



The Importance Of Economy For An Ideal Life

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ABSTRACT

Allah created the earth as an expanse, that is, an expanse that is neither too hard nor too soft so that it is impossible for it to be permanently inhabited, also the sky as a shade, as a roof, and He sent down rainwater from the sky and then released it from it so that fruit would grow as sustenance for you. you eat and feed your cattle, do not make partners with Allah, for it is Allah who created all that is on earth. So, from economic development in everyday life, this has been deciphered in the Koran for humans, there are angels who always follow them in turn, in front of them and behind them, they guard them at the behest of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. and if Allah wills bad for a people, then no one can refuse it; and there is no protector for them besides Him. 1) Train a Person to Develop Their Creativity in Entrepreneurship and Be Independent 3) Know the Management of Human Life 4) Organize and Manage the Economy within the Family Sphere 5) As an Agent of Change in Community Life

Keywords; Economics, Edial Life

1. INTRODUCTION

Economy is one of the important factors in human life. It can be ascertained that in everyday human life it always intersects with economic needs. The existence of the economy can provide opportunities for humans to fulfill their life needs such as food, drink, clothing, shelter, and so on. The importance of the economy in human life requires the state to regulate policies regarding the economy and guarantee the economy of its citizens, especially in Indonesia which proclaims itself as a welfare state (welfare state). In the concept of a welfare state, the state has the right to interfere in all aspects of the life of its citizens, including in the economic field. Apart from that, economic growth is also a factor that supports national development in a country. Good economic growth will be able to improve the development of everyday life. In an effort to develop the economy, Indonesia, which was previously known as an agrarian country because some of the people's livelihoods were as farmers, has now shifted from developing rice fields to developing industries to increase economic growth in Indonesia. Even President Joko Widodo issued an economic policy package, some of which related to the industrial sector to drive the Indonesian economy by empowering micro-enterprises and increasing the competitiveness of national industry.

2. METHODS

This study includes a literature study (library research),(Suharsimi Arikunto, 1992) so the steps taken in this research are by reviewing a number of literature related to the topic of discussion, especially those that contain the Importance of Economics for an Edial Life. Of course, use books relating to economics for an edial life. This research is also "analytical descriptive". (Lexy Moeloeng, 1991). namely the method used to examine ideas or products of human thought contained in print media, both in the form of primary texts, namely books related to the edial economy of life and secondary texts by conducting a critical study of them. (Jujun S. Suriasumantri, 2001). In the sense that all data sources come from written materials that have been published in the form of books, magazines, journals, newspapers, and so on.

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This research is entirely in the nature of library research. Data collected through library research consisting of source data (primary) in the form of books relating to the importance of economics for edual (secondary) life to interpret source data in the form of magazines, newspapers relating to the title to be discussed. by: a. direct quote; that is quoting directly from the source without the slightest change. b. Indirect quote; namely quotations summarized in the form of an overview of the original concept, or in the form of adaptations, but without reducing the meaning or purpose. Data analysis. For this research, data processing is fully "qualitative" in nature, because the data encountered is descriptive in the form of verbal statements. As for the method of analysis using "inductive", deductive" and comparative techniques. a. Inductive; namely interpreting and analyzing data that are specific to general understanding and conclusions, b. Deductive; namely interpreting and analyzing data that are general in nature to gain understanding and conclusions that are specific to the data. c. Comparative; namely comparing one data with other data to obtain an understanding or conclusion.

3. RESULTS AND DISCUSSIONS

Discussion

Basically, economics is a science that studies human behavior in choosing and creating prosperity. But broadly speaking, economics is a science that studies human behavior to obtain and manage limited resources. This knowledge arises because humans have unlimited needs and desires, but the resources available to fulfill them are limited. According to experts such as M. Manullang "economics is the study of how to fulfill human or societal desires in order to achieve prosperity or conditions where humans can fulfill their needs, both in the form of goods and services."

The importance of Economics itself is managing limited resources in an efficient way. The basic goal of Economics is to ensure that humans fulfill their daily needs while still paying attention to the limited nature of resources. So that the fulfillment of human needs does not create scarcity. All of His creation is intended only for the welfare of human life, as confirmed by the Qur'an in surah al-Baqarah verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

Translation: He is Allah, Who made everything on earth for you and He willed (created) the heavens, then He made seven heavens. and He knows all things.

