



The Problem of Scarcity Within the Framework of Islamic Economics

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Abstract - Scarcity of goods and services is seen as a major problem in the economy ummah, as in view economy capitalist. This research is intended to find out how the concept of Islam towards goods and services as well as knowing problem tree economy according to systemeconomy Islam. Problems that are answered by a writer with use approach methodology by normative and sociological, that is research based on the Koran and using analysis of an object problem, as well as character *understanding* (understand) to a phenomenon or social symptom. This research is classified as *library research*, data collected by the quote, adapt and analyze with use analysis contents (*content analysis*) to various literature which has relevance with a problem which discussed, then review and conclude. The results of the study show that there are significant differences in the fundamentals of the Islamic concept of goods and services, not all goods or objects that have a form can be said to be goods in Islam and not All forms of service are services. In addition, Islam has a view that the concept of scarcity in conventional economics does not exist, because all which created in the world is destined for man. Scarcity occurs because there is a problem distribution that is uneven.

Keywords: Scarcity, Problem Economy, Economy Islam, Conventional

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Introduction

Economic activities include activities to use goods and services produced in the economy. Every individual, company, and community needs thinking method best for To do activity economy Thing that because the individual, company, and Public face which names *charity* that is problem scarcity or deficiency.

Conventional scientists argue that humans or individuals, companies, and society always have a need, either in the form of goods or services. To meet these needs, a major problem arises in the economy, namely the limited means of fulfillment needs man provided by nature. The thing which so happened consequence imbalance Among needs man (individual, company and community) with factor production that available.

Unified party, on every self man always there is a desire which relatively no limited for enjoying share type goods and service which could meet their various needs. On the other hand, resources or factors of production that can be used to produce goods and services are relatively limited.



Because the needs of humans don't limit while toolsatisfaction needs (goods and services) are limited, scarcity is born satisfaction tool needs. However, in the Qur'an Surah al-Baqarah: 29, it is explained that Allah Allah SWT created humans on earth with facilities that can supportcontinuity of life. Wrong the only one with create tool satisfaction needs (goods and services) for man.

That's it God S.W.T created the earth for man to undergo his life. So after existence creation the, is still there is whichless with all that? Does the scarcity really exist? This thing which push writer for study problem scarcity tool satisfaction needs man that is goods and service. how view Islam about goods and service as well as problem main which there is in the economy.

Literature Review

Scarcity

Scarcity or deficiency apply as consequence from not balance between community needs and factors of production which available in the community or provided by nature. On the one hand, in In every society there is always a relatively unlimited desire to enjoy all type goods and service which could Fulfill needs they. On the other hand, resources or factors of production that can be used to produce these goods, is relatively limited. By because of that Public no could get and enjoy all goods which they need or want. They need make and determine choice.

Para scientist conventional have view that man and community always have desire which will make it as a needs, good that in the form of goods (*goods*) nor service (*services*). In skeleton Fulfill needs the that's, which next will called as a *problem* or problem which will then be considered as a problem which most fundamental in economy, that is limited means fulfillment needs human provided by nature this.

View to problem scarcity this, next strengthened with the fact that the needs of humans and society for goods and services are unlimited. That is, economists view that human needs, if honestly expressed, are not will once there is an end.

Goods in Islam

In the Islamic frame of reference, goods are a gift from Allah SWT to mankind. As a consequence, in the Islamic concept of Consumer goods are useful and good consumer goods that are the benefits cause repair by material, moral nor spiritual on consumers. Items that have no goodness and enhance human life according to the Islamic concept it is not a thing. And also not can be considered as property or assets of Muslims. Because it's stuff which forbidden no considered as goods in Islam. Review to Al-Qur'an gives us a unique concept of various product concepts and commodity. Al-Qur'an always mention goods which could consumed by using terms that relate moral values and ideology to both of them.

We can compare between the concept of Islam and the concept outside of Islam about goods consumption and with its utilization. Though in economics modern (conventional) all something have benefit economy if the goods can be exchanged in the market, while in Islam is wrong one condition is wrong one condition which need but not sufficient to define items. Items should be beneficial by moral and also could exchanged in market so that have score economy.

Research Method

This research is included in the type of library research (*library. research*), which is an effort to get the materials needed by using read books and scientific works which relevant, including writing which published various media print nor electronic.

As for approach study which conducted is approach normative and sociological methodologies, that is research based on the Koran and use analysis of an object of the problem,



as well as character *understanding* (understand) to phenomenon or symptom social. This research, which is based on data, utilizes existing theory as a ingredient explanation and end on something conclusion from results study.

The theoretical basis is used as a guide to focus research according to the facts on the ground. In addition, the theoretical basis is also useful to provide an overview of the research background and as a result discussion material study. Nature from type study this that is browsing open which end on something conclusion from formula problem who was raised writer. Data processing uses direct citation techniques and indirect. Direct quotation, i.e. the author cites opinions or writings person immediately in accordance with original, without little bit change editorial composition. While the quote is not direct, that is quoted from an opinion person other with how to add or subtract order the editor by changing the editorial composition new one without changing the meaning of filling the previous editor. After the authors collect data from various existing literature so data the ready for processing.

Results And Discussion

According to Islam problems economy no caused by scarcity sources material or tool satisfaction needs nor limited riches natural. Of course Correct that sources production is limited, while human needs are many and varied. However, no means that the economic problems faced by humans arise from the consequences of needs man which no limited. Opinion which state that problem economy appear because existence scarcity, this could refuted because it is a kind of sensing of the underlying cause actually there is a solution.

If all expert economy think that scarcity is the main problem faced by humans on this earth then, the solution which they give is with method enhancement quality and amount production. Thing This is what will encourage a massive increase in production by a company countries in macroeconomics and lack of concentration on distribution from results production the. Assume which most often ejected is The welfare of a country is largely determined by an increase in production good goods nor service as tool satisfaction needs for Public the.

Lack of concentration on distribution riches will cause ownership monopoly. People who have big capital will get wealth or wealth, on the other hand, people who have capital less (a little) will get a little wealth or wealth as well. With with thereby will create Public rich will the more rich and Public poor will the more poor.

Gap social in community even occur and will triggers oppression or tyranny to the poor and jealous to the rich. From gap to domino factor to others that is will cause deviations social for example, theft, robbery, fraud and kidnapping.

From all that so, increasing the amount of production in overcoming economic problems cannot berealized. Karen tree problem economy no located on scarcity means of satisfying the needs that must be completed by a large-scale production process. magnitude.

As Muslims, in living their lives in this world, duly aware will relationship with God S.W.T. It means, in the undergo life this so all problem life man should handed over to God S.W.T as creator man Which great Knowing all of His creation, including humans. Based on this, all Human deeds must be regulated based on Allah's commands and prohibitions SWT, which is based on human awareness of his relationship with Allah S.W.T so that will come true which her name spirit in charities his deeds. With thereby, man will customize every charity his deed with order God S.W.T and his prohibition based on awareness about the relationship with Allah SWT.

Existence awareness man that all problem life the solution must be based on Islam. And if we go back to the problem scarcity which Public on generally consider as something the main problem in the economy then we will meet the word of Allah SWT in QS. Abraham/14: 32-34 namely:



It is God who created the heavens and the earth and sent down water rain from sky, then He remove by water rain that various fruits to be sustenance for you; and He already subdue ark for you so that the ark, sails on the ocean with the will- His, and He has subdued for you the rivers. And He already subdue (anyway) for you Sun and moon which continue continuously circulate (in its orbit); and has subdued for you the night and day And He has given you (your needs) and everything what you ask him and if you count the favors God, you cannot reach it. Truly human that, very cruel and very deny (delicious God).

After explaining the sources of wealth that Allah SWT has bestow upon mankind the holy verses believing that the sources source of wealth the said enough for fulfill needs and desires man, is also enough to fulfill everything that man asks "And He has Giving to you everything what which you please to Him".

So problem economy actually no appear consequence limited or the scarcity of natural resources or due to the inability of nature in response to human needs. In Ibn Kathir's commentary it is explained that, Allah SWT has explain various type enjoyment which has given to his creatures with create for they sky as roof which awake so as not to fall and the earth as a base "Allah is the One Who created" the heavens and the earth and sends down water (rain) from the sky, then with (water) rain that He brings forth various fruits as sustenance for you; with fruits and plants of various colors, shapes, flavors, scent and the benefits.

God subdue ark which make it floating at above current water the sea and sail on the surface by God's command. Subdue the ocean to carry a ship that is used by travelers as a means of transportation from one district to district another for transport items from one place to place another. And subdue rivers which split district from one region to region, all of that is a source of sustenance for creatures in this world by using it for drinking, watering plants and others which miscellaneous the benefits.

Allah SWT has subjected the sun and the moon to humans who continuously in circulation (in orbit) i.e. both run continuously continuously afternoon and night reparation change. Afternoon and night that also each other opposite, sometimes- sometimes wrong one from both of them take time from which other so that it becomes more long, currently which other becomes more short. God has give people everything that is asked for to him. God S.W.T said, that God has make for We what just what you need in all circumstances, what you ask is good through words and circumstances. Some Salaf scholars say that God provide all what which requested nor what which no requested.

Allah informs that, humans will not be able to count how many blessings Allah has, let alone be grateful for them. Mentioned in Sahih al-Bukhari that the Messenger of Allah said: "O Allah, to You is all praise no one can fulfill or guard it, and we are very need it, O Lord we."

Verse which another God SWT said in QS. al-Baqarah/2: 29 namely:

He is God, who made everything on earth for you and He wanted to (create) the sky, so He made seven skies. and He All Knowing everything.

The verse stipulates the value of human existence and its management power which tall on all creature other in earth. Case here which clarifies to us that Allah has created man for the sake of great and precious thing. So important that everything in this world was made for him. He is the best creature in the existential realm and the one who the most valuable of all things. But not only these verses which places the great man. But there are so many verses in the Qur'an which states that same and introduce man as destination main whole the world was created. For example in QS. al-Jatsiyah/45: 13

and He has subjected to you what is in the heavens and what is in all the earth, (as a mercy) from Him. actually on in that there are indeed signs (of Allah's power) for people which think.

Verses the explain that God S.W.T has create all something which there is in earth this for utilized by man. Paragraph on use the general form of the sentence. In other words the entire contents



earth this created, then handed over by God S.W.T for utilized byman, in form handover still character general. It means paragraph thatthere is no detailed form from God on how to use the contentsearth. Means law for man utilise contents earth is permissible. Permissible law means, everything is left to human reason. Allah SWT is greatKnow, that sense man of course have ability for To do that, because Allah is the creator of reason man. Truly that solution which offered from para expert knowledge conventional economics in overcoming scarcity, namely byincrease quality and amount production. However, if our pay attention about paragraph-The verses concerning production in the Qur'an all refer only to order which is general.

Different when God S.W.T mention about distribution (transfer of property) for example the verse on inheritance. Allah SWT says in QS. an-Nisa/4: 11 that is:

Allah legislates for you about (division of inheritance for) children- your son That is : section a person child men same by part twopeople child female[272]; and if child that everything female morefrom two[273], So for them two thirds of the property left behind;if the daughter is alone, then she gets half of the property.and for two parents, for each of them one sixth of property left behind, if the deceased has children; if the person who died had no children and it was inherited by the mother- his father (only), then his mother gets a third; if the deceasedhave some brothers, So his mother get one sixth. (The divisions mentioned above) after the fulfillment of his willfor or (and) after the debt is paid. (About) your parents and your children, you do not know which of them is greater near (many) the benefits for you this is determination from God. Indeed God Maha knowing again Maha Wise.

Based on paragraph the so could concluded that brain manunable to resolve distribution issues. Because Allah clearly explains detail about distribution treasure inheritance to expert inheritance. If problem distribution we bring into the concept of macroeconomics then we will find things the same thing, namely the human brain will not be able to solve the problem distribution. Because brain man no capable solve case distribution then here which Becomes tree problem in economy. Temporary inprocess the solution must based on on guidance revelation good that sourced from the Qur'an nor al-Hadith.

Conclusion

Based on discussion which has unraveled previously so could concluded that:

1. System economy Islam looking at that which meant with goods is object which form and have benefit for human. Things that don't have benefit no including category goods in Islam, or in other words that object the must halal and good.
2. Whereas service in system Islamic economics is all form good service, and not violate rule Islam. It means service is all form service which good, use soft words, behavior polite behavior, welcome friendly and all that addressed for the welfare of others, but with condition service the no violate rule sharia Islam.
3. System economy Islam no looking at existence scarcity goods nor service consequence limited source power nature available in advance earth this. Because, Allah SWT has create whole earth and its contents for man in face his life in world. God create earth and sky along with what 's there between both of them for human. So, no should man specifically a Muslim says that natural this provide source power natural orneeds limited.
4. Problem main in system Islamic economics is not is located on activity production for Fulfill scarcity will goods nor services,will but lies in the way distribution treasure or riches good in the form of goods nor services in in the middle society.

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