

The Movement of Economy Islamization Based on Local Wisdom in Pamekasan

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Abstrak: Lembaga Penilaian dan Penerapan Syariat Islam (LP2SI) memiliki peran penting dalam pengembangan Pamekasan, salah satunya dalam pengembangan sektor ekonomi. Namun, sebagai drafter dan bukan sebagai praktisi, LP2SI memiliki otoritas terbatas. Selanjutnya, nampaknya sumber daya manusia LP2SI juga memiliki kendala sejauh ini. Peran LP2SI berasal dari pola pikir yang telah terstruktur sehingga menghasilkan beberapa konsep termasuk di bidang ekonomi. Hubungan antara pola pikir dan ekonomi Islam kemudian melahirkan sekolah-sekolah ekonomi Islam. Dalam spektrum pemikiran ekonomi, LP2SI, bisa digolongkan ke dalam pemikiran mainstream.

Abstract: The Assessment and implementation of Islamic Shari'a agency (LP2SI) has a significant role in the development of Pamekasan, one of which in the economic sector development. However, as a drafter and not as a practitioner, LP2SI has some limited authority. Furthermore, it seems that the human resources of LP2SI have also some constrains so far. The role of LP2SI stems from a mindset that has been structured so as to produce some concepts including in the economic areas. The relation between the mindset and Islamic economics then gives rise to Islamic economics schools. In the spectrum of economic thought, LP2SI, can be classified into the thought of mainstream.

Kata kunci: Economic Movement; Local Wisdom; Kyai.

INTRODUCTION

Gerbang Salam (Salam Gate) was declared in Pamekasan on November 4, 2002 in front of the Great Mosque of As Syuhada Pamekasan by KH. Kholilurrahman SH, as a Chairman of PCNU Pamekasan. The legal basis as a guidance of the Gerbang Salam is a decree of the regent number 188/126/441 012/2002 dated 30 April 2002 in conjunction with a decree number 188/340/44 131/2009.

To solidify Salam Gate process, a special agency that support the movement named LP2SI (Research Institute for Islamic Sharia Application) established has been established. The main task of this institution is to design programs how to apply Islamic law in Pamekasan. It is impossible to apply Shari'a simultaneously in every sectors of life, but substansisively, with the presence of the movement significant changes in the application of Islamic law in Pamekasan have occurred.

There are two forms of efforts made in carrying out the Gerbang Salam namely through the structural and cultural approaches. In terms of structural approach, it is implemented in the form of government policies both through SKPD (local work unit) and Local regulation, such as regulation on alcohol. Moreover, to support the Gerbang Salam icon, an Islamic center building has been built in Pamekasan, which is quite magnificent and the only one in Madura, inaugurated on the 16th September 2009 to coincide with the commemoration of Revelation of the Qur'an.

Cultural approach is applied in the form of a moral, good example and habituation movement. A monthly meeting between Islamic scholars and authorities is also held regularly in Pameksan. In that casual conversation many problems occur in the regency is freely delivered by Kiai (Islamic shoolars) and listened to by the Regent and his staff. It has lasted a long time and seems to be an effective way to welcome such a Gerbang Salam movement.

In terms of strategy, there are a lot of things planned and implemented by the district government, amongst others; the first is a good condition in the government levels which is conducive to practice the teachings of Islam. One of example of this is that that there is no one of the government employee in the district of Gerbang Salam who does not wear hijab. Second, there is synergy between government and Gerbang Salam programs. Furthermore, pioneer personnel as well as partnerships has been fostered and prepared to ensure that there would be a movement to support Gerbang Salam. Every effort has been made to help create an atmosphere that is close to ideal Islamic morals in Pamekasan.