Buya Hamka, through Tafsir al-Azhar, describes the beginning of this verse with an emphatic comment, "Everything on Earth is not for other people, but for you, for you only, O people!" This firmness which is solely aimed at humans shows the magnitude of Allah's QudratalKhaliqu, Rahman, and Rahim contained in it. It didn't stop there, Buya Hamka then detailed that everything on Earth was prepared for humans

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٣٠﴾

Translation: It is He who made the earth a stretch for you and the sky as a roof, and He sends down water (rain) from the sky, then He produces with it all fruits as sustenance for you; therefore do not set up partners for Allah[30], even though you know.

(He is the one who has made) create (for you the earth as a stretch), namely a stretch that is not so hard and not so soft that it is impossible to live in permanently (and the sky as a shade) as a roof (and He sent down rainwater from the sky and then issued His from it) means various (fruits as sustenance for you) for you to eat and you give grass to your livestock (so do not make partners with Allah), meaning His associations in service (even though you know) that He is the creator, while they cannot create anything, it is not worthy to be called and said god.

a. Train Someone to Develop Their Creativity in Entrepreneurship and Independent

The purpose of studying economics is to train so that someone can develop their creativity for entrepreneurship and independence. We already know that the progress of the times has also made life more difficult and tighter if we just watch and are lazy then we will be left behind and get nothing. Currently, everyone is required to be able to do entrepreneurship, namely to make money from their own performance without having to join companies and others. In addition, the importance of entrepreneurship will also be a field of work for the unemployed.

Therefore, if we want to have the ability and expertise and creativity to establish entrepreneurship, we must study economics first. By studying it, we know how we can do business, how we run it, and so on, says Allah SWT in Surah Ar-Rad verse 11.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنِّ وَالٍ ﴿١١﴾

Translation: For humans there are angels who always follow him in turn, in front of him and behind him, they guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. and if Allah wills bad for a people, then no one can refuse it; and there is no protector for them besides Him.

God has angels who come alternately to man, both from in front of him and from behind him, who protect him from God's commands and count everything that comes from him; good or bad. Indeed, Allah does not change the favors that He has given to a people, except when they themselves change what He commands them, then they commit disobedience to Him. And if Allah wants to bring calamity to a group, then there is no way to avoid it, and there is no helper for them other than Allah who will handle their affairs, who will bring what they love and reject from them what they do not like. In principle, in the conventional economic paradigm, consumer behavior is based on the basic principles of utilitarianism and rationalism alone. This principle requires estimates and knowledge of the consequences of what is done. This principle encourages consumers to maximize use value with the minimum effort by forgetting human values. From Umair bin Abdil Malik, who said: Ali bin Abi Talib once gave a sermon to us on the pulpit of Kufa. He said: "In the past, if I was silent in front of the Messenger of Allah, he would start the conversation. If I ask him about news, he will tell me. He once told me from his Lord azza wa jalla who said:

وَعِزَّتِي وَجَلَالِي وَارْتِفَاعِي فَوْقَ عَرْشِي، مَا مِنْ أَهْلِ قَرْيَةٍ وَلَا بَيْتٍ وَلَا رَجُلٍ بِبَادِيَةٍ، كَانُوا عَلَىٰ مَا كَرِهْتُ مِنْ مَعْصِيَتِي، ثُمَّ تَحَوَّلُوا عَنْهَا إِلَىٰ مَا أَحْبَبْتُ مِنْ طَاعَتِي إِلَّا تَحَوَّلْتُ لَهُمْ عَمَّا يَكْرَهُونَ مِنْ عَذَابِي إِلَىٰ مَا يُحِبُّونَ مِنْ رَحْمَتِي.

The translation: "By My glory and majesty, and by My exaltation above My Throne. It is not a resident of a village or a family, or someone who lives in the Sahara desert, who commits an act that I hate in the form of disobedience to Me, then PT Grs they change the act into something that I love in the form of obedience to Me, but I will change My torment which they hate to become My mercy which they love."

