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The Indonesian Journal of Interdisciplinary Islamic Studies, published biannually by the Doctoral Program in Islamic Law, Islamic University of Indonesia, serves as a platform for intellectual exchanges and interdisciplinary studies on various aspects of Islam including, but not limited to, theology, law, education, economy and politics and how they are historically and contingently embedded, expressed and articulated in a variety of historical contexts. The journal welcomes contributions from scholars and researchers of various disciplinary backgrounds in the form of original (theoretical or empirical) research articles on various issues related to Islam in both its normative and historical dimensions.

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EDITORIAL

We are very pleased to present the Indonesian Journal of Interdisciplinary Studies (IJIIS) Volume 3, No. 1, 2019. This issue mainly consists of selected papers presented in a special seminar held by the Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS) on “*Fiqh of Culture: Texts, Locality and Globality*” later this year.

The first article by Nur Khaliq Ridwan discusses the Qur’anic perspective on the other culture as the normative foundation for Muslims in dealing with diversity and differences. The second article by Aguk Irawan NM then looks at the historical practice of art in the time of Prophet to show the early empirical Islamic response to literature and fine arts. Following this, Addiarrahman’s article discusses the urgency of new *fiqh* paradigm in supporting sustainable development. This is followed by Widodo Brontowitono’s article on the actualization of the Javanese ecoculture and Islamic eco-theology as one of possible efforts toward sustainable development. In the fifth article, Elizabeth Inandiak reveals some interesting messages in the famous Serat Centhini on green local culture, the duty to remember and recognition of beauty. The last article by Azrial, Pipin Armita and Muh. Rizki then examines the tradition of *Balimau Kasai* in Kampar as an example of integration of Islamic values and local culture.

It is hoped that this publication will encourage further research and discussion on various issues concerning Islam and Muslim societies from various disciplinary backgrounds.

Editor in-Chief

THE FIQH PARADIGM OF SUSTAINABLE DEVELOPMENT

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Abstract

The paradigm of fiqh that is currently developing has not been able to answer the demands of sustainable development that has become a global agenda. The weakness of the fiqh perspective is because it uses the perspective of a third person who positions Al-Quran as the object of interpretation. This paper uses a second-person perspective and social system paradigm. These two perspectives form the fiqh paradigm of sustainable development. Based on this paradigm, the problems that become the priorities of sustainable development are understood as the excesses of dominating cognitive (subjective) relations that encourage humans to be individualistic and materialistic. This paper offers the importance of trans-cognitive (trans-subjective) relations that control recognition (subjective) relations and cognitive relations. Furthermore, in trans-cognitive relations, Al-Quran is positioned as a communicative act (speech act) of God to humans.

Keywords: *fiqh* paradigm, social system, trans-cognitive

A. Introduction

Fiqh, in general and specific terms, is the understanding of humans towards the sacred words that direct their actions. In general, human actions can be classified into three spaces, namely: subjective,

intersubjective, and trans-subjective space. The ability of humans to capture the messages from the Holy Scriptures will affect their attitudes in those spaces. At this point, unconsciously, our perspectives in understanding God's message makes the praxis function of the Holy Scriptures not operative. We position the Scriptures as an object of interpretation. As an object, the scriptures become a means of fulfillment of human interest. The liberal perspective seeks to control the objective meaning of the Holy Scriptures to legitimize an agenda. On the contrary, the textual perspective places the objective (textual) meaning of the previous scholars' interpretation to control their actions.

Both models of interpretation use a **third-person perspective** so that the Holy Scriptures are trapped in the time-space interpretation. The first model ties it into past time-space, so the text is limited by the specificity of the cause (historicity). Meanwhile, the second one denies the cause and adheres to the generality of the text, but is still limited by other texts (which in many cases are interpretive texts). Borrowing the perspective of Muhammad Abu al-Qasim Hajj Hamad, the two models of interpretation are at two extreme poles, *muqarabat* and *muqaranat*. The first pole seeks to answer the lagging "actions" of Muslims, by approaching the scripture through the way of modernity, with the hope that it follows the drive of modernity. Whereas the second pole, *muqaranat*, compares modern discourse with the tradition (*turast*), however, with the spirit that *turast* is far stronger.

