1987: 133). The Qur'an states "To men is allocated what they earn, and to women what they earn". (4:32). The Prophet said, "A Muslim is not allowed to transgress on another Muslim his life, honor and wealth". Islam really concerns and focuses on ownership. The owner has no right to destroy useful property. Wasteful use and extravagance is prohibited. Muslims have to avoid using it in a manner to others or detrimental to public interest. Other individuals and the society have a claim in the owner's property. This includes the obligation to support core dependents of a family and other members of the extended family when they are in need (Muhammad, 1988: 13-14).

As a Muslim has an obligatory zakah in which the owner helps those in dire need, and should not refuse a loan in cash or bekind when a request comes from one who is in real need. Islam may allow some public ownership of a means of production, as far as private ownership serves the society better. However Sultan (1987: 133-134) states there are some conditions and restrictions on private property that are imposed:

1. The owners should always try to invest his wealth in order to develop the society, and not keep it idle, for it will then be reduced through the payment of zakah.
2. The owner should spend in the way of God, which will help achieve social solidarity.
3. The use of wealth should not harm other individuals or society at large.
4. The sources of wealth should be halāl. It should not be realized from ribā, cheating, or monopoly. In the latter cases it



could be confiscated for the benefit of the treasury (Bayt al Māl).

5. Wealth should not be used to corrupt the society or to exercise political power.

The public sector is important but it should not compete directly with the private sector and it should not grow to engulf all the resources of the economy (M. Ahmed, 1992: 122). This is done to maintain balance between private and public sector (Ibrahim & Kamri, 2017).

b. Goals of the System

Islam is a way of life, it gives due importance for lives, this world, and the Hereafter. Values and principles of Islam that are relevant to the paradigm that believes in the oneness of Allah the Magnificent Most human beings and strong and experienced his judgment in the hereafter. Muslims believe that they are always monitored by God and must take full responsibility for their actions in this world. Such faith has led Muslims to behave in accordance with Islamic law for fear they will be punished on the Day of Judgment.

The rationality concept and special paradigm make the goal of Islamic economic system different with the goals of another system. The first goal of economic policy in Islam is the minimization of the distribution gap and observance of the Islamic code of conduct by various economic agents. In view of the exhaustible nature of the natural resources it would, however, be more appropriate to replace the concept of maximum utilization by optimization and also discovering sources of wealth and their exploitation as an obligatory duty (Muhammad, 1988: 12).

Turning to non-economic goals, it is emphasized that fulfillment of “spiritual needs” must take place besides the fulfillment of material needs. Further, goal of the Islamic economic system gives priority of place to safeguarding the freedom of choice for the individual. Social justice, equality of opportunity, and cooperation must be priority within context welfare.

c. The consumer



The list of articles whose consumption is prohibited in Islam is well known and non-controversial. There is no limit to what one might consume to lead a good life, so increasing efficiency and playing the role Islam envisages for a true Muslim in the service of society. But indulgence in luxurious living is undesirable. Some writers recommend a ban on certain luxury items or subjecting them to heavy taxes in order to discourage their consumption, especially when the economic conditions of the society do not permit expenditure of scarce resources on their production.

The consumer must abstain from extravagance defined as expenditure in excess of what is necessary to fulfill a need. Extravagance is related to the average standards of consumption obtaining in a society, the idea being that big departures from these standards should not be permissible (Muhammad, 1988: 16-17).

Therefore, Islamic jurisprudence or shari'ah serves as a moral and legal framework to control and shape self-interest of the people in the society. The obligation of zakah, for example, creates the concept of brotherhood among Muslim society in which wealthy people pay specific amounts of money or goods to the zakah institutions to be distributed to the poor and needy. Generally, rationality in Islam has five characteristics: (1) Maslahah; (2) No wasting resources; (3) Risk aversion; (4) Understanding the uncertainty and; (5) Completing information.

The value system of Islam supports the above consumption pattern. In an Islamic society taqwa (God-consciousness) is considered very highly. The more a person is God-conscious, the more highly he is esteemed in the society. Taqwa comprises a cluster of values like justice ('adl), benevolence (ihsan), benevolent spending in the cause of God (infaq), remembering God (dhikr), etc. In the economic jargon we may say that taqwa is a 'satiating comfort' (Akram, 1994: 16). Taqwa will be controlling for all the activities of human in life especially for Muslim.

d. The role of the state

In Islam the role of the state is neither the guarding state as in capitalism, nor is it totalitarian as in socialism (Sultan, 1992: 135).



