



Islamic Economics Ethics Perspective on Economic Development in the Time of Coronavirus Disease (Covid-19)

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ABSTRACT

Keywords:

Islamic Economics; Islamic Values; Islamic Ethics; Economic Development; Coronavirus Disease.

This study aims to provide an in-depth analysis of Islamic economics ethics on economic development in the time of coronavirus disease (Covid-19). This research was qualitative, using documentation techniques in data collection. The data analyzed using descriptive-qualitative technique. The conclusion of this study found that Islamic economic ethics in the economic development emphasizes on the role of the individual (society) and institutions (government) in an active effort to manage the spread of coronavirus disease (Covid-19) by avoid an excessive buying, consume the halal and thayyib food, increase almsgiving activities and also the enforcement of fiscal and monetary policy.

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INTRODUCTION

The spread of the coronavirus disease has not shown a decrease (Djalante, et. al., 2020). This disease was become the global issue around the world (Dehghanbanadaki, et. al., 2020). The corona virus pandemic has a negative impact on all aspects of people's lives, such as: health, social, political, education to the economy (Silalahi & Ginting, 2020) and tourism sector (Karim, et. al., 2020).

However the economic sector is a sector that is significantly affected (Brodeur, et. al., 2020); (Iskandar, Possumah & Aqbar, 2020). This condition of fear, uncertainty and greed, selfinterest and opportunistic (defective or unethical) behaviours of most individuals prevailing over societal collective interest amid the pandemic have been prevalently observed in the above instances, although a cooperative choice can eventually result in a better outcome for everyone (Ling & Ho, 2020).

The negative impact on the economic sector can be seen in the decline in demand and supply of goods and services in the market (Fernandes, 2020; Nicola, et. al., 2020; Guerrieri, et. al., 2020; del Rio-Chanona, et. al., 2020). The decline in household consumption (demand side) encourages real GDP to decline in all scenarios of national economic growth. (Ding, et. al., 2017; Center for Macroeconomic Research at Xiamen University, & Center for Macroeconomic Research at Xiamen University, 2020; Lahcen, et. al., 2020).

Even though during the Covid-19 Pandemic caused negative effect on wide areas of human life (Alabdullah, et. al., 2020). El Junusi (2020) found that advances in information technology played a role in the development of digital marketing. Ichsan, et. al., (2020) found that e-learning during the Covid-19 outbreak has gone well although some innovations.

Several research was conducted related to this topics. Islam, et. al., (2020) proposed the need for an alternative approaches to control the spread of disease. Some possible treatments for COVID-19 can be implemented such as vaccines and alternative medication such as natural compounds.

Althought managing the Covid-19 crisis was difficult for entrepreneurship educations, some alternative can be done is the use of augmented reality and artificial intelligence to simulate the real environment of entrepreneurship (Ratten, 2020). Because humanity and the formation of cognitive, social, value and human capital, leading to the preservation of elements of sustainable development and meeting the requirements of the times (Ali, 2020).

Fardin (2020) found that spirituality could aid people to have mental relaxation in times of crisis and dangerous diseases. This is in line with Koenig (2020) recommendation during the times of the COVID-19 pandemic th individuals should maintain their spiritual, mental, and physical resilience.

Ahmad & Ahad (2020); Arifin & Zaini (2020); Minhas (2020); Quadri (2020); Rifa'i, et. al., (2020) also found that by the study of the history, spread, and the treatment of the disease in islamic perspective, there are four steps need to be done as a the religious duties

of Muslims which are isolation, quarantine, sanitation, and necessary immunization. Those methods are also recommended by the World Health Organization (WHO). In line [Ashraf, et. al., \(2020\)](#); [Indriya \(2020\)](#) describe the good response to be done by every Muslim in this pandemic era such the act of quarantine by isolating the area affected by the virus, to be patient, to be kind and make efforts, to pray a lot ([Ab Rahman, et. al., 2020](#); [Bendebka, 2020](#); [Rahman, 2020](#); [Amanambu, 2020](#)). [Faris, et. al., \(2020\)](#) stated to impact of the dietary and lifestyle modifications on their impact on immunity.