Unlike those two models, the second person perspective does not position the Qur'an as an object of interpretation. On the contrary, the text of the Qur'an is the "utterance of the writer/speaker who is speaking directly with the subject (reader or listener)." This communicative perspective, in daily practice, occurs in inter-subjective relations (subjects – subjects). As the Scripture is a speech act of God to human beings, therefore the pattern of relationships that are built is inter-subjective or subject-subject relations. Based on this perspective, not

all the contents of the Qur'an are assertive (concerning the cognitive action). On the other hand, it also is directive (directing people to do something), commissive (such as promises to do something), expressive (for example, expressing his kindness and affection), and etc., whose main purpose is related to non-understanding (*verstehen*) actions, which also requires different responses from the readers of the scripture. The main purpose of the Qur'an, from the perspective of the second person, is to direct the reader to behave in a certain manner as expected by God as Speaker.¹

Following the perspective of the second person, this paper attempts to conceptualize the fiqh paradigm of human action for sustainable development. Currently, sustainable development has become a common agenda so that human efforts can meet today's needs and will not harm future generations.² So far, development has always been interpreted as economic growth,³ resulting in exploitative actions that damage the environment. At the same time, economic growth statistics are interrelated with disparities of public welfare. The high number of growth linearly indicates high welfare. However, at an anomalous angle, it also confirms the increasing gap between the rich and the poor.⁴

There is agreement among scholars that, whatever formats of development are, what is needed is a shift of paradigm. Unless, no matter how good the concept is, it is difficult to realize. Therefore, this paper attempts to answer the question of how to make the *fiqh*

1 M. Husni Muadz, "Tuhan sebagai Pembicara dalam Kalam Suci : Tinjauan Berdasarkan Pragma-Linguistika" (Seminar Tadarus al-Quran, Yogyakarta, 2016).

2 Erling Holden, Kristin Linnerud, dan David Banister, "Sustainable development: Our Common Future revisited," *Global Environmental Change* 26 (1 Mei 2014): 130–39, <https://doi.org/10.1016/j.gloenvcha.2014.04.006>; Brian R. Keeble, "The Brundtland Report: 'Our Common Future,'" *Medicine and War* 4, no. 1 (Januari 1988): 17–25, <https://doi.org/10.1080/07488008808408783>; Chris Sneddon, Richard B. Howarth, dan Richard B. Norgaard, "Sustainable development in a post-Brundtland world," *Ecological Economics* 57, no. 2 (1 Mei 2006): 253–68, <https://doi.org/10.1016/j.ecolecon.2005.04.013>.

3 Lorenzo Fioramonti, *Problem Domestik Bruto: Sejarah dan Realitas di Balik Angka Pertumbuhan Ekonomi*. terj. (Jakarta: Margin Kiri, 2017).

4 Thomas Piketty, *Capital in the Twenty-First Century*, trans. oleh Arthur Goldhammer (Cambridge: Harvard University Press, 2014).

paradigm create sustainable development? It should be underlined that the term *fiqh* used in this paper does not refer to the conventional definitions that understood *fiqh* as limited to Shariah laws.⁵ This definition is quite dominating Islamic economic studies so that to a certain extent, the ability to offer a new perspective on development is difficult to form. This paper seeks to understand *fiqh* as an act born from human consciousness.

The initial part of this paper discusses the paradigm of sustainable development as a development perspective. Then, the author reviews the position of humans and nature that has been dominated by a breadth, instead of, depth perspective. Based on the depth perspective, the *fiqh* of human action for sustainable development can be grouped into three categories of time-space.

B. Sustainable Development Paradigm

The term “sustainable development” became popular after the release of the report of the World Commission on Environment and Development (WCED: 1982) or also called the Brundtland Report.⁶ Sustainable development, in the report entitled ‘our common future’, is defined as ‘development that meets the needs of the present without compromising the ability of future generation to meet their own needs.’⁷ Development that we do to meet today’s needs should not prevent future generations from carrying out development agendas according to the needs of their time.

Sustainable development is built on three pillars, namely: economic, social and environmental. Based on these pillars, the development agendas are directed towards integrating the three domains in a balanced manner. There are 17 SDGs indicators derived from these

5 *Al-‘ilmu bi al-ahkaam al-syar’iyyah al-‘amaliyyah al-muktasabah min adillatiha al-tafshiliyyah,*

6 The term *the Brundtland report* refers to the role of Norwegian Prime Minister, Gro Harlem Brundtland, who led the meeting on 1987

7 Gro Harlem Brundtland cs., “Our common future,” *New York*, 1987.

three variables.⁸ However, according to Seghezze, the definition of sustainable development (SD), as stated in ‘our common future’, is very anthropocentric and places excessive economic interests.⁹ It is reasonable to say that Klimley states that SD discourse is part of the business strategy.¹⁰

Sustainable development becomes a central theme that is often discussed after the Millennium Development Goals were deemed to have failed in achieving their goals.¹¹ Developing countries, as the main objects of the MDGs program, are dealing with issues of inequality, poverty, unemployment, environmental damage. Jane Briant Carant stressed that the failure was caused by the dominance of economic discourse (Keynesianism and neoliberalism) within the paradigm of development.¹²

Carant’s criticism is empirically confirmed by the conditions of development in Indonesia. Indonesia has applied several models of development theory.¹³ However, what has received quite a lot of attention is the theory of modernization (developmentalism), which President Suharto understood as industrialization. This paradigm is considered to have failed and led to the monetary crisis and the collapse of the Indonesian economy in 1998.¹⁴ However, after the reformation, there was not much change in the development paradigm. President Jokowi who carries the image of a populist president carries an increasingly

8 Badan Pusat Statistik, *Kajian Indikator Sustainable Development Goals (SDGs)* (Jakarta: Badan Pusat Statistik, 2014).

9 Lucas Seghezze, “The five dimensions of sustainability,” *Environmental Politics* 18, no. 4 (1 Juli 2009): 539–56, <https://doi.org/10.1080/09644010903063669>.

10 April Klimley, “Sustainable Development Becoming Integral Part of Business Strategy,” *Research Technology Management; Arlington* 48, no. 5 (October 2005): 2–3.

11 Jeffrey D. Sachs, “From millennium development goals to sustainable development goals,” *The Lancet* 379, no. 9832 (2012): 2206–2211.

12 Jane Briant Carant, “Unheard voices: a critical discourse analysis of the Millennium Development Goals evolution into the Sustainable Development Goals,” *Third World Quarterly* 38, no.1 (2 January 2017): 16–41, <https://doi.org/10.1080/01436597.2016.1166944>.

13 Oekan S. Abdoellah, *Pembangunan Berkelanjutan di Indonesia: di Persimpangan Jalan* (Jakarta: PT Gramedia Pustaka Utama, 2016).

14 Mansour Fakih, *Runtuhnya Teori Pembangunan dan Globalisasi* (Insist Press and Pustaka Pelajar, 2002).

crystallized New Developmentalism agenda. The character of neo-developmentalism is the ability to engineer rapid economic growth, increase the industrial sector, and ensure economic redistribution.¹⁵

Apart from that, Indonesia has committed to implement sustainable development agendas. This commitment is reinforced by the issuance of Presidential Regulation No. 59 of 2017 concerning the Implementation of the Achievement of Sustainable Development Goals. Article 2 states that what is meant by sustainable development are: 1) maintaining an increase in the people's economic prosperity on an ongoing basis; 2) maintaining the social life of the community; 3) maintaining the quality of the environment; 4) inclusive development, and 5) the implementation of governance that can maintain quality improvement life from generation to generation.

C. Nature and Humans in the Depth Perspective

Previously, we have discussed that to achieve the goal of sustainable development; we do not only need a conceptual framework. What is also crucial is the need for a new paradigm on how we understand humans and nature. So far, our understanding of these two things has been trapped in the perspective of materialism. This is quite understandable given the tradition of social science that seeks to refer to the success of natural science but has not been able to provide a scientific structure that is parallel with natural science.

The second-person perspective in this paper departs from the theory of the anatomy of the social system as developed by M. Husni Muadz. According to Muadz, the scholars of social science have formulated theories or generalizations based on the observations which match the themes or topics of interest. New approaches have emerged, such as realism, empiricism, positivism, positivism, criticism,

¹⁵ Eve Warburton, "Jokowi and the New Developmentalism," *Bulletin of Indonesian Economic Studies* 52, no. 3 (1 September 2016): 297–320, <https://doi.org/10.1080/00074918.2016.1249262>; Eve Warburton, "A New Developmentalism in Indonesia?," *Journal of Southeast Asian Economies* 35, no. 3 (2018): 355–68.

structuralism, functionalism, and so forth. However, it turns out that these approaches only make us “lost the direction on what to do with all the abundance and colliding results.” The ability of a doctor to diagnose the cause of a disease, together with his ability to mix drugs can heal the patient. However, the “diagnosis” of a sociologist, anthropologist, economist, jurist to a social phenomenon is “not yet able to provide direction for solving important human problems”. The use of the natural science paradigm (naturalism, positivism), is not supported by the efforts to reconstruct the structure of social science. It was at this point that M. Husni Muadz developed the theory of the social system anatomy which is inspired by Toulmin’s epistemological framework.

Structure of natural science Structure of Social Science

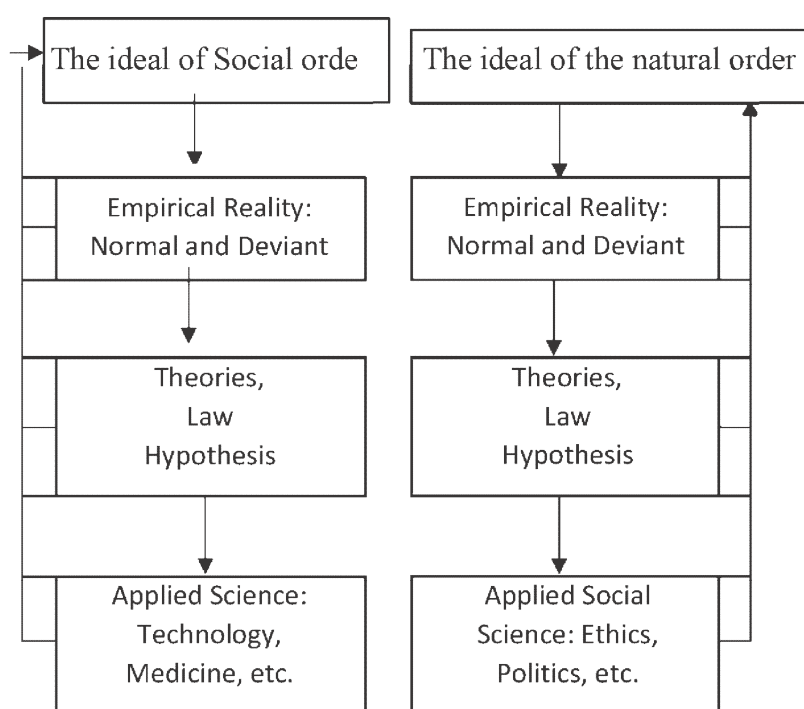


Figure 1. Parallelism between the structure of natural sciences and social sciences

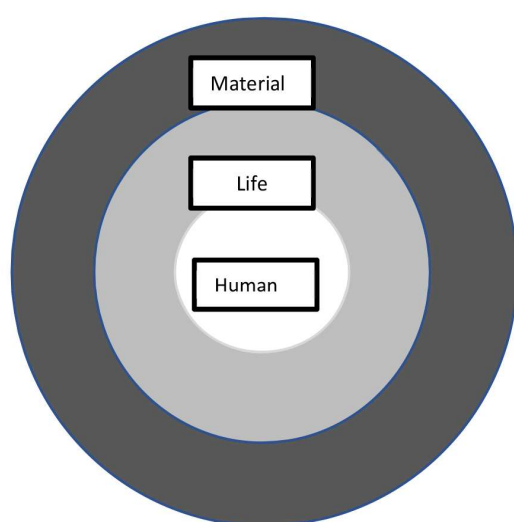
The anatomy of a social system, based on the chart above, is an effort to build an ideal state or the ideal of social order as the most important component of the structure of the theory to be built,

according to what has been developed by theorists of exact sciences. Thus, scientific works explain the phenomena of abnormal behavior, so that explicit propositions or laws can be formulated. Therefore, as applied social science, economics must refer to the ideal of social order. Whereas phenomena that have normal behavior patterns do not require scientific explanation because they are self-explanatory. This argument is the reason why this paper uses the theory of the anatomy of the social system. Furthermore, with the ideals of social order, the scientific work in social science is no longer limited to the descriptive data (descriptive adequacy), but it continues to the data explanation (explanatory adequacy). Thus, the main problem is not the problem of data complexity in social science, but the mode of inquiry pursued so far is still inadequate.

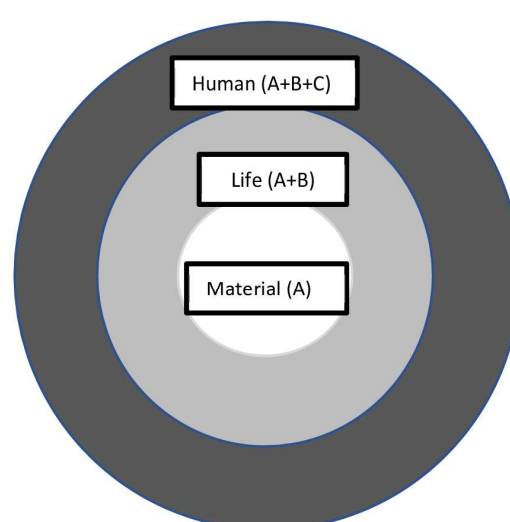
Two things distinguish one system from another. First, it is related to the characteristics of components, and second, it is related to how the components are connected. Unity becomes the main characteristic of something so that it can be called a system, in addition to the other features such as connectedness, structural coupling, circularity, and emergent properties. Without unity, there are only unrelated heaps which happen to be in the same space. Therefore, what is needed in developing the ideal of social order is a model or pattern of relations between human beings. The main claim of the anatomy theory of social systems is “the identity or organization of the human system as the ideal state of social order or as the identity of a normal social system is recognition inter-subjectivity.” Furthermore, M. Husni Muadz explained:

“Recognition inter-subjectivity is an inter-subjectivity relationship that is built on the recognition and acceptance of each other because of the awareness of the existence of the same nature and dignity as human beings. The characteristic of this inter-subjectivity relation is that all components of the social system are always in acceptable communication and action.”

The essence of human in the perspective of social systems is seen based on the principle of depth, not breadth (flatland consciousness). Because breadth perspective forms the perspective that humans are only a small part of the vast universe. Humans are only seen in the material/physical dimension (physiosphere=A). While in fact, humans possess other elements, namely: soul / life (biosphere = B) and spirit /consciousness (noosphere= C). Unlike the breadth perspective, the depth perspective considers human beings to own three elements as a whole. The following illustration explains these two perspectives.



1. human has seen from the depth perspective

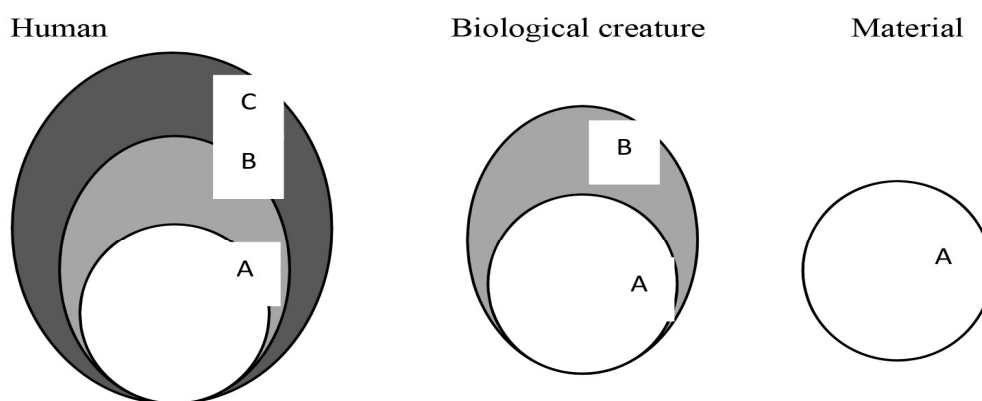


1. human has seen from the breadth

The simple reasoning to understand human beings viewed from a depth perspective is: ABC cannot be the part AB, or A, as A cannot be the part A. The truth is, A is a part of the AB system and the ABC system, so transitively it can be understood that A system is part of the ABC system. The consequence is that human beings are not part of natural or biological systems. Because the elements of nature (physiosphere = A) and biological life (biosphere = B) are material constitutive elements of humans. Is not the whole cannot be part of its parts?

“So far, what we are not aware of is the gap (lack of logical consistency) between the complexity of existence (ontological

reality, which consists of ABC) and the awareness of the complexity of existence (epistemic awareness of ontological reality, namely the awareness that we consist of ABC). As the consequence, what arises is the ecological awareness and /or material awareness (natural awareness), but, as a result, the inner awareness (conscience awareness, or awareness of consciousness) is not born because it has been reduced to be a part of natural consciousness. ¹⁶



The Comparison between nature and human in-depth perspective

Reflections on human values above directly reconstruct the pattern of human relations to other humans and nature because social systems are multi-minded systems whose constitutive elements are multi-dimensional which consist of material and non-material aspects. Humans as a simple unity as well as being a conservative element in the social system, have freedom and awareness, so that the uniqueness of humans compared to other creatures, lies not in the elements of material or physical, but in the element of spirit/consciousness. Humans have the potential or ability to build their identity based on a network of complex patterns of interaction that are carried out continuously with awareness.¹⁷

¹⁶ Husni Muadz, *Anatomy Sistem Sosial Rekonstruksi Normalitas Relasi Intersubektivitas dengan Pendekatan Sistem* (Mataram: Institute Pembelajaran Gelar Hidup (IPGH), 2013), 101.

¹⁷ Muadz, *Anatomi Sistem Sosial Rekonstruksi Normalitas Relasi Intersubektivitas dengan Pendekatan Sistem*.

D. *Fiqh* Paradigm of Sustainable Development

1. *Maqasid Sharia* and Sustainable Development

The argument above forms a proposition that the weakness or failure of sustainable development lies in its perspective on humans and nature, and the pattern of their relationships. The classical *fiqh* perspective addresses human relations in the five legal corridors of *taklifi*, namely: *halal*, *haram*, *wajib*, *makruh*, and *mubah*. These perspectives reduce God's messages in the Holy Scripture only as assertive or cognitive-related activities.

A fairly progressive step in conceptualizing an Islamic perspective in sustainable development is to borrow the *maqasid al-shariah* analysis tool. Development, thus, is intended to achieve the value in the five main objectives of the *maqasid al-sharia*, namely: the maintenance of religion, soul, reason, prosperity, and ancestry (*dharuriyah al-khamsah*)¹⁸ *Maslahah* is a measure in building the patterns of relations, be it is material, inter-subjective, or trans-subjective relations.

In contrast to the conventional *maqasid* perspective, Aly Abdel Moniem formulates a framework for sustainable development based on the purpose of human creation seen from four environments (*al-bi'ah*), namely: In the natural environment (*al-bi'ah al-thabi'iyah*), humans are created as *'imarah* or to prosper earth. *Tazkiyah* becomes the goal of human relations towards himself (*bi'ah al-nafsiyah*). In the social environment (*bi'ah al-ijtima'iyah*) humans are created to act as caliphs (social backing). As for the artificial environment or technology, humans are created to be able to utilize technology to meet the *al-shariah maqasid*.¹⁹ Therefore, the domain of sustainable development can be illustrated in the following image:

18 . Umer Chapra, *The Islamic Vision of Development in the Light of Maqāṣid Al-Sharī'ah*, in Shiraz Khan and Anas Al Shaikh-Ali (eds) (London: International Institute of Islamic Thought, 2008).

19 Aly Abdel Mun'iem, "Towards Quranic Maqasid-Based Philosophy: Ontology, Epistemology, Axiology and Management" (International Seminar on Transcultural Perspective: an Integrated Solution for Transnational Crime Problems, Jambi: IAIN Sultan Thaha Saifuddin Jambi, 2016).

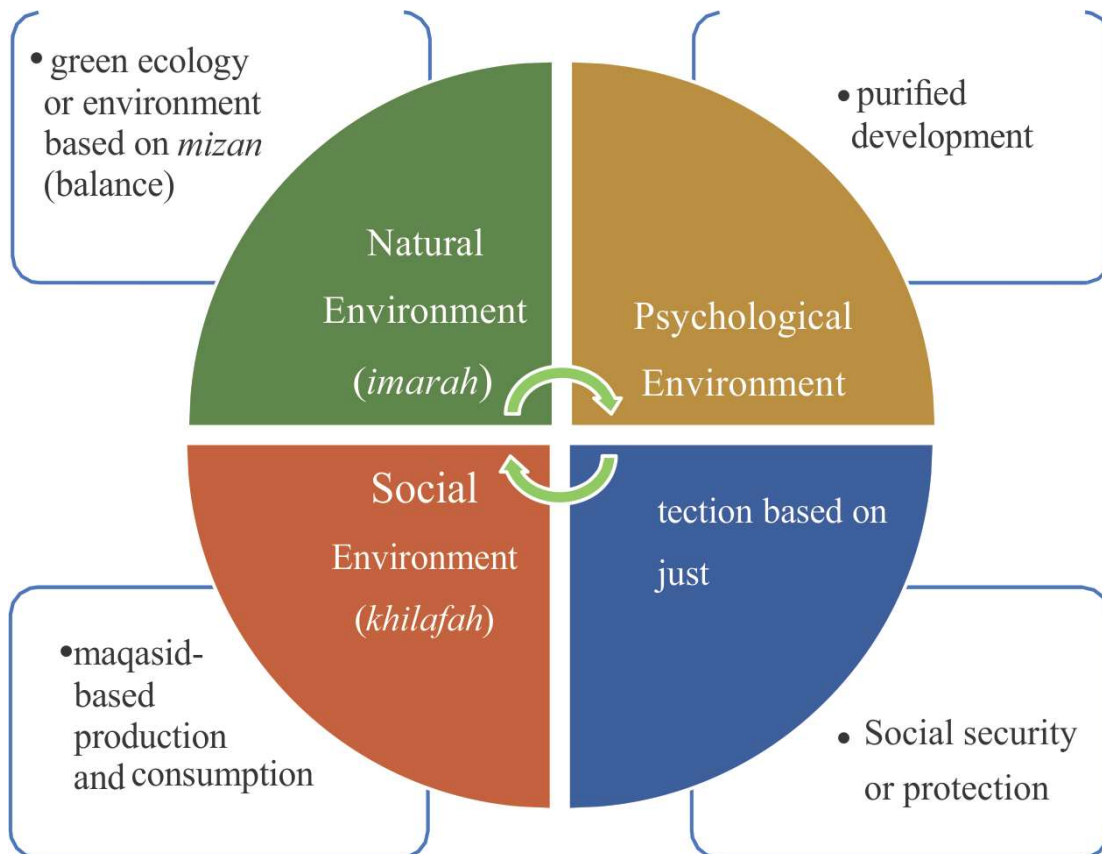


Figure 3. *Maqasid micro-macro ontology-based of Sustainable Development*

2. Social Systems and Relationship Patterns for Sustainable Development

Conceptualizing sustainable development, in the perspective of social systems, refers to the epistemic awareness of the entity of human and nature, as well as the pattern of relations between these two. Philosophically, humans as subjects exist and always already exist in three relations, namely:

1. Subjective relations. This relation pattern is formed when humans interact with material objects or are also called one-way subject-object relation. The results of this relation are knowledge and artifacts.
2. Inter-subjective relation that is built because of the interaction between human and other humans. This relationship comes with

the awareness that other people are not material objects so that inter-subjectivity is not formed based on subjective interests. Therefore, inter-subjective relations are mutual and dialogical.

3. Trans-subjective relations is the relationship between humans and God. This relation is closely related to the human spirit/consciousness.

Those three forms of relations construct three types of consciousness that influence human action. The subjective relations give birth to cognitive consciousness. Understanding, remembering, thinking is a type of cognitive awareness activity. The subject-to-subject relation establishes a type of recognition consciousness, which is related to the effort to build “recognition, appreciation, empathy, compassion, towards fellow-subjects”. The integrity of the social system is very dependent on the presence or absence of recognition awareness. Whereas the type of awareness of trans-subjective relations is trans-cognitive awareness that transcends the two previous types of consciousness. The subject’s experience when dealing with God cannot be described cognitively to other subjects in an inter-subjective relationship. However, trans-cognitive awareness greatly influences and determines other consciousness.

Social problems usually start from the failure of using the mode of awareness. The way we interact with objects, other people, or even with God, is controlled by cognitive awareness. There are three consequences of this situation, namely the exploitation of nature, dehumanization, and the strengthening of the understanding and actions of radicalism-liberalism.

The main characteristic in subjective relations is one-way so that the main motive of the subject related to the object is self-interest. Satisfaction will be achieved when the subject feels his interests are met. In other words, as a goal, self-interest takes precedence over the others. People will establish relationships with other people if they feel that there is an advantage from the relationship. More than that, he will

only interact with God so that his cognitive goals are met. This kind of perspective controls the current social system, so it is reasonable that sustainable development goals are difficult to achieve. This theoretical insight becomes the main argument of this paper to conceptualize the goals of sustainable development based on the normality of inter-subjective relations. Humanitarian issues that become the main variable in the formulation of sustainable development goals (SDGs), such as poverty, unemployment, malnutrition, human rights, and gender, are the issues that exist in the area of inter-subjective relations.

Far before the prophetic era, cognitive awareness was functioned in the context of intersubjective awareness. For example, Aristotle emphasized that “those who know goodness are those who will do good. It is irrational for someone who knows the good but does not carry it out. “The teachings carried by the Prophets also remind the same thing. Muhammad said: “A person is not a believer until he can love his brother, as he loves himself.” This shows that cognitive awareness is the main pillar in building a normal social system. However, it is unknown since when does the recognition awareness is in the control of cognitive awareness. It is equitable that environmental damage, social crisis, and degradation of morality become the main problems of life in the era of modernity. The problem then is what is the position of trans-cognitive awareness?

Trans-cognitive awareness is a form of higher awareness because it is the result of a more complex relationship, namely: the ABC system with God. This relationship breeds devotion in every individual. However, one's piety requires social proof. That is why, in religious teachings, the word “faith” is coupled with the word “charity” and the word “prayer” is tied with the word “zakat”. It is logically concluded that the better the quality of one's devotion, the better relations will result in those underneath two relations. The opposing actions to devotion are artificial actions that are born from trans-cognitive awareness that has been reduced by cognitive awareness. God and the

Holy Scriptures are only understood as the object of knowledge, giving birth to an exclusive action. However, the inclusiveness that arises from the cognitive interpretation of the Scriptures is only an act which, again, reduces the trans-subjective awareness to be the subjective one. The aim of the action is to be considered as tolerant, pluralist, and the like. The inclusiveness of social life is not formed by congratulating the celebrations of religious days. Instead, it is formed by the integrity of the social system which is based on inter-subjective awareness.

Being in the autonomous realm of human freedom and not including in the direct constitutive value of the social system, trans-subjective relations do not need to be regulated explicitly in the organization of social systems (as it would be in vain). The meeting point between subjective and trans-subjective relations is inter-subjective relations. Trans-cognitive awareness should be the basic value of subjective and inter-subjective actions, but should not be positioned as a means to achieve cognitive goals, such as power struggles, positions, and so forth because it will only degrade trans-cognitive awareness to serve the subjective interest/self-interest.

3. Criticism of *Homo Economicus*

The paradigm of economics, as it is currently developing, departs from the basic assumption that humans are rational beings who can freely make choices to fulfill their desires. This assumption gave birth to the concept of competition and individual freedom. In other words, each individual can freely access or offer goods and services needed by him or other individuals. As a consumer, the individual's main motive is to maximize satisfaction (utility). Conversely, the motive of a producer is to be able to make the maximum profit from the smallest capital (profit maximization). On this basis, humans in the economic paradigm are called *homo economicus*, which many scholars criticize.²⁰

20 Elizabeth Anderson, "Beyond Homo Economicus: New Developments in Theories of Social Norms," *Philosophy & Public Affairs* 29, no. 2 (1 April 2000): 170–200, <https://doi.org/10.1017/S0032217X0000170>; Loredana Cornelia Boşca, "Criticism of Conventional Economy and the Homo Oeconomicus Paradigm in the Philosophy of Islamic Economy," *Cogito-Multi-*

Islamic economics scholars reject the basic assumptions of *homo economicus*. Economy activity is not driven by wants, but needs. Every need has a limit, whereas desires know no boundaries. Therefore, in the paradigm of Islamic economics, a consumer does not try to maximize the satisfaction that comes from desire, but rather try to increase the benefit and blessing of each item or service he uses to meet his needs. Economic motives driven by the Islamic paradigm that departs from the principle of monotheism will avoid materialistic domination in decision making. This premise is called *Homo Islamicus*.²¹

Referring back to the pattern of relations in the social system, we can explain that *homo economicus* was born from a subjective pattern of one-way relations and that the motive was to fulfill subjective interests. In contrast, *homo islamicus* requires a pattern of relations that are controlled by trans-cognitive relations that manifest in the recognition (inter-subjective) and cognitive (subjective) relations. This difference substantively distinguishes the *fiqh* paradigm of sustainable development from the concept of *homo economicus*.

E. Conclusion

The *fiqh* paradigm of sustainable development departs from a depth perspective in understanding the essence of humans and nature. All this time, the problems of development have been caused by the

disciplinary Research Journal, no. 1 (2015): 77–89; C Cramer, “Homo Economicus Goes to War: Methodological Individualism, Rational Choice and the Political Economy of War,” *World Development* 30, no. 11 (November 2002): 1845–64, [https://doi.org/10.1016/S0305-750X\(02\)00120-1](https://doi.org/10.1016/S0305-750X(02)00120-1); Stan Houston, “Beyond Homo Economicus: Recognition, Self-Realization, and Social Work,” *The British Journal of Social Work* 40, no. 3 (1 April 2010): 841–57, <https://doi.org/10.1093/bjsw/bcn132>; James Konow dan Joseph Earley, “The Hedonistic Paradox: Is homo economicus happier?,” *Journal of Public Economics* 92, no. 1 (1 Februari 2008): 1–33, <https://doi.org/10.1016/j.jpubeco.2007.04.006>.doi.org/10.1111/j.1088-

21 Addas Waleed, “Methodology of Economics: Secular Versus Islamic,” *International Islamic University, Kuala Lumpur* 2, no. 3 (2008): 4; Mehmet Asutay, “Conceptualisation of the second-best solution in overcoming the social failure of Islamic finance: Examining the overpowering of homo islamicus by homoeconomicus,” 2007, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1693608; Masudul Alam Choudhury (auth.), *Comparative Development Studies: In Search of the World View*, 1 ed. (Palgrave Macmillan UK, 1993), <http://gen.lib.rus.ec/book/index.php?md5=aafcee57ed361b03e7db39d3513692f8>.

paradigm of economics which places humans as *homo economicus*. This paradigm, seen from the perspective of the social system, departs from human cognitive (subjective) relations which tend to continuously maximize satisfaction (utility) over the desires and interests they have made. Therefore, this problem cannot be approached with the traditional *fiqh* perspective which governs human relations in the corridor of *taklifi* (assertive) law. Thus, the process of understanding the Holy Scriptures in the *fiqh* of sustainable development is approached with the perspective of a second person who positions Al-Quran not as an object of interpretation, but as an act of God's communication to human beings. God's messages are thus not only assertive but also directive, commissive and expressive.

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