If traced back, there would be several things that influence the notion of Gerbang Salam in Pamekasan, among others; the obligations of carrying out the teachings of Islam wholly. For this to happen, the founding fathers and stakeholders in Pamekasan need to seek a breakthrough in how to find the right formula so that life in Pamekasan is in accordance with the values of sharia. Second, the momentum of the

regional autonomy and the era of openness seem to give a chance for regions to compete and search for their existence. As a region with religion fanaticism, in Pamekasan then the religion has been the deepest desire to apply in the life of the nation.¹

However, no movement has been found in Islamic economy even though the government has welcomed sharia base financial institution. From the YPEC (*Young Pamekasan Entrepreneurship Competition*), it can hardly be seen the touch of Islam in running the economy and business in Pamekasan. In years to come, it is the Gerbang Salam responsibility for drafting how economic sector has to be discussed and designed.

The movement of Gerbang Salam applies an integrated approach of both cultural and structural approaches so that there is no significant friction with other religions or other parties. However, there must be dynamics that will give certain touch to the rise and fall of religious life in Pamekasan, including in the economic sector. Based on the orientation of the aforementioned facts, this topic is interesting to study.

From the above orientation, the issues to be examined in this study can be formulated as follows; What is the LP2SI role in the economic development movement in Pamekasan?, and how is this role in the view of Islamic economy?

The significance of this study is classified into the significance in theoretical and practical realm. In the theoretical realm, this study will find more concrete relationship patterns between religion, state and economy to make broader repertoire in the study of economic development based on Islamic law. In practical realm, this study will certainly become a check and balance as well as track record guide to organize and develop the economy in Pamekasan which is in accordance with the principles of Islamic Sharia for stake holders, particularly LP2SI and all policy makers and all related to the economy in Pamekasan.

THEORY AND METHOD OF RESEARCH

As for a theoretical framework to facilitate the discussion and search for research findings and analysis, this study applies several theories and concepts that can be used as theoretical basis of this study. Some of these theories are:

1. Mapping the scientific field as both pure and applied economics, namely economics for development so that the position of economic

¹TIM LP2SI, *Mengenal Gerbang Salam* (Pamekasan: LP2SI, 2010), 2-4.

development of Pamekasan will be recorded clearly and the discussion will not float with clear ground.

2. The relation between religion and the economy that records how religion has its relevance to the development of economy.
3. The relation between religion and state to illustrate how the relationship functions and plays roles, primarily in the developments and pace of economy of a country, although on a smaller scale such as Pamekasan regency.
4. Mapping the school of thought in Islamic economics in order to record and assess movement patterns. It is based on the view that anything done by someone is based on his school of thought.

Of the four theories above, it will be clear the role of LP2SI as an institution responsible for research and implementation of Islamic law in Pamekasan, where it has had a significant role in some other sectors such as education. In accordance with its role in the field of education, the role of LP2SI in the sector of economic development in Pamekasan, which is to create a movement of developing economy that is in accordance with Islamic principles, will be also clear.

For discussion of Islamic economics ² a mapping of the view of Islamic economics itself is required. In contemporary Islamic economics studies there are three schools of thought, namely:

1. The school of Baqir Al-Sadr

This school is pioneered by Baqir Al Sadr. In his book, *iqtisodhuna* he asserted that economics is never the same with Islam, the economy remains the economy, Islam remains Islam. both can never be united because both come from a contradictory philosophy. Thus, the perspective would be different when looking at the economy.

According to economics, the economic problems occur due to the unlimited human desires while the resources are limited. Baqir Al Sadr opposes it, arguing that resources are not limited as Allah said in the Quran surah Al Qomar paragraph 49:

إنا كل شيء خلقناه بقدر

Indeed, all things We created with predestination.³

² See Jaribah bin Ahmad Al-Haritsi, *Fikih Ekonomi Umar Bin Al-Khatthab*, trans. Asmuni Solihan Zamakhsyari (Jakarta: Pustaka Al-Kautsar, 2014), VII-VIII. Compare with Muhammad Husein Haekal, *Umar Bin Khattab*, trans. Ali Audah (Bogor: Litera Antar Nusa, 2013), V-X.

³DEPAG, *Al Qur'an dan Terjemahnya* (Surabaya: Jaya Sakti, 1971), 883.

All human needs have been provided by Allah SWT. All are measured perfectly. An example of this is when people stop drinking while water is available so much. Therefore, it is the human needs that are limited, in this regard the thirst, while the resource to relieving thirst or water is abundant.

Another economic problem arises because of unjust distribution. As a result of the economic system that allows exploitation by the powerful against the weak. Access to resources owned only by the rich, not because of the limited resource but because of human greed itself. The meaning of *al-iqtisod* is not only the economy but also the state of balance. Therefore, all theories developed by conventional economics are rejected and discarded. Thus, exploring the Qur'an and Al Hadith for a new theory of economics labeled as Islamic economics is required.⁴

2. The Mainstream school of thought

This school is pioneered by M. Umer Chapra, Mannan, and Nejatullah Siddiqi. In their view, they agree that the economic problems come from limited resources faced with human desires which are unlimited. The evidence is the scarcity of certain resources in certain areas, such as water and fuel. Scarcity was also recognized in the Quran. It is said in Surat Al Baqarah 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.⁵

In fact, as it is understood that human desires are also unlimited, it is also insinuated by the Qur'an in surah Takatsur 1-5:

أَهْلَاكُمْ التَّكَاتُرُ (1) حَتَّى زُرْتُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ
(3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (4) كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (5)

⁴Ismail Nawawi Uha, *Isu-Isu Ekonomi Islam; Kompilasi Pemikiran dan Teori Menuju Praktik di Tengah Arus Ekonomi Global, Book 2 Nalar Perilaku* (Surabaya: vivpress, 2013), 159-161,

⁵DEPAG, *Al Qur'an...*, 39.

لَتَرُونَ الْجَحِيمَ (6) ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ (7) ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ
النَّعِيمِ (8)

Competition in [worldly] increase diverts you. Until you visit the graveyards. No! You are going to know. Then no! You are going to know. No! If you only knew with knowledge of certainty.⁶

According to this thought, the problems of Islamic economy is similar to conventional economy. The difference is how to solve the problem of the economy. Human has choices so that there should be a priority. Conventional economy prioritizes each individual, so that instructions of a religion could be either ignored or followed. This is often called as worshipping desires. In contrast, in Islam the desire is constrained by clear rules.

Islamic Economics should be developed but not by destroying valuable analysis of conventional economics. Taking something good and beneficial from non-Muslims is not prohibited in Islam.⁷ Such a practice has been taught and practiced by the classical Muslim scientists with a useful principle; taking something beneficial and leaving things with no benefits. This is a form of Islamic transformation, including in the context of the relationship between Islamic and conventional economics in the economic sphere.⁸

3. Critical Alternative school of thought

This school is pioneered by Timur Kuran, Jomo And Muhammad Arif. This school criticizes former other schools. The school of Baqr is criticized as one who wants to find something that already exists and has been discovered by others, or even practiced by others; destroying the old theory by replacing it with a new theory. The school of mainstream is criticized because it is just a copy of conventional economics which eliminates *riba* and replaces it with *zakat* and intentions. As the name implies, this school is characterized by criticality. According to this school, a critical analysis should be done of not only on socialism and capitalism but

⁶Ibid,1096.

⁷In a hadith, the prophet states that wisdom is something lost from Moslems, when they find it they have right to take it.

⁸Ismail, *Isu-Isu Ekonomi...*, 162-163.

also on Islamic economics concept. It believes that Islam must be true, but the Islamic economics as an interpretation of the teachings of Islam is not necessarily true, and even if it is true then it is not an absolute truth. As conventional economic propositions, all propositions of truth proposed by Islamic economics should also be verifiable.⁹ The result of the verification is a scientific tradition that would examine the extent of the validity of the concept of Islamic economics. As a criticism, of course, it should be done carefully and proportionately.

This field research is a case study with qualitative approach. This research tries to uncover and formulate field data in the form of complete verbal narration that describes the original reality before the data can be analyzed. With the form of a case study, it is expected that this research can formulate a whole role of LPPSI to develop economy which is in accordance with Islamic law in economic development of Pamekasan.¹⁰

In this study, a phenomenological perspective is emphasized by the researcher to capture and deepen this study.¹¹ Namely an emphasis on interpretation and *emic* analysis.¹² This is done in order that what is implied can be explored and found to produce a research which is closed to reality.