The state in an Islamic economic system has the role of guidance and supervision. Without prejudice to the emphasis on freedom of the individual, the state's role in economic life has come to be emphasized more and more in the literature. Muhammad (1988: 18) states that this role mainly comprises four types of action.

1. Ensuring compliance with the Islamic code of conduct by individuals through education and, whenever necessary, through coercion.
2. Maintaining healthy conditions in the market to ensure its proper functioning.
3. Modifying the allocation of resources and distribution of income which is influenced by the market mechanism by guiding and regulating it as well as by direct intervention and participation in the process.
4. Taking positive steps in the field of production and capital formation to accelerate growth and ensure social justice.

It is agreed that the state enjoys the widest power for performing these functions, subject to the constraint that it functions in a democratic manner and decisions are taken after due consultation by true representatives of the people. The government should intervene to strike a balance between private and public interests whenever a conflict arises (Sultan, 1992: 134). This does not need to be through producing goods by government, but other forms ought to be more efficient. Justice as a general tenet of Islam should be guiding principle for all government activities. Therefore, it is a very important role state in the economic system of Islam.

e. Distribution

Islam gives a huge role to social solidarity. The prophet (pbuh), "One does not believe if his neighbor does not find what to eat". This message is so important because it can solve some social problems step by step if understood and applied properly. Many Muslim scholars argue that income distribution would be more equitable. This is because of the fiscal tools, such as zakah, sadaqah and public expenditures, etc. Islam upholds the existence and ownership of one's possessions. However, Islam is also very committed to social values



so that the ownership of one's possessions is the property of others. Two distinct objectives of distribution are combating poverty and reducing disparity (M. Anas, 1992: 158). The concern of Islam with combating poverty can through zakah, infaq and shadaqah. Especially zakah is the actual act of purification. The people who pay zakah do perform the act of purification (Abdool, 1996: 3).

Zakah can not only combat poverty, but also can reduce disparity. From the economic policy viewpoint, it is possible to imagine a policy that combats poverty through transfer payments from the rich to the poor as, for example, in the case of zakah. Here, the combating of poverty accompanies reduction in disparity. However, it is possible to pursue policies that increase not only the income of the poor, but also the income of the rich, perhaps in a greater proportion (Ibrahim, 2011).

M. Anas (1992: 159-160) states that there are some axioms of distribution in Islam:

1. All citizens are partners in certain types of natural resources.
2. All citizens are partners in public wealth.
3. It is recommended (and at times obligatory) to give away freely "surplus real wealth". Each person who possesses productive assets, natural or produced is obliged to give away freely the surplus usufruct without compensation. Surplus is that whose additional (marginal) utility and cost for the owner is negligible. If the utility for the beneficiary of this excess is very large, it is permitted to oblige the owner to bear some minor costs involved in the process of granting the surplus. He who produces "surplus" as his basic profession is exempted from giving it away freely.
4. Man i ha (particular kinds of gifts) is recommended in all kinds of productive assets. This gradually changes to an obligation as the need of the beneficiary increases and that of the donor decreases. The imān is authorized to make it mandatory and organized it on a wide scale if the distribution is distorted. Man i ha must be temporary, and the ownership rights of the donors must be guarded. The assets should be returned to the owners



when the beneficiaries become well off, or when the public treasury can provide for them.

5. Resources which become available to the Muslim community without a special effort for anyone, and are not generated from a privately owned asset, are governed by the rules of Fay' and are appropriated to the public treasury so that all Muslims share their benefits. Priority or benefitting from Fay' is granted to the poor and to those who perform public duties.
6. Society may deduct from each category of private earnings a portion which is to be spent as Fay'. Such portion decreases as the labour, risk, and cost of earnings increase.
7. Awqaf (charitable trusts) are to be encouraged so that their immense benefit to the people is restored. They are to be organized so that their social role in the provision of public services is revived.
8. Different forms of mutual social support (social insurance) should be encouraged and organized for the aid of individuals who have been harmed by misfortunes and accidents.
9. It is obligatory for the ruler to demine, in the light of the principles of shari'ah and the economic conditions of the community, the minimum level of real income to be guaranteed by the public treasury for those who are unable to attain it and do not have any prosperous relatives, in case the sources of zakah are insufficient. The courts should be permitted to entertain suits against the treasury for the enforcement of this guarantee.
10. Those economic policies are to be encouraged so as to reduce disparities in distribution.

THE EXISTING ECONOMIC SYSTEM IN INDONESIA: AN ISLAMIC VIEW

The economic system used by each nation varies greatly. This is consistent with the philosophy and ideology of each country. As for Indonesia, the economic system adopted by the people is different from the economic system adopted by the United States and other countries. Indonesia initially embraced the liberal economic system, in which all economic activity is left to the community. But because there is an influence of communism that is spread by the Communist Party of Indonesia, Indonesia's economic system has changed



from a liberal economic system to a socialist economic system. In the New Order era, the economic system adopted by Indonesia changed back to a system of economic democracy. This system lasted until the Reformation. After the Reformation, the government carries out an economic system based on social economy and usually called by a democracy economic system. This system is still applicable in Indonesia (Mulheanita, May, 26th 2011).

Indonesia has idiil basis of Pancasila and the constitutional basis of the 1945 Constitution. Therefore, any form of social and state activity as well as the economic system must be based on Pancasila and the 1945 Constitution. The national economic system, which is referred to as the economic system of democracy, is prepared to realize economic democracy and made the basis for economic development. Thus, the economic system of democracy can be defined as a system of national economy that is a manifestation of the philosophy of Pancasila and the 1945 Constitution that is based on kinship and mutual cooperation of, by and for people under the leadership and supervision of the government. In the system of economic democracy, the government and all the good people of the economically weak and entrepreneurs are active in efforts to achieve prosperity for the nation. In addition, the state role is in planning, guiding, and directing the activities of the economy. Thus there is cooperation and mutual assistance between the government, both private and community. Here are the characteristics of the economic system of democracy (Mulheanita, May, 26th 2011):

- a. The economy is prepared as a joint effort and is based on the principle of kinship.
- b. The branches of production are important to the state and are fundamental for many controlled by the state.
- c. Earth, water, and natural riches contained therein controlled by the state and used for the maximum benefit for the prosperity of the people.
- d. The sources of wealth and state finances are used to plot the representative institutions of the people, as well as to monitor of existing policies on people representative institutions as well.
- e. Citizens have freedom in choosing the desired job and have the right to decent work and livelihood.
- f. Individual property rights are recognized and their use must not conflict with the interests of society.
- g. The potential, initiative and creativity of every citizen were developed entirely within the boundaries of which do not harm the public interest.



- h. The poor and abandoned children are reared by the state.

In addition to having positive characteristics, the economic system of democracy also have things that should be avoided (Mulheanita, May, 26th 2011):

- a) System free fights liberalism, the system of free competition that destroys each other and foster the exploitation of humans and other nations so that they can cause structural weaknesses of the national economy.
- b) Competition in healthy and the concentration of economic power in one group in the form of monopoly is detrimental to society, especially in Indonesia. Indonesia is currently living in the era of globalization. Globalization can be simply understood as a process of integration of national economies of the nations into a global economic system. If the terms of the history of its development, globalization is essentially a continuation of colonialism. Major problems among Muslims around the world today essentially occur because we split and encourage disintegration. Meanwhile, the solution in Islam teaches that Muslims are brothers like one body. Measured according to Islamic unity of belief in God not to matter. This is the essence of unity based to God alone.

Indonesian national economy contributes to economics and Indonesian national economy contributes to implementing the economic basis of kinship, sovereignty of the people, Pancasila, and shows partiality earnestly on the economy. The concept of the economic system based on social economy is not a new economic concept (Frassminggi, 2012: 390). Siding and protection in a broad sense is the nationalization of strategic assets held by foreign nations. Absolute requirement goes national and the economic system of social justice is free of usury, sovereign in the field of free shirk political, economic self-reliance, noble, and personalities in the field of culture.

Indonesians implement democratic economic systems that are totally contrary to Islam, but in practice many do not reflect that the economic system does actually stand for Indonesian society itself. Considering that Muslim communities in the world have growing social problems. Government should really focus on the things that favor the public. The economic system based on social economy has a main objective: combating poverty (Soeharsono,



2009: 1). But, this has not happened yet. In the new Islamic society, the rich and the poor began striving together on equal terms.

The Islamic faith prevented the emergence of class conflict in this society, establishing brotherhood between the rich and the poor, and creating unity and internal cohesion to meet the requirements of Jihād (Akram Diya, 1995: 85). God has said:

“(Charity is) for those in need, who, in God’s cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good you give, be assured God knows it well.” (2: 273)

And about poverty and some problems that appear in a system need to be solved by the government as the controller of the state. In Islamic view, there are some functions of the state as presented by al-Mawardi (Sabahuddin, 2004: 46-46):

- a. Protection of all of religion in the state.
- b. Collection of revenue from available sources and also to raise revenue by imposing
- c. Maintenance of law and order.
- d. Protection of the frontiers of an Islamic state by defending it against the enemies of Islam and fighting those who attack it.
- e. Provision of supportive environment for economic activities.
- f. Provision of public administration, judiciary and enforcement of Islamic legal code.
- g. Disbursement of funds on those heads that are obligations on the treasury.

SOCIAL PROBLEMS

Social problems indicate a discrepancy between cultural elements of society. A social problem is an issue within the society that makes it difficult for



people to achieve their full potential. Social problems associated with various disorders that occur in society, even the social conditions that arise due to the resistance to the law may undermine the integration in society. Social problem appears because the existence of deficiencies within the economic factors, biology, culture and environment. Then, the other factors of social problems are the existence of unemployment or restrictions on natural resources, increase or decrease in the population, inequality appears in the decision-making process.

Poverty, inequality, income distribution, lack of prosperity, social conflict, unemployment, unequal opportunity, racism, and malnutrition and juvenile delinquency are examples of social problems as well as substandard housing, employment discrimination, and child abuse and neglect. Crime and substance abuse are also examples of social problems. Not only do social problems affect many people directly, but they also affect all of us indirectly. The drug-abusing driver becomes the potential traffic accident that doesn't choose its victims by race, color, or creed but does so randomly. The child of abusive parents all too often becomes the victim or perpetrator of family violence as an adult (Benazir & Ibrahim, 2017).

The biggest social problem of Islamic economic system is poverty because the number of the poor around the world today is getting larger and larger. Akram (1994: 17) states that:

'The difference between the poor and the rich countries is increasing. The conventional economic theories, the most prominent being the 'trickle-down effect', have failed to alleviate poverty in the world. Instead, the present economic order has led to a transfer of resources from the poor to the rich countries. The policies of the rich countries to subsidize their own farmers, the trade barriers, the efforts of the poor countries to increase their commodity output out of their anxiety to generate foreign exchange to repay debts, are some of the factors which pushed the commodity prices downward during the eighties.'

So many problems that arise today hamper common prosperity. The key to prosperity lay in the disposition of property, but this was also the nexus of distinctive Islamic obligations. The challenge for many was to ensure that reforms in one sphere (Charles, 2006: 22). Especially in Indonesia, there are so many social problems and despite all of the effort and solutions made by the government, organizations, and institutions, there has been no significant positive result.



Various social problems that arise are the impact of complex problems. Therefore to resolve the issue one cannot use one approach but rather a variety of integrated and interconnected approaches. Especially social problems that can only be solved with some Islamic solutions which is the result of a process of understanding the integration and interconnection of the various elements of a state, the economy and the elements that make up the emergence of social problems.

ISLAMIC SOLUTIONS TO SOLVE SOCIAL PROBLEMS

Social problems around the globe need Islamic solutions. An appropriate approach that is perfect for creating Islamic solutions is to build integration and interconnection as an approach towards the Islamic economic system. The use of Islamic solution is hoped to give a big influence to solve social problems. Islamic solutions need some elements of a successful strategy. Some elements that indicate a strategy to be successful in realizing optimum efficiency and equity in the use scarce resources, Umer (1993: 8) wrote three important elements:

- a. A filter mechanism to enable individuals to choose between the unlimited use of resources in such a way that the aggregate claims do not exceed the supply, and the socio-economic goals of the system are also realized;
- b. A motivating mechanism, to induce individuals to put in their best in conformity with the dictates of such a filter mechanism, irrespective of whether this serves their own interest or the interest of the society;
- c. Socio-economic restructuring to help transfer scarce resources from one use to another until optimum efficiency and equity are realized.

Umer (1993: 9) states that:

“Muslim countries have, nevertheless, tried to pursue so far the development strategies provided by Western development economics. Development economics, however, does not have a separate identify of its own. It has been conceived within the secular and this-worldly perspective of both the market system and socialism. Their problems have, however, been aggravated and when Muslims tried to implement Western development strategies, they moved farther away from the realization of the maqāsid. It is, therefore, important to see why the pursuit of development with strategies based on a secular and this-worldly world-view was



bound either to frustrate their efforts to realize development with justice or to lead to an accentuation of their macroeconomics imbalances.”

Therefore, as a Muslim or Muslim-majority countries, Indonesia must be building integration and interconnection in a Islamic economic system to create an Islamic solution to face many problems that arise. There are some revolutionary solutions to solve social problems.

INTEGRATION AND INTERCONNECTION ALL THE SCIENCES, RELIGIONS AND CULTURE

At the beginning of this paper, the author said that it is really hard to solve social problems because there cannot be only one approach or one institution used. To solve many social problems with all the sciences approach, understanding among religion, and the last thing to make integration and interconnection is with understanding the cultures.

To solve social problems we need to change the partial paradigm. If Muslims still think partially, it will not create some Islamic solution to solve the problems. For example, regarding poverty, to solve it just use an approach likes economic sciences and then there's no significant impact towards the social problems. Further, if the poverty is structurally. The solutions need to be solved with a political approach too.

Poverty, inequality, income distribution, lack of prosperity, and social conflicts are problems that need to be solved with interfaith, intercultural, and interdisciplinary. Interfaith like faith and righteous deeds, such as cross-cultural understanding of cultural diversity will be different as well into this approach, then that is interdisciplinary, namely as the integration and interconnection of various scientific. By implementing the following measures it is expected to generate creativity and freedom within the Muslim pulpit. Freedom of thought here does not mean there is freedom to act. There are three stages that will be passed when there is a freedom of thought. It is the first of three stages, freedom of thought, the second is the dimension of spirituality and the third is a metaphysical transcendence.

On the other hand, there are three principal characteristics within integration and interconnection. They are the semipermeable, intersubjective testability, and creative imagination. The sciences, cultures, and religion could



interpenetrate. Further, all the sciences come together to participate testing the correctness of interpretation and meaning of data obtained by researchers and scientists from the field and with two principle characteristics hoped to produce a creative imagination from Muslim or society.

Therefore, the effort to review Islam academically becomes a necessity for every Muslim. As Muslims we must learn Islam from within. We must understand the implications of the Islamic faith instead of passing justification truth-value; we should be able to build for the future, rather than be tied to the past. Islamic beliefs we provide a wealth of priceless as moral arbitration. Intellectual commitment we have to take advantage of this unique wealth into all aspects of intellectual effort, all knowledge building, and all forms of academic effort. In short, Islam assessed academically is a form of subordination of all human thought in arbitration syari'ah (Ziauddin, 2000: 56-57).

Assessing academic Islam would make Islam not only seen as a holy paragraph, but make it more scientific and called by scientification. The past has proven that Islam gave birth to remarkable scientific tradition. Science is born not only on reason but a revelation.

THE SCIENTIFIC REVOLUTION

The success of Muslims in the classical period had reached glory in various fields and became the ruler of the world. However, this time it has been switched to the triumph of the Western world and even the fate of Muslim countries are the most pathetic compared to other countries. A change should be attempted to reclaim its former glory through accomplishments and building scientific paradigm which needs to be revived. Such efforts should be applied with pioneering scientific revolution. The scientific revolution will be able to make Islam victorious and can create a nation and become a qualified individual. Moreover, the mastery of science and technology will also improve the wellbeing of a nation inwardly in order to build a modern society that is based on faith and piety.

The scientific revolution is a movement for change to improve the quality of life and welfare of the community, improve the nation's competitiveness, strengthen national unity, make government transparent, and improve national identity on the international level. Through science and technology, human can utilize natural resources to support wellbeing and improve the quality of



life, especially if the colored revolutions are grounded in religion. The scientific revolution of the Iranian scientific clumps are classified into two groups, they are soft sciences and hard sciences (Husain, 2013: 208). The division of knowledge into two types is actually not standard in the academic study of philosophy of science or epistemology. The big question is why must there be scientific revolution to solve the social problem? The answer is because the scientific revolution has been proof and can change and solve social problems in Iran. Even though, Iran is still in process to create the perfect integration in hard sciences and hard sciences.

Generally, the role of science and technology is to improve the quality of life and welfare of the community, improve the nation's competitiveness, strengthen national unity, make government transparent, and improve national identity. Through science and technology, human can utilize natural resources to support the well-being and improve the quality of life. Besides, the mastery of science and technology will also improve the well-being of a nation inward in order to build a modern society that is based on faith and piety (Hasan, 2012: 1-2).

Therefore, with making a change through the role of government to start the scientific revolution with shari'ah compliance it will bring and make a big change in life. Not only to solve social problems, but also to increase the quality of nations. With scientific revolution it will produce a lot of scientist and will make many people in a country independent, smart, know how to survive, and have a good mentality. Further, increasing quality life of society based on Islam as a way of life will make Muslim achieve falah.

Spirit to start a scientific revolution would not be so significant if it is not supported by the leader of a country. Due to create dignified nation it would require strong leadership role and quality. The role of the quality leader should also be supported by various parties. With the efforts pioneering a revolution then the process will certainly be able to have a positive influence in the future. Efforts to make such a change if based on religious teachings also are useful not only in this life but also the Hereafter.

THE COMPLETE CHANGE OF HUMAN NATURE AND METHOD OF ELIMINATING THE DANGER

The world has two alternatives on the basis of which the social problem can be solved. They are the complete change of human nature and the method of



eliminating the danger. The first alternative is the complete change of human nature so that man despite the fact of believing only in material values may be willing to sacrifice his individual interests for the sake of the interests of society. This is possible only if man instead of having the instinct of self-love and egoism acquires the instinct of collectivism and love of society and begins to consider himself only as a part of society. In this case individuals will be working automatically for the materialization of the interest of society (M. Baqir, 1981: 75).

The second method of eliminating the danger with which the present world and the future of mankind is to change the material interpretation of human life so that with the change of the concept of the existence and universe, the objects and the criteria of human life may undergo a major natural change and a new day of life may emerge (M. Baqir, 1981: 76).

SOME IDEAS OF ISLAMIC SHOLARS

Poverty is a big problem than can influence other social problems. For example, poverty can lead to a person having a lack of confidence, lack of quality education, inequality, income distribution, lack of prosperity, social conflict, and other problems. Therefore, Islamic scholars are developing a body of doctrines to analyze and solve this problem (M. Akram, 1994: 20-22). Some of the ideas circulated so far are:

1. An Islamic strategy to fight poverty should have its distinct orientation in so far as the development effort is focused on human being. It concentrates on the development of productive capacities of the people by education and skill training.
2. The people ought to be organized in local cooperatives and made in charge of their own affairs. They should take all the decisions relating to themselves. This would give them an incentive for self-development and would give them an incentive for self-development and would involve them in the overall development effort.
3. Finance should be provided for access to physical resources and to public organizations by encouraging them to organize them selves
4. On top of all the measures, the Islamic system of zakah would provide social security at the local level. The people of a locality should so organize their affairs that they may collect a prescribed



percentage of their wealth to maintain and rehabilitate those who cannot meet both their ends meet.

Then, there is an Islamic solution in Islamic Economic System which Mannan (1989: 86-87) puts as follows:

“Three basics approaches to a solution of the poverty problem may be adopted to operationalize the ethical principles. The first is to frame a set of specific policies aimed at eradicating or mitigating specific categories of poverty. The second is to provide a guarantee for minimum provision or adopt a fair and equitable scheme to maintain incomes. The third is to reconstruct, after due evaluations, the existing Islamic tools of redistribution and implement them.”

CONCLUSION

Islamic economic systems have tools to solve social problems, but so far the lack of integration and interconnection of the elements that exist in the system made there has no significant result to overcome social problems. Therefore, to overcome the social problems, efforts should be made to integrate and interconnect the various elements that exist in the economic system. There are some Islamic solutions that are applicable and revolutionary to solve social problems through building integration and interconnection in an Islamic economic system. They are the integration and interconnection of sciences, religions and culture, the revolution of the scientific, the complete change of human nature and method of eliminating the danger and some ideas of Muslim scholars to fight poverty.

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