Further [Nuryana & Fauzi \(2020\)](#); [Isiko \(2020\)](#); [Yezli & Khan \(2020\)](#) stated, that the educative movement by da'i (Islamic preacher) and Influencers (religious preachers) also become the alternative method to increase the community awareness on coronavirus disease -19 (Covid-19), although the rule imposed by the government and Indonesia Ulema Council (MUI) in handling the pandemic outbreak did not include an investigation into Islam ([Rajab, Nurdin & Mubarak, 2020](#); [Pabbajah, Said & Faisal, 2020](#); [Morales & Morales, 2020](#)).

On the other hand [Darmawan, et. al., \(2020\)](#); [Subroto \(2020\)](#) found there are changes pattern of worship activities carried out by Muslims in the era of pandemic COVID-19 which involves four variables are: the obligation of worship, the worship participation, the encouragement of social distancing, and the rationality of Muslims. [Mahmuddin & Syandri \(2020\)](#) found that there are three groups who address the issue of destiny in different ways, which are jabariyah, qadariyyah and Ahlu Al Sunnah wal Jamaah group. However, the moderate and easiest one to support the maximization of government policy and the instructions of scholars in Indonesia was Ahlusunnah wal Jamaah, for the combination of belief in destiny with effort of man to maximize the achievement of the reliance process towards destiny.

In the discourse of ethical perspective of islamic economics, [Dobson \(1993\)](#) found that ethics function primarily as a constraint on behaviour. According to [Reinhart \(1983\)](#) found that roots (uṣūl) of ethical understanding (fiqh) was a judgment (ḥukm) was reached in any particular case. [Iqbal & Mirakhor \(2017\)](#); [Choudhury & Bhatti \(2016\)](#) stated that ethics are embedded in the core principles of Islam. The various features of Islamic finance such as materiality, anti-fragility, stability, economic justice, and redistributive justice, these features address several ethical issues prevailing in global financial systems. [Hakim \(2016\)](#) stated that the aims of ethical principle of Islamic Economics was to solve problems that occur particularly in the case of dichotomies in the fulfillment of material needs and non-material need.

[Choudhury \(1999\)](#) stated that a general systems view of interactions, integration and creative evolution among economic and social possibilities was shown to lead to the paradigm of Islamic political economy. On the other hand, [Khan, M. A. \(1994\)](#) found that the ethics in Islamic teaching based on welfare (maslahah) and morality of individuals in the society. A specific example showing the moral implications of debt and its relation with ethics. [Uddin \(2003\)](#) stated that Islam encourages the creation, acquisition and consumption of wealth, and the fulfilling of certain conditions in so doing. The ethical principles do play a major role in shaping the behavior of a Muslim in business.

Choudhury (2018) found that *tawhid* (Oneness of Allah) was the ethical values in Islamis Economics, lay down methodological structure an the epistemology philosophy. Haneef & Furqani (2009), Found that the concept of man as *khalifah-‘abd* is seen as having significant ethical implications on the development of economics and economic decision-making. Further Mahyudi & Aziz (2017) argued that at the basis of micro-foundation stage, the economic man imperative emerges out of this identification exercise. The most important implication was the replacement of homo Islamicus with the concept of ‘universal man’ which proffers several significant advantages. Hakim & Syaputra (2013) found that amanah value as the one particular of Islamic business ethics in Islam.

Furqani (2015) proposed the key concepts of *huquq*, *maslahah* maximization and *taqwa* are the alternatives values to evaluate the negative values in mainstream economics such as self-interest, utility maximization and rationality. Mahyudi (2016); Furqani, Adnan & Mulyany (2020) found that the ethical commitment of individuals (as envisaged in the micro-foundations of Islamic economics) would bring socio-macro implications in the practical realm.

Honarmand, Soroush, & Haratian (2019), found the ethical school in Islamic economics attaches great importance to spirituality and considers the attention to materials to be legitimate to the extent that it does not hinder the spiritual growth and happiness of human beings. In line with this argument, Reardon (2019), stated the need for pluralism as a compelling and necessary (but not sufficient) intellectual foundation for reform and concludes by logically pointing to the wisdom of Islamic economics. Further, Aydin (2018) found that there was the gap between those ideals and Muslim reality. For this discourse, therefore the need for internalizing moral axioms would serve as an ethical compass necessary to establish formal and informal institutions for efficient and ethical business organizations. Zarqa (2019) found that the assumption of selfishness of economic agents have to break from conventional economics. However, still to continue an engagement with conventional economics was necessary and mutually beneficial, provided due attention is given to the non-selfish sectors, and to behavioral and institutional reforms.

Abeng (1997) classified the essentials ethics in bussines are: the utmost importance of all sort of productive work and the distribution of wealth in society, the vocation of trade, and the fundamental principles of freedom and justice for business conduct; the prescription of certain manners such as leniency, service-motive, and consciousness of Allah; and mutual consultation. Furqani (2017) stated that Islamic Economics imply the moderation as the value of ethical principle in consumption. Hakim (2017) found that the concept of *ta’dib* can be applied in the study of Islamic economic accordance with the key concept which stated in the al-Qur’an such as: *al-fadlu*, *‘adl*, *maslahah*, *iqtishad*, dan *falah*.

However there are limited study focused on the Islamic economics response to the impact of coronavirus disease (Covid-19) on the economic development and how its

strategy to recover the economics of the nation, especially Indonesia. This study aims to provide an in-depth analysis of Islamic economics ethics on economic development in the time of coronavirus disease (Covid-19).

RESEARCH METHOD

This research was qualitative-descriptive to elaborate, describe, and explain thoroughly about the problem under the study, which is an in-depth analysis of Islamic economics ethics on economic development in the time of coronavirus disease (Covid-19) (Sangalang, 2017; Sugiyono, 2004). Descriptive because this study aims to solve problems that exist in the present, on the other hand this research seeks to tell, analyze, and classify investigators (Surachmad, 1985).

The method used in the data collection process is the documentary method, which is to examine documents related to the object of research, including: text, photos, stories, pictures of facts and so on (Raco, 2003). The documentary method was used in this study (Creswel, 2014).

The data analysis technique used in this study was qualitative data analysis following three phases namely: data reduction, data display, and drawing a conclusion (Miles & Huberman, 1992). Data reduction was done, after reading, studying, and reviewing all the sources, by summarizing the core of the materials. Subsequently abstraction was performed and finally the data interpretation conducted to find a result of the research.

RESULT AND DISCUSSION

Islamic economic ethics in economic development during the corona virus pandemic (Covid-19) can at least be differentiated into two levels of implementation, namely the implementation of Islamic economic ethics at the individual level and Islamic economic ethics at the institutional level, in this context the government.

At the individual level, there are four ethical implementations that can be carried out, namely: the need to consume halal and thayyib food, changing the patterns of consumption only to meet needs not desires, to avoid panic or excessive buying, to increase a giving behavior or social activities to help others.

Table 1. Islamic economic ethics in economic development during the corona virus pandemic (Covid-19)

No.	Level of Implementation	The Praxies
1	Individual level	The need to consume halal and thayyib food Turning the patterns of consumption only to meet needs not desires To avoid panic or excessive buying To increase a giving behavior or social activities

2	Institutional level	Fiscal policy enforcement
		Monetary policy enforcement

The Need To Consume Only Halal and Thayyib Food

In the Qur'an, the command to consume was mentioned 27 times. And several verses, it is stated that the types of food to be consumed are halal and thayyib (QS. Al-Baqarah[2]: 168); (QS. Al-Ma'idah[5]: 88); (QS. Al-Anfal[8]: 69) dan (QS. An-Nahl[16]: 144). Based on the above verse, halal and thayyib are foods that should be consumed by a Muslim under ideal conditions.

Why are halal and thayyib mentioned together?, because lawful relating to the affairs of the hereafter, and thayyib related to worldly affairs. In addition, what is halal is not necessarily thayyib to eat, and thayyib is not necessarily halal to eat.

Some foods are not in the category of halal and thayyib as stated in the Qur'an (QS. Al-Maidah[5]: 3) if it include under the following three criteria: *first, food that has become carcass (animals that die not because of being slaughtered)*. *Second, pork and dogs*. *Third, animals that are slaughtered are not intended for worship of Allah*.

Additional criteria are contained in the words of the Prophet Muhammad in his words, such as (1) the prohibition of eating tame donkey meat (*luhum humuri al-ahliyyah*) (HR. Muttafaqun 'Alaih), (2) the fanged and savage animal (*dzi nabin min as-sabuhi*) (HR. Muttafaqun 'Alaih), (3) animal (bird) with claws (*mikhlabin min at-thairi*) (HR. Muslim), (4) prohibition of eating meat and milk from halal animals but most of them eat unclean food (*al-jallalah*) (HR. Abu Dawud, at-Tirmidzi & Ibnu Majah). (5) prohibition of eating meat of animals that disturb humans, including: rats, scorpions, eagles and crows (HR. Bukhari dan Muslim). (6) a disgusting animal.

Based on the disaster, in the form of a coronavirus disease (Covid-19) that occurred in Wuhan City, Hubei Province, China, giving us a valuable lesson, that the prohibition of consuming food that is outside the halal and thayyib categories, such as animals that are fanged, unclean, have claws, eaters (meat) has an impact that is quite dangerous not only for themselves (those who consume food), but also able to be dangerous for humans around and even the entire population of the earth. As we know, the coronavirus has spread to all around the world more than 50 Countries and 4 Continents (Asia, America, Europe and Africa). Thus, the command to eat halal food and thayyib is actually an order from God which is at the same time for humanity by providing the safety of mankind in the world and saving us in the hereafter (Azmi, 2019; Rahman, Hassan & Mohammad, 2020; Harahap, Azmi & Arif, 2020).

Turning the patterns of consumption

The purpose of consumption is to maximize the value of economic activities with the resources owned (income) (Sukirno, 2009). However, it would be wiser if as consumers, we can adjust consumption patterns so that we do not panic buying which

actually causes inflation (Donthu & Gustafsson, 2020). As taught in Islam, shopping according to needs and not exceeding the limit (wasteful) is the key to controlling the inflation rate (QS. al-A'raf[7]: 31).

In this case, Rasulullah saw in a saying that gives a little easy picture, that in proper consumption the stomach should be filled with one third (1/3) of food, one third (1/3) of drink and another one third (1/3) for the air used for breathing (HR. Muslim). In line with that as stated by Khalid (2006), a friend of the Messenger of Allah Salman al-Farisi said that he always divided his income into three parts. The first part was for daily needs, partly for business capital, and partly for alms. This information told us that Islamic consumption is not to spend excessively so that the stake is bigger than a pole.

In order to make it easier to avoid consumptive behavior, Al-Ghazali has divided the priority of meeting needs into three parts (Syaputra, 2017): primary needs or basic needs, secondary needs and luxurious need.

In the context of pandemic corona virus (Covid-19) era, it is can be explain as foolows: *first*, basic needs or primary (*dharuriyyat*) needs such as clothing, food and shelter. *Second*, secondary needs (*hajiyat*), namely complementary or supporting needs such as hand sanitizers or masks. *Third*, luxurious need (*tahsiniyyat*), namely the need for perfecting individual conditions such as the internet and smartphones.

To avoid a panic or excessive buying

Along with the increasing development of the coronavirus (Covid-19) pandemic, Indonesia must also prepare for other viruses that attack macroeconomic stability, namely excessive public consumption behavior that causes inflation. Excessive consumption behavior arises as a result of excessive anticipation of food shortages when they are urged to stay indoors (work from home) and reduce outdoor activities during the massive spread of this virus pandemic (Mollenkopf, et. al., 2020). There needs to be participation and collaboration from economic entities to realize regulations so that they are able to control various economic problems, especially when conditions are unpredictable (unpredictable) (Bispo Júnior & Morais, 2020).

Excess consumption can have an impact on the economy, such as price increases that lead to inflation (Pham, et. al., 2019). Inflation itself by definition is the tendency of prices in general to increase continuously (Dornbush, Fischer, & Startz, 2014). The panic caused by the Covid-19 pandemic led the Indonesian people to carry out actions to buy basic necessities which resulted in the scarcity of several items such as foodstuffs, medicines, masks and hand sanitizers in several areas (Salisu & Akanni, 2020; Yunus & Rezki, 2020).

Inflation is not only the duty of policy makers, but also economic entities that involve themselves in economic activities in the form of production, distribution and consumption. Given the effects of the pandemic and inflation, it is very disruptive to economic stability in developing countries, even resulting in economic recession (Mankiw, 2003; Barbier & Burgess, 2020; Erokhin & Gao, 2020). So there needs to be control from economic actors consisting of government, public, and household in

regulating the availability of foodstuffs and consumption patterns, at least in the form of appeals (moral persuasion) (Greenacre & Akbar, 2019; Mohamed, et. al., 2020).

To increase a giving behavior or social activities

It seems that we need to emulate the altruism and philanthropic spirit above at the time of the current pandemic outbreak. Where the vision of zakat, infaq and alms is for the welfare of the ummah, by taking some of the wealth of the rich to give to the poor. So that wealth does not only rotate in certain groups.

With the willingness and care of the rich to the poor, will result in the emergence of harmony between the two. Because humans are social creatures (*al-Insanu madaniyyun bi at-thab'i*) and a believer is like a solid building, which mutually emphasize one another (*yasyuddu ba'duhum ba'dhan*) (HR. Bukhari & Muslim).

According to Khaldun, the glory and existence of a group or nation is determined by the level of social solidarity (*'ashabiyyah*) between elements of the group or nation, between ulama, state officials, businessmen or ordinary people (Gierer, 2001; Karatas, 2006; Ardic, 2012). Moreover, Scharmer & Kaufer (2013) states that the change from ego-system to eco-system is important to do now for the realization of the welfare of the global community and the earth's ecosystem with care for others.

With its social capital, Indonesia is the most generous country in the world in 2018 (World Giving Index 2018) based on the release of the Charities Aid Foundation (CAF) and the increasing trend in the receipt of national zakat funds in Indonesia (collected IDR. 5,12 trillion in 2016; IDR.6 trillion in 2017; IDR.8,1 trillion in 2018; IDR. 10,07 trillion in 2019). Alms giving in is the right natural solution during the pandemic situation, especially in the form of zakah (Hambari, Arif & Zaim, 2020).

On the other hand, the publication Fatwa of the Indonesia Ulema Council (MUI) No. 23 year 2020 concerning the Use of Zakat, Infaq and Shadaqah (ZIS) assets for the prevention of Covid-19 and its impact confirms that almsgiving (zakah, infaq and shadaqah) is very meaningful for the economic support of the community.

Institutional Economic Policy Alternatives for Social Safety

The coronavirus (Covid-19) pandemic has a negative impact on all aspects of people's lives, such as: health, social, political, education to the economy (Silalahi & Ginting, 2020). However the economic sector is a sector that is significantly affected (Brodeur, et. al., 2020); (Iskandar, Possumah & Aqbar, 2020).

The negative impact on the economic sector can be seen in the decline in demand and supply of goods and services in the market. Furthermore, the decline in household consumption (demand side) will encourage real GDP to decline in all scenarios for national economic growth (Firdaus, et. al., 2020). The producer sector will respond to the decline in household consumption by reducing production capacity (supply side). The reduced production capacity will certainly reduce the income from the producer side. This

condition causes producers or industries to bear the burden of production factors, such as labor, electricity, water, telephone, rent, taxes, debt and loan interest (Muhyiddin, 2020).

Based on World Bank data releases, Indonesia's economic growth prediction is only around 2.1% to -3.5% in 2020 (Yamali & Putri, 2020). In line with this, the Asian Development Bank (ADB) predicts Indonesia's economic growth of 2.5%. Bank Indonesia (BI) also agreed with this with a correction in economic growth to 2% from the previous economic growth target of 5%. In a more extreme way, the Minister of Finance Sri Mulyani Indrawati allows it to be minus four percent (-0.4%) this year.

In this regard, in general, macroeconomic policy can be pursued through two policy proxies, namely fiscal policy and monetary policy.

Fiscal policy alternatives that can be carried out during this pandemic include: first, the application of the Government's budget reallocation to overcome the economic crisis due to the impact of the coronavirus pandemic (Kurniawansyah, et. al., 2020). Second, reducing the Government's Expenditure Budget by cutting salaries at the level of ministerial officials or agencies at the ministry level and Regional Head Office until the end of the year in order to reduce the burden on the State Budget.