There are several sources that are commonly used in a qualitative research, they are:¹³

1. Observation

In the data collection, the researcher applies direct observation (participant *observation*) to the data sources in the field to obtain accurate data and the validity the data can be justified. With observations, a research will gain in-depth and thorough knowledge of all aspects of the research.

⁹Ibid, 163-164, Compare with Wahbah al-Zuhayli, *al-Fiqh al-Islami wa Adillatuh*, Vol. IV (Beirut: Dar al-Fikr, 1989), 2-5.

¹⁰Ismail Namwawi, *Metoda Penelitian Kualitatif* (Surabaya: Viv Press, 2012), 83.

¹¹ Sri Soeparto, "Fenomenologi Husser sebagai dasar Mengembangkan Filsafat dan Dasar Menentukan Kebenaran", *Jurnal Filsafat* (Yogyakarta: Yayasan Pembina Fakultas Filsafat UGM seri ke-30 Oktober 1999), 88-101. See also Lark Moutakas, *Phenomenological research methods* (California: SAGE, Thousand Oaks, 1994), 26.

¹² Ahmad Fedyani Saifuddin, *Antropologi Kontemporer satu Pengantar Kritis Mengenai Paradigma* (Jakarta: Prenada Media, 2005), 92.

¹³ Anselm Strauss Juliet Corbin, *Dasar-Dasar Penelitian kualitatif Prosedur, Teknik dan Teori Grounded*, trans. M. Djunaidi (Surabaya: Bina Ilmu, 1997), 14.

This study observes how LP2SI develops programs and implements the programs that have been drawn, one of which how LP2SI play its role in public sphere in Pamekasan, mainly in relation to economic development.

2. Interview

Interview is needed to capture data not easily obtained through observation or to deepen existing data, including things that could be seen such as mindset or events that have occurred.¹⁴

In addition, researcher tries to be as natural as possible so that the data obtained is completely out of a clear mind of informants. The interview applied in this study is the one that has been adapted to circumstances, but is still in accordance with research topics noted in the points of interview which is called unorganized inclusive interview.¹⁵

Using the existing guidelines, the researcher explores information from the Chairman of LP2SI who has the mandate from the Gerbang Salam, as an icon of Pamekasan.

3. Documentation

Documentation is a necessity of a research study. Moreover, this study is done not in the absence of contexts, but it is in a dynamic social setting in which there must be documentations that can be used as a data source. Likewise, the documentation is used to collect data that support the research topic.

The presence of several printed books and leaflets is really helpful for researcher to collect data that support the research undertaken. The function of the documentation can take the form of clarifications, cross-check of both existing and new data as supporting data of the research undertaken.

The primary source of this research is the board of LP2SI Pamekasan, While the secondary source is all things relating to the movement of economic development in Pamekasan.

Analysis is a process to explain, interpret and understand in more depth the research data in order to predict future events¹⁶ and to

¹⁴ Soeharto Sigit, *Pengantar Metodologi Penelitian Sosial-Bisnis-Manajemen* (Jakarta: lukman Offset, 1999), 159.

¹⁵ Robert Bogdan & Steven J. Taylor, *Kualitatif; Dasar-Dasar Penelitian*, trans. Khozin Afandi (Surabaya: Usaha Nasional, 1993), 31.

¹⁶ Ian Dey, *Qualitative Data Analysis a User-Friendly Guide for Social Scientist* (London: Routledge, 1993), 30.

reveal the meaning of research data to be obtained from the data analysis phase.¹⁷

Analysis works as the manual of Huberman and B. Miles, namely: *First*, data collection. entering and collecting data from the field. *Second*, data reduction. It is done by selecting the data by simplifying and classifying data into themes according to the research topic.