Imam Abu Ja'far ibn Jarir in this regard has narrated a garib hadith. he says:

حَدَّثَنِي الْمُتَنِّي، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْقُسَيْرِيِّ، حَدَّثَنَا عَلِيُّ بْنُ جَرِيرٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الْأَعْمِيدِ بْنِ جَعْفَرٍ، عَنْ كِنَانَةَ الْعَدَوِيِّ قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْعَبْدِ، كَمْ مَعَهُ مِنْ مَلَكٍ؟ فَقَالَ: "مَلَكٌ عَلَى يَمِينِكَ عَلَى حَسَنَاتِكَ، وَهُوَ أَمْرٌ عَلَى الَّذِي عَلَى الشِّمَالِ، إِذَا عَمِلْتَ حَسَنَةً كُتِبَتْ عَشْرًا، فَإِذَا عَمِلْتَ سَيِّئَةً قَالَ الَّذِي عَلَى الشِّمَالِ لِلَّذِي عَلَى الْيَمِينِ: أَكُتِبَ؟ قَالَ: لَا لَعَلَّهُ يَسْتَغْفِرُ اللَّهَ وَيَتُوبُ. فَإِذَا قَالَ ثَلَاثًا قَالَ: نَعَمْ، أَكُتِبَ أَرَأَيْتَ اللَّهُ مِنْهُ، فَيُنَسِّسُ الْقَرِينَ. مَا أَقَلَّ مَرَأَتَهُ بِلَهُ وَأَقَلَّ اسْتِحْيَاءَهُ مِنَّا". يَقُولُ اللَّهُ: {مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: 18] وَمَلَكَانِ مِنْ بَيْنِ يَدَيْكَ وَمَنْ خَلْفِكَ، يَقُولُ اللَّهُ: {لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ} وَمَلَكٌ قَابِضٌ عَلَى نَاصِيَتِكَ، فَإِذَا تَوَاصَعْتَ بِهِ رَفَعَكَ، وَإِذَا تَجَبَّرْتَ عَلَى اللَّهِ قَصَمَكَ، وَمَلَكَانِ عَلَى شَفَتَيْكَ، لَيْسَ يَحْفَظَانِ عَلَيْكَ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَلَكٌ قَائِمٌ عَلَى فَيْكِ لَا يَدَعُ الْحَيَّةَ أَنْ تَدْخُلَ فِي فَيْكِ، وَمَلَكَانِ عَلَى عَيْنَيْكَ فَهَوْلَاءِ عَشْرَةَ أَمْلاكٍ عَلَى كُلِّ آدَمِيٍّ يَنْزِلُونَ مَلَائِكَةُ اللَّيْلِ عَلَى مَلَائِكَةِ النَّهَارِ؛ لِأَنَّ مَلَائِكَةَ اللَّيْلِ سِوَى مَلَائِكَةِ النَّهَارِ، فَهَوْلَاءِ عَشْرُونَ مَلَكًا عَلَى كُلِّ آدَمِيٍّ وَإِبْلِيسُ بِالنَّهَارِ وَوَلَدُهُ بِاللَّيْلِ"

The translation: "has told me Al-Musanna, has told us Ibrahim ibn Abdus Salam ibn Saleh Al-Qusyairi, has told us Ali ibn Jarir. from Hammad ibn Salamah, from Abdul Humaid ibn Ja'far, from Kinanah Al-Adawi who said that Usman ibn Affan entered the Prophet's house, then he asked, "O Messenger of Allah, tell me about a servant, how many angels always with him?" Rasulullah saw. said, "An angel is on your right who records your good deeds, he is the head (leader) of the angel on your left. If you do something good, ten good deeds are recorded; and if you do something bad (sin), then the angel on your left says to the angel on your right, 'May I write it down?' The angel on the right answered, 'No, maybe he asked Allah for forgiveness and repented to Him.' The angel on the left asks permission from the one on the right three times. And when he has asked permission three times, then the angel on the right says, 'Remember, may Allah deliver us from him. what we accompany are people who feel a little muraqabah (supervised by Allah) and a little shy towards us.' Allah S.W.T. said: 'He doesn't utter a single word except that there is a guardian angel nearby who is always present.' (Qaf: 18) There are two more angels, one is in front of you, and the other is behind you. said: 'For man there are angels who always follow him in turn, in front of him and behind him.' (Ar-Ra'd: 11), until the end of the verse. There is an angel holding your crown. If you humble yourself for the sake of Allah, the angel lifts you up; and if you act arrogantly, then the angel bury you. There are two angels who are on your two lips, they don't protect you except when you recite salawat for the Prophet Muhammad SAW. And an angel who guards your mouth, he will not let your mouth be entered by a snake. And two more angels in your eyes, a total of ten angels for each every human being. The angels on duty at night descend to replace the angels on duty during the day, because the angels at night are different from the angels during the day, they number twenty angels for each human being. Meanwhile the devil works during the day and his children work at night."

Knowing Human Life Management

The importance of studying economics is then to train the management of human life itself. Starting from time management, money management and management of our needs. With the existence of economics, we can share time, money and thoughts for good things. We will not be deficient or wrong when we act because we already have a foundation for life management, namely economics that we have studied in accordance with the word of Allah, Surah As-Sajdah Verse 5:

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا

تَعُدُّونَ ﴿٥﴾

The translation "He arranges affairs from heaven to earth, then (affairs) it rises to him in one day whose level is a thousand years according to your calculations.

The purpose of the matter going up to him was the news that was brought by the angel. This verse is a tamsil for the greatness of Allah and His majesty.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِيْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ

عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٦﴾

Translation: Allah does not burden a person but according to his ability. he gets the reward (from the good) that he earns and he gets the punishment (from the crime) that he does. (they pray): "O Our Lord, do not punish us if we forget or we are wrong. O our Lord, do not burden us as heavy as you burdened those before us. to Us what We cannot bear. Forgive us; forgive us; and have mercy on us. You are our helper, so help us against those who disbelieve."

(Allah does not burden a person except according to his ability), meaning only his ability. (He gets from what he earns) in the form of goodness means the reward (and he also gets from the results of his crime), namely his sin. So that person does not receive punishment for what he did not do, only becomes their wishful thinking and daydreaming. They begged, ("O our Lord! Let us not be punished) with punishment (if we forget or make mistakes), meaning leaving the truth unintentionally, as those before us punished. explained by the hadith. This request is an acknowledgment of Allah's favor. (O our Lord! Do not burden us with a heavy burden) that we cannot possibly bear (as You burdened those before us), namely the Children of Israel in the form of killing self in repentance, taking out a

quarter of the wealth in zakat and scraping the place that is unclean. (O our Lord! Do not carry on us what we cannot bear) or are not strong (we carry it) in the form of tasks and trials. (Forgive us) us) or erase all our sins (forgive us and have mercy on us) in that mercy there is a continuation or additional forgiveness, (You are the defender of ami), meaning the leader and regulator of our affairs (so help us against those who disbelieve."), namely by upholding arguments and giving victory in rules and fighting with them, because the characteristics of a maula or defender is to help his men against their enemies. In a hadith it is stated that when this verse was revealed and read by the Prophet, then every sentence was given an answer by Allah, "You have fulfilled it!"

b. Regulate and Manage the Economy within the Family Circle

Economic management within the family sphere. The family can be a place to practice how we are able to process and manage the existing economy. To be able to do this, of course, we need a provision or knowledge that we can get through studying economics. In economics, we will find various ways and inspiration on how we can organize and manage our family's economy in a good and useful way.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

Translation: and those who, when spending (wealth), they are not excessive, and not (also) stingy, and are (spending) in the middle between these.

(And those who, when spending) their wealth on their children (they are not extravagant and not stingy) can be read Yaqturuu and Yuqtiruu, meaning they do not limit their spending (and are) their living (among such things) in between being extravagant and miserly (taking the middle way) is the middle ground. If it's for the sake of himself and his family, he feels reluctant to spend money, let alone for the benefit of other people. Thus, the wealth will be piled up in one or several humans who are greedy and greedy. People who are like this are threatened by Allah with hell fire as mentioned in His words:

وَيَلْ لِكُلِّ هُمَزَةٍ لُمَزَةٍ ﴿٦٨﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٦٩﴾ يُحَسِّبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٧٠﴾ كَلَّا ﴿٧١﴾ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٧٢﴾

Translation: 1. crash for every slanderer, 2. who collects treasures and counts them 3. He thinks that his treasure can make him eternal, 4. never! Verily, He will indeed be thrown into Huthamah.

Such is the nature of the believer in spending his wealth. He is not extravagant so that he does not think about tomorrow, nor is he miserly so that he torments himself because he wants to accumulate wealth.

c. As an agent of change in people's lives.

Humans as agents of change in people's lives. Humans are creatures that can change and become agents of change in people's lives, of course, in terms of the economy.

By studying economics, humans will be able to have the knowledge and knowledge within themselves to be able to change something that is wrong to be right and something that is slow to become effective and efficient. Imam Ahmad Rahimahullah said:

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ". قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ، قَالَ: "وَإِيَّايَ، وَلَكِنْ أَعَانَنِي اللَّهُ عَلَيْهِ (4) فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ."

The translation: "Has told us Aswad ibn Amir, has told us Sufyan, has told me Mansur, from Salim ibn Abul Ja'd, from his father, from Abdullah who said that the Messenger of Allah. once said: "There is no one among you but has been assigned to accompany him a friend of the jinn and friends of the angels." They asked, "You too, O Messenger of Allah?" Rasulullah saw. replied, "This is also me, but Allah helps me against interference. Therefore, nothing recommends me except only goodness."

Abul-Hafiz Muhammad ibn Usman ibn Abu Syaibah said in his book entitled Alamul 'Arsy:

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا الْهَيْثَمُ بْنُ الْأَشْعَثِ السُّلَمِيُّ، حَدَّثَنَا أَبُو حَنِيفَةَ الْيَمَامِيُّ الْأَنْصَارِيُّ، عَنْ عُمَيْرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى مَنبِرِ الْكُوفَةِ، قَالَ: كُنْتُ إِذَا سَكَتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْتِدَائِي، وَإِذَا سَأَلْتُهُ عَنِ الْخَبَرِ أَنْبَأَنِي، وَإِنَّهُ حَدَّثَنِي عَنْ رَبِّهِ، عَزَّ وَجَلَّ، قَالَ: "قَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي، وَارْتِفَاعِي فَوْقَ عَرْشِي، مَا مِنْ أَهْلِ قَرْيَةٍ وَلَا أَهْلِ بَيْتٍ كَانُوا عَلَى مَا كَرِهْتُ مِنْ مَعْصِيَتِي، ثُمَّ تَحَوَّلُوا عَنْهَا إِلَى مَا أَحْبَبْتُ مِنْ طَاعَتِي، إِلَّا تَحَوَّلْتُ لَهُمْ عَمَّا يَكْرَهُونَ مِنْ عَذَابِي إِلَى مَا يُحِبُّونَ مِنْ رَحْمَتِي"

The translation: "Has told us Al-Hasan ibn Ali, has told us Al-Haisam ibnul Asy'as As-Sulami, has told us Abu Hanifah Al-Yamani Al-Ansari, from Umair ibn Abdul Malik who told us that the Caliph Ali ibn Abu Talib preached to us from the pulpit of Kufa. Among other things, he said, "If I am silent and do not speak to Rasulullah SAW., then he is the one who starts it to me; and when I ask him a news, he tells it to me. And he tells me a hadith from Allah SWT. which states: God said: , 'By My Glory, Greatness, and Exaltation above the 'Throne; there is not a (resident) of the city, nor is there a temple expert who used to do what I hate, namely to act disobediently against Me, then they turned away from what I did. disobedience leads to actions that I like, namely obedience to Me, but I turn away from them what they do not like, namely My punishment; and I give them what they like, namely My mercy'.

4. CONCLUSION

In this world Allah created (for you the earth as a stretch), namely a stretch that is neither so hard nor so soft that it is impossible to live in permanently (and the sky as a shade) as a roof (and He sent down rainwater from the sky and then brought it out thereof) meaning various (fruits as sustenance for you) for you to eat and you give grass to your livestock (then do not make partners with Allah), meaning His associations in service (even though you know) that He are creators, while they cannot create anything, it is not worthy to be called and said god. So, from economic development in everyday life, this has been deciphered in the Koran for humans, there are angels who always follow them in turn, in front of them and behind them, they guard them at the behest of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. and if Allah wills bad for a people, then no one can refuse it; and there is no protector for them besides Him. 1) Train a Person to Develop Their Creativity in Entrepreneurship and Be Independent 30 Know the Management of Human Life 4) Organize and Manage the Economy within the Family Sphere 5) As an Agent of Change in Community Life.

5. REFERENCES

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