Third, to provide direct cash assistance (Bantuan Langsung Tunai) programs for people affected by the pandemic, especially the middle to lower class. In this category are day laborers, hawkers or street vendors, farmers, fishermen and MSMEs. Fourth, the government have to ensure the availability of foodstuffs stock for the community. Therefore, monopolistic practices, hoarding of goods are things that need to be minimized. This is because the hoarding of staples results in scarcity of goods in the community which will lead to inflation.

Fifth, to decrease the price of fuel oil (Bahan Bakar Minyak). This option can be carried out by the government considering that world oil prices are currently falling. This policy will reduce the burden on public spending. Sixth, relaxation of the tax burden of Pajak Penghasilan (PPh) 21, PPh 22, PPh 25 and exemption from Pajak Pertambahan Nilai (PPN) until the end of 2020 (Hastuti, 2020). Seventh, to avoid loans from foreign parties (World Bank or International Monetary Fund). This can be done if the central government carries out a budget reallocation policy, so that there will be enough funds available to deal with the impact of the corona virus pandemic.

Table 2. The Institutional Economic Policy Alternatives for Social Safety

No.	Policy	Proxy of Policy
1	Fiscal Policy	a) the Government's budget reallocation
		b) reducing the Government's Expenditure Budget
		c) to Provide direct cash assistance programs
		d) to ensure the availability of foodstuffs stock for the community
		e) to decrease the price of fuel oil
		f) the relaxation of the tax burden
		g) to avoid loans from foreign parties

2	Monetary Policy	to reduce the 7-Day Repo Rate or Bank Indonesia Interest Rate
		to provide leniency in credit installment payments
		the limitation on consumptive lending to financial institutions
		to increase the statutory reserve requirement for financial institutions at Bank Indonesia
3	Other alternative Policy	Areal lock-down, regional quarantine, large-scale social restrictions

Meanwhile, on the monetary policy side several policy alternatives are needed, such as: first, to reduce the 7-Day Repo Rate or Bank Indonesia Interest Rate (Noval & Nadia, 2020). Where the current benchmark interest rate set by Bank Indonesia is 4.5%, the reduction in the benchmark interest rate can be reduced back to the level of 2.5% - 3%. This can ease the burden on households or producers who have loan facilities on banks. Second, to provide leniency in credit installment payments. Allowance for credit is given to the tourism sector, MSMEs, and online transportation drivers until the end of the year. The provision of leniency in credit for the three sectors is because they are considered quite seriously affected by COVID-19 (Ubaidillah & Aji, 2020).

Third, the limitation on consumptive lending to financial institutions. Fourth, to increase the statutory reserve requirement (Giro Wajib Minimum) for financial institutions at Bank Indonesia (Sibarani, 2016). An increase in statutory reserves will have an impact on the amount of credit or financing that is getting smaller. This condition led to relatively controlled money creation by financial institutions (banks). In addition, the increase in reserve requirements will also increase banking liquidity.

Other alternative policy can be enforced to manage the spread of the coronavirus (Covid-19) pandemic as follow: lock-down, regional quarantine, large-scale social restrictions or other alternative policy. This policy is important to do in order to avoid the impact of an even more extreme economic downturn. Even though it is clear that this pandemic will lead to a world economic recession, especially for Indonesia.

However, minimizing the possibility of harm must be done in order to avoid the possibility of a worse impact on the economy (Rusiadi et. al., 2020). Indonesia must give up the decline in its economic growth in order to save public health. This policy is important in order to save Indonesia's economy in the future. This is because economic growth will exist if the people are healthy.

CONCLUSION

Based on the discussion, it was found that Islamic economic ethics in the economic development emphasizes on the role of the individual (society) and institutions (government) in an active effort to manage the spread of coronavirus disease (Covid-19) by avoid an excessive buying, consume the halal and thayyib food, increase the alms giving activities and also the enforcement of fiscal and monetary policy.

However, future research may add further research on the impact of Islamic values on the economic resilience of society, especially in Indonesia for more ideal model of the research.

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