Third, data presentation. Data that have been reduced and categorised according to research topics is presented. *Fourth*, verification. It is done to a conclusion which is the researcher interpretation of data.¹⁸

To examine whether or not the obtained data is valid, validation of findings is needed. This is done through following steps: *First*, adding and extending the intensity of researcher presence in doing research. *Second*, observation that is deepened in the research field. *Third*, triangulation which is applying multiple sources of data. This can be done by interviewing more than one person so that results of the research shows real facts and not by chance.

RESEARCH RESULT AND DISCUSSION

One of the uniqueness of Pamekasan regency when compared with other regencies in Madura is its movement toward an Islamic society. The movement is known as Gerbang Salam. It was declared in Pamekasan on November 4, 2002 in front of the Great Mosque of As-Shuhada Pamekasan by KH. Kholilurrahman SH, as Chairman of PCNU Pamekasan at that time. The legal basis used as a guidance of Gerbang Salam is a decree number 188/126/441 012/2002 dated 30 April 2002 in conjunction with a decree number 188/340/44 131/2009.

To solidify Gerbang Salam process, a special agency that support the movement named LP2SI (Research Institute for Islamic Sharia Application) is established. The main task of this institution is to design programs how to apply Islamic law in Pamekasan.

It is impossible to apply Shari'a simultaneously in every sectors of life, but substansisively, with the existence of the movement significant changes in the application of Islamic law in Pamekasan have occurred.

There are two forms of the efforts made in carrying out the Gerbang Salam namely through the structural and cultural approaches.

¹⁷ Burhan Bungin, *Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial lainnya* (Jakarta: Prenada Media Group), 44.

¹⁸ Ismail, *Metoda...*, 87-88.

In terms of structural approach, it is implemented in the form of government policies both through SKPD (local work unit) and Local regulation, such as regulation on alcohol. Moreover, to support the Gerbang Salam icon, an Islamic center building has been built in Pamekasan, which is quite magnificent and the only one in Madura, inaugurated on the 16th September 2009 to coincide with the commemoration of Revelation of the Qur'an.

Cultural approach is applied in the form of a moral, good example and habituation movement. A monthly meeting between Islamic scholars and authorities is also held regularly in Pameksan. In that casual conversation many problems occur in the regency is freely delivered by Kiai (Islamic shoolars) and listened to by the Regent and his staff. It has lasted a long time and seems to be an effective way to welcome such a Gerbang Salam movement.

In terms of strategy, there are a lot of things planned and implemented by the district government, amongst others; the first is a good condition in the government levels which is conducive to practice the teachings of Islam. One of example of this is that that there is no one of the government employee in the district of Gerbang Salam who does not wear hijab. Second, there is synergy between government and Gerbang Salam programs. Furthermore, pioneer personnel as well as partnerships has been fostered and prepared to ensure that there would be a movement to support Gerbang Salam. Every effort has been made to help create an atmosphere that is close to ideal Islamic morals in Pamekasan.

If traced back, there would be several things that influence the notion of Gerbang Salam in Pamekasan, among others; the obligations of carrying out the teachings of Islam wholly. For this to happen, the founding fathers and stakeholders in Pamekasan need to seek a breakthrough in how to find the right formula so that life in Pamekasan is in accordance with the values of sharia. Second, the momentum of the regional autonomy and the era of openness seem to give a chance for regions to compete and search for their existence. As a region with religion fanaticism, in Pamekasan then the religion has been the deepest desire to apply in the life of the nation.¹⁹

The movement of Gerbang Salam applies an integrated approach of both cultural and structural approaches so that there is no significant friction with other religions or other parties. However, there must be

¹⁹TIM LP2SI, *Mengenal Gerbang Salam* (Pamekasan: LP2SI, 2010), 2-4.

dynamics that will give certain touch to the rise and fall of religious life in Pamekasan, including in the economic sector.

One of Gerbang Salam mission is written in a statute book of Gerbang Salam point 2. It is described that the mission of Gerbang Salam is community empowerment and strengthening democratic economy through local potential development.²⁰

It is clear how Gerbang Salam has determined its direction in economic sphere. Democratic economy strengthening based on local potentials with good natural resources and competent human resources who are characterized by the Muslim as the majority would be in harmony with the values of sharia.

Sharia is broad, but by specializing the *maqasid al -syariah* as the purpose of revelation of sharia, it can be the basis to think and act as a frame work for LP2Si to study so as to produce a program both as materials for socialization and suggestions for the government through institutions concerned so that the Gerbang Salam could find its way towards the purpose and intention of the Gerbang Salam as the icon of Pamekasan, especially in managing economic development.

It is admitted by the board of LP2SI that its authority is very limited because LP2SI is as merely an institution functioning as consultant that act either passively or actively. Apart from that, LP2SI and Gerbang Salam as well as series of achievements have been able to make the icon of Gerbang Salam contribute to the development of Pamekasan including in the economic sector, although it may be only limited to the realm of study as a preparation for its implementation.

As clear guidelines for transaction (muamalah) namely *maqasidsyariah* related to economy is *hifdz al-mal* (protection of property).

In this sphere, some points that can be applied as a guideline of values in the economy are:²¹

- a. Ensuring economic development of and for the benefit of the community.
- b. Respecting and maintaining ownership.
- c. Teaching procedures for obtaining properties which are allowed such as trade.

²⁰TIM LP2SI, *Buku Besar Gerbang Salam*(Pamekasan, LP2SI, 2002), 9.

²¹TIM, *Mengenal Syariat Islam* (Pamekasan: LP2SI, 2010), 10-11.

- d. Use of property for the benefit not just for oneself, but for others and social interests. Besides, the use of the property should not be pleonastic.

In Islamic term, economy belongs to the study of *muamalah*. There are several principles of sharia in *muamalah* that have been codified and compiled by LP2SI, namely:²²

- a. *Tabadul al-manafi'* which means giving advantages or mutual benefits of parties related.
- b. Equity which means that a property should not only controlled by a handful of people, it must distributed to all members of society.
- c. Willingness, which means that there should be willingness amongst parties without coercion and intervention of other parties.
- d. *'Adam al-ghurur* namely the absence of deception and fraud in a transaction.
- e. *Al birr wa al-taqwa* which means transaction should be directed to things that are good and devotion.
- f. *Musharaka* which means that a property is beneficial for others.

At the age of twelve years, LP2SI is actually mature enough to embrace the dynamics of life in Pamekasan including in the economy. However, there is evidence that indeed the Gerbang Salam with LP2SI has not yet touched reality in the economic sphere. LP2SI through the Gerbang Salam has not yet got involved in YPEC of the 2014 and 2015 volumes. According to printed media observation there has been no touch of sharia values in entrepreneurship training for the future in Pamekasan. By a simple logic, if the prospective employers who are educated by local government of Pamekasan, who may collaborate with stake holders, are not provided with values of sharia, then how they can apply and implement business nuanced and grounded in the values of sharia in managing their businesses. It means that the presence of LP2SI, which is "government- affiliated agency", has not been able to contribute in the realm of practical economics. Indeed, there are a lot of problems that may surround it, among others, as described by the chairman of LP2SI, is a view that LP2SI is not capable in dealing with the economic sphere. In a simple word, it may not yet the time as in the context of sharia, the areas to work in are very numerous.

Entrepreneurs who work in businesses need to know the values of sharia, such as the concept of Al-Ghazali as one of the Islamic economic leading thinkers. Al-Ghazali states that a businessman is not

²²Tim, Mengenal Syariat Islam (Pamekasan: LP2SI, 2010), 14-16.

only focused its business to the world alone. A businessman must also remember the life of hereafter. Thus, he has to keep the capital in its activities, namely religion and the business being done.²³ As a guideline in doing businesses, Al-Ghazali has several sources, namely Qur'an, Hadith and *atsar* of the companions. These are sources of business activity guidelines that must be understood by businessman in order to be free from things that might be harmful to the business.²⁴

Some of the business guidelines according to Ghazzali are as follows:

- a. Keeping the intention straight. A good intention is a major step in a business. The recommended intentions in businesses are to keep away from begging and the desire to beg from (*al-isti'fāf*), seeking halal (permitted) sustenance, maintain the religion, and fulfilling family's needs. With such intention, the business undertaken would be of value to the life of hereafter. If you gain profits, it is a bonus, but if you loss, it is only for the worldly life and you still have the profits in the Hereafter.²⁵
- b. Doing an obligation of fard *fard} al-kifa>yah..* If the business sector is abandoned by everyone, it would endanger life. The variety of professions is indeed a necessity and mercy for mankind.²⁶
- c. Always remembering God while doing businesses. Piety must be applied wherever and whenever including in the market when someone is doing business. It is an indicator of businesspeople who do not forget the hereafter.²⁷
- d. Not being too ambitious. Too ambitious in a business tends to be greedy in seeking for profits.²⁸
- e. Stay away from things which is *subhat*. It refers to doubts in doing business especially of goods which is not clear whether it is permitted or forbidden. Beside listening to fatwa (guidance) of religious scholars, listening to the heart is a necessity. It must be ensured that whatever is earned from the business must be halal.²⁹

²³Abu H}amid bin Muh}ammad al-Ghaza>li>, *Ihya>' 'Ulu>m al-Di>n*, Vol. II (Mesir: Maktabah Nahd}ah,1964), 84.

²⁴Ibid., 66.

²⁵Ibid., 84.

²⁶Ibid., 84.

²⁷Ibid., 85.

²⁸Ibid., 87.

²⁹Ibid., 87.

- f. Introspection in doing businesses. Introspection or evaluation should be done in all business activities, whether the business is conducted in accordance to shariah or not.³⁰

A business should be done in *ih}san*. To achieve that degree of al-Ghazali set several conditions, namely:

- a. Taking profits reasonably. Deception and fraud should be avoided in searching for profits, let alone chasing after the profits. Indeed, the profit is something expected, but it must be done appropriately.³¹
- b. Willing to sacrifice to suffer a loss when doing business with the poor. Doing business selectively and not generalize buyers, and so willing to have a little profit when dealing with the poor is a defense and affection of a businessman which is termed *ih}san* by al-Ghazali.³²
- c. Showing the best manner when collecting and paying off debts.³³
- d. Canceling a transaction when one of the parties feel regret. A transaction should satisfy all the parties, so there is no party suffering a loss.³⁴

In a simple mapping, LP2SI as Gerbang Salam has done with regards to the economic sector. If we follow the map that divides the economy into two sectors, namely real sector and monetary sector, the achievements that have been made by LP2SI are as follows:

- a. In the realm of the real sector, LP2SI has provided a moral appeal in the form of billboards and Friday bulletin to call on doing business which is in accordance with Islamic principles.
- b. In the monetary sector, it has established Islamic financial institutions as an application financial sector which is in accordance with the Islamic principles.

In its development, LP2SI has been inspired and directed by a clear and detailed book so that the direction of the movement can be measured and properly scheduled.

The role of LP2SI in the economic development movement in Pamekasan in the view of Islamic economics

To determine the position of LP2SI in Islamic economic movement in Pamekasan, it can be seen from the movement of thought

³⁰Ibid., 88.

³¹Ibid., 81.

³²Ibid., 82.

³³Ibid., 82-83.

³⁴Ibid., 83.

of LP2SI stakeholders in which it can be done through seeing the characteristics of the three schools of contemporary islamic economics thought then assess studies and programs planned by LP2SI based on those characteristics. By identifying the proximity of existing traits, the position of the thought could then be classified.

As a movement, the direction of Gerbang Salam which is led by LP2SI could be mapped by recognizing model and characteristics of the movement. According to the model and movement, LP2SI movement with no exception in the economic sector that is inherent in Gerbang Salam which concerns with the study and implementation of Sharia can be mapped clearly.

The characteristic of contemporary Islamic economics school of thought can be seen in the table below:

Table 1

The characteristic of contemporary Islamic economics school

No.	School of Thought	Characteristics
	Baqir Al-Sadr	<ul style="list-style-type: none"> - Economics is never the same with Islam, the economy remains the economy, Islam remains Islam. both can never be united because both come from a contradictory philosophy. Thus, the perspective would be different when looking at the economy. - All theories developed by conventional economics are rejected and discarded. Thus, exploring the Qur'an and Al Hadith for a new theory of economics labeled as Islamic economics is required.³⁵
	Mainstream	Islamic Economics should be developed but not by destroying valuable analysis of conventional economics. Taking something good and beneficial from non-Muslims is not prohibited at all in Islam. ³⁶ Such a practice has been taught and practiced by the classical Muslim scientists with a useful

³⁵ Ismail Nawawi, *Isu-Isu Ekonomi Islam; Kompilasi Pemikiran Dan Teori Menuju Praktik di Tengah Arus Ekonomi Global, Book 2* (Surabaya: Viv Press, 2013),159-161,

³⁶ In a hadits, the prophet states that wisdom is something lost from Moslems, when they find it they have right to take it.

		principle; taking something beneficial and leaving things with no benefits. This is a form of Islamic transformation, including in the context of the relationship between Islamic and conventional economics in the economic sphere. ³⁷
	Alternative critical	Having criticizing former schools of thought, the school of Baqr is criticized as one who wants to find something that already exists and has been discovered by others, or even practiced by others; destroying the old theory by replacing it with a new theory. The school of mainstream is criticized because it is just a copy of conventional economics which eliminates <i>riba</i> and replaces it with <i>zakat</i> and intentions. As the name implies, this school is characterized by criticality. According to this school, a critical analysis should be done of not only on socialism and capitalism but also on Islamic economics concept. It believes that Islam must be true, but the Islamic economics as an interpretation of the teachings of Islam is not necessarily true, and even if it is true then it is not an absolute truth. As conventional economic propositions, all propositions of truth proposed by Islamic economics should also be verifiable. ³⁸ The result of the verification is a scientific tradition that would examine the extent of the validity of the concept of Islamic economics. As a criticism, of course, it should be done carefully and proportionately.

³⁷Ibid., 162-163.

³⁸ Ibid, 163-164,

Observing the movement of thought of LP2SI as written in the guidebook and billboards, combined with the characteristics of the movements that promote cultural and structural movement, in an executive circles base and act as a consultant of the government, then we can classify that the ideology adopted by LP2SI through Gerbang Salam is closer to the mainstream school than other schools.

It is obvious how Gerbang Salam provides suggestions to the executive and directions to the community as well as appeals to the public to implement sharia in the economic sector.

In addition, when speaking about Islamic economics and the government, it is about relation between religion and state. In this context, the LP2SI which is the representation of the government or one of the organs of the state that deals with religion, in this case the Islamic economy, the state is obliged to oversee and ensure that the economy should be run at optimum level. In the context of sharia, it must also be guaranteed that economic activity run in accordance with the values of sharia. The argument of it is related to the duties of Imam (leaders), namely the state should provide benefit to the people. This is in accordance with the rules saying that *tasarraf al-imam ala al-ruiyyat manut bi al-maslahah*. It is also intertwined with LP2SI in playing its role that the foundation of it is *maqasid al-shariah*, one of which is *maslahah* (people welfare).

CONCLUSION

LP2SI plays a significant role in the development of Pamekasan because it is a government consultant. One of the roles is in the sector of economy. However, the role of LP2SI in the sector of economy has not been maximized yet because LP2SI has limited authority so far. The authority of LP2SI is simply as a drafter and not as a practitioner or it is known as the actor behind the scenes, because the real policy maker is the executive, particularly those in the local work unit who responsible for economic development. In addition, human resources of LP2SI in the sector of economy are limited.

The role of LP2SI which is related to a policy comes from a mindset that has been structured so as to produce some concepts, including in the economic areas. The relation between the mindset and Islamic economics then gives rise to Islamic economics schools. In the spectrum of economic thought, the movement of LP2SI in Islamic economics can be classified into the mainstream school of thought pioneered by Umar Chapra.

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