

Economic Moderation: Saving the National Economy According to Imam Hanafi's Views

Salman Nasution^{1*}, Farid Fathoni Ashal², Indah Lestari³, Datuk Imam Marzuki⁴

¹Universitas Muhammadiyah Sumatera Utara

²Universitas Ar Raniry Aceh

³Universitas Potensi Utama

⁴ STAIN Mandailing Natal

¹email: salmannasution@umsu.ac.id

²email: faridfathoniashal@r-raniry.ac.id

³email: Indahhlestartii45@gmail.com

⁴email: datukimam@stain-madina.ac.id

Abstract: Basically, national economic problems can be solved with the right solution by utilizing the nation's noble values that have existed for a long time. One of the right solutions to save the national economy is economic moderation in the context of saving the national economy. This article tries to explore economic moderation from Imam Hanafi's perspective. Economic moderation is intended to provide a sense of security and calm for citizens to earn a living. The findings in this research are that economic moderation is a solution to save the national economy in the long term. Of course, the government and society together participate in making contributions through togetherness values, unity values, empathy values, and others in building the Indonesian nation and state.

Keywords: Economic Moderation, Saving The National Economy

Introduction

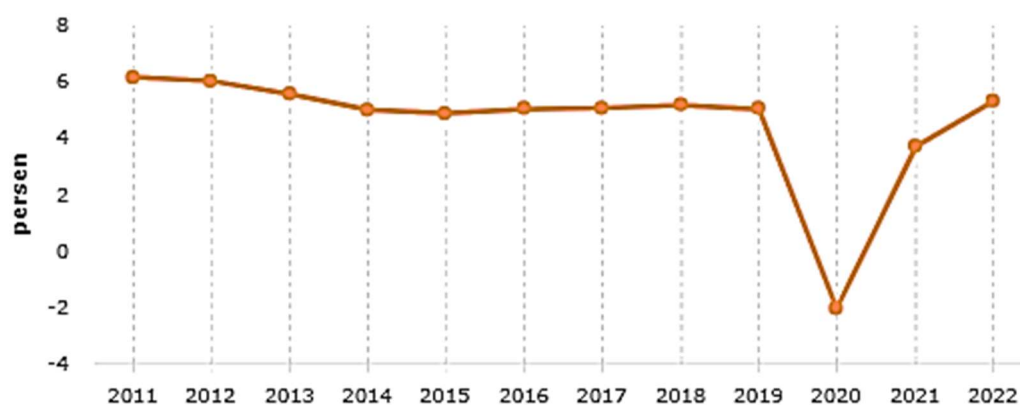
Based on national economic data released by the Indonesian government's economic and financial authorities such as Bank Indonesia, the Central Statistics Agency and the Ministry of Finance of the Republic of Indonesia, it is stated that the Indonesian economy will experience a decline. However, this decline is much better compared to developed countries in Europe, especially in the United States. These economic problems are based on several external variables, including:

1. Improvements after the Covid 19 pandemic. The COVID-19 pandemic has created several problems for business actors, and even all communities connected to small and medium businesses, which have had a big impact. The impact of the corona virus (covid-19) outbreak is not only detrimental to health, this virus has even affected the economies of countries throughout the world, including Indonesia. The global economy is increasingly slowing down and affecting the business world (Rosita, 2020).
2. War between Russia and Ukraine (a United States ally) The war between Russia and Ukraine (a NATO ally) has shaken international markets resulting in a global crisis. Of course, this had a lasting negative impact considering that this war was close to a

world war, namely that almost all European countries were involved. So, the war between Russia and Ukraine has a big and very serious effect on global markets which has the potential to produce cascading impacts on economies throughout world. As is known, these two countries are global producers and exporters of oil (ESDM, 2022), gas, wheat, energy, food and fertilizer (Rakhmayanti, 2022).

3. North Korean nuclear test on the East Asian peninsula. According to INSI's research, North Korea's nuclear weapons test had a significant impact on the East Asian region, both in the security, economic and military fields. Apart from generating strong criticism from neighboring countries, namely Japan, South Korea and China; North Korea's nuclear tests also resulted in increased military activity and strength in surrounding countries. As a result, the security stability conditions in the East Asian region have become increasingly complex (Iraeni, 2018).

Figure. 1
National Economic Growth 2011-2022



From the graph above, we can assume that the movement of national economic growth tends to remain constant from year to 2019. There is no significant increase in the welfare of citizens, unfortunately the Covid 19 pandemic situation which began in 2020 in Indonesia, resulted in national economic growth plummeting. Unemployment is created and poverty increases (Arianto, 2020). After Covid 19 became endemic, economic growth returned to normal, namely between 5-6 percent.

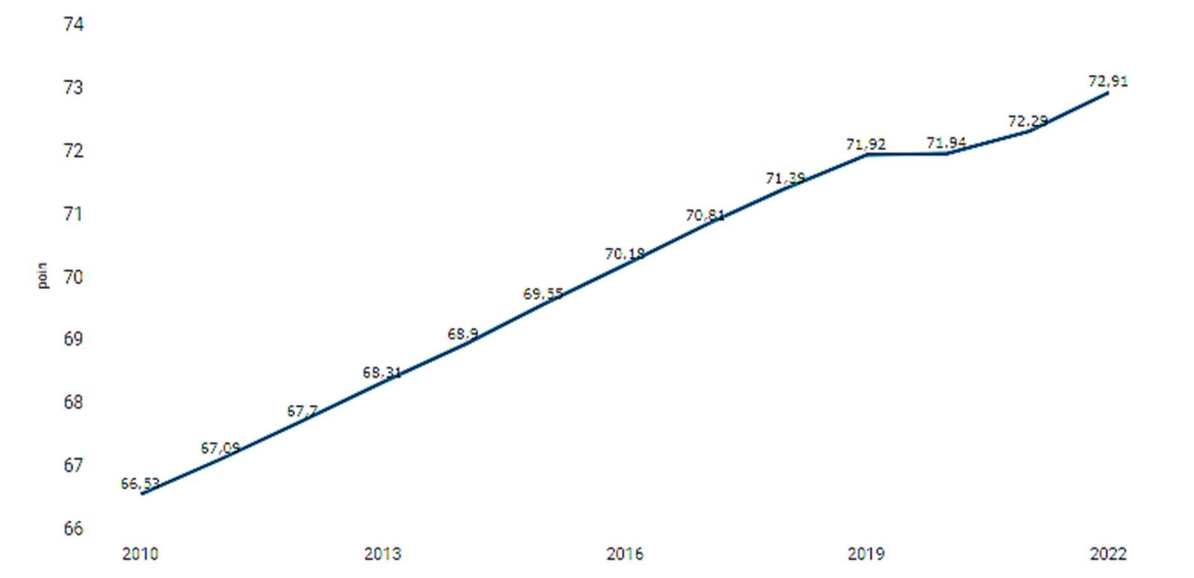
Furthermore, there are four components or indicators of economic growth, including gross domestic income, per capita income, population welfare, and unemployment rate. The explanation is; (first) if the value of GDP (Gross Domestic Product) rises, then the country's economic growth will also move up. (second) per capita income or the average income of the population in a country. If people's income in a country increases from year to year, then the country's economic growth is considered to be increasing. (third) Population Welfare Population welfare is related to real income per capita, precisely in terms of the distribution of goods and services. When more and more goods and services are produced by a country, the distribution process must also be equitable. This will affect per capita income which is also evenly distributed throughout the region. In this way, improvements in welfare can be ensured. (fourth) Unemployment Rate, meaning that the

country's improving economic growth is also manifested in the availability of opportunities or jobs. Where the absorption of the number of workers will reduce the unemployment rate. In this way, the country's productivity will also increase.

Judging from the practice of economic growth, it can be seen from the level of society's ability to support the increasing quantitative needs of life. buying special economic needs is primary. Economic growth is said to be one of the indicators in looking at the level of poverty, where when economic growth increases the level of welfare increases, it will greatly influence the poverty rate in the region. Where economic growth is an effort to reduce the poverty rate, when economic growth increases, poverty will decrease (Munika, 2020).

National economic growth affects the human development index, as explained by the researchers above, along with the graph.

Figure. 2
Indonesian Human Development Index 2010-2022



From the second graph above between national economic growth and the human development index, it seems ambiguous, that while economic growth moves with a trend that tends to remain constant, the human development index (the majority of welfare indicators) experiences a very sharp increase. In fact, both indices include health indicators, education level and economic indicators. Furthermore, these indicators measure using three basic dimensions, namely: length of life, knowledge, and a decent standard of living.

On the basis of economic background or more precisely how society can meet people's living needs. The economic growth index and human development index must be truly understood as tools for measuring accumulative and aggregate, but leave aside specific matters from humanity such as how much income does society have so that they are able

to obtain prosperity? Will improving the national economy make people prosperous? Are people with high incomes happier than people with low incomes? If questioned further, it turns out that there is no relationship between the level of national income (aggregate income) and general welfare. Although several studies link national income with welfare, as Rini believes, economic development aims to answer various economic problems and challenges in society with the ultimate aim of improving community welfare (RPJM 2010-20140). Economic development requires investment support which is one of the main sources of economic growth (Sulistiawati, 2012). Furthermore, on the other hand, there is debate about the truth of economic growth and welfare, namely from Hong Ding's article, that there are many econometric problems that can bias estimates of the impact of welfare variables on economic growth (Ding, 2012). This means that there is a need for special quantitative and qualitative studies so that there is no mistake in determining policies in responding to social and economic challenges.

The state must have a solution in standardizing citizens' income so that poverty does not occur. Due to the existence of economic and social problems, the solution to resolving this is through economic moderation as a tool for the economic welfare of society. Welfare indicators are more directed towards GDP. However, several researchers state that GDP is unable to understand economic growth and social welfare. Moreover, economic theories regarding the economic role of government have never reached a consensus among economists. Because government welfare spending is financed by taxes, the economic impact of welfare spending is equivalent to the impact of taxes on economic growth. As summarized by Disney (Disney, 2000), taxes on factors of production can affect the optimal level of the capital stock, although they do not affect its growth rate in equilibrium in the standard model (Blanchard, 1989).

Of course, the economic and financial system in every country is vulnerable to economic recession, even more so, political economic instability and war and after the Covid 19 pandemic, there are clear indications that the world economy will experience collapse if it does not have a definite and measurable solution and even safeguard against various internal problems. and externally in a country, including Indonesia. Several developed countries have made policy changes, especially raising benchmark interest rates such as the Fed. The United States Central Bank is always in the public spotlight every time it carries out its policies (Wiagustini, 2018).

As a result, the foreign policies of developed countries often prioritize their interests without prioritizing the safety of countries in the world. Not a few developing countries reject the policies of developed countries because they are unfair in contributing to their domestic economy, including Indonesia. However, if Indonesia wants to progress, it must have solutions that are measured by existing values built by the ancestors of the Indonesian nation, namely togetherness, unity, integrity and others (Mandailing, 2019).

The next challenge to national and state life is related to a just economy. Currently, the economic gap in this country is very pronounced. The largest share of economic assets in this country is controlled by a handful of people. Meanwhile, the largest part of society fights over the remaining "crumbs". This could be a time bomb and could trigger latent horizontal conflict. Therefore, there needs to be a serious, planned effort to eliminate this gap.

As a sovereign country, of course the Indonesian government's economic policies cannot be intervened for reasons of unilateral interests. However, the Indonesian economy is structured on the principle of kinship. Policies must be based on the 1945 Constitution and religious values that were designed by the founding fathers of the nation. Mutual cooperation, mutual respect, caring for each other, volunteering, respecting each other are ancestral values that have been formed and developed in order to prioritize the integrity of togetherness.

Not a few countries fail because they are unable to manage the economy and finances, for example Zimbabwe (dkk, 2001), Sri Lanka (Sorongan, 2022) and Venezuela (Swary, 2019). Foreign interests and policies in formulating the State no longer have a budget to run welfare programs, the absence of a State Budget is made worse because the three countries have huge debts, hyper-inflation and civil society's trust no longer exists. The government is very careful in providing programs from foreign debt proceeds, but as a result there is minimal hope for the country's development.

Indonesia is different from these countries, having more trust from civil society makes the economy run well. The community's economy can still run and survive in the political, economic situation and the Covid 19 pandemic virus which has recently become endemic. There were no riots, no disturbances, even the government helped to provide a sense of security for the community. Apart from that, the community also helps people who are victims of layoffs.

Indonesian society is known as an independent or independent society. When compared to people who work for the government (state) such as civil servants and BUMN, there are a very large number of people who work as MSMEs without much government assistance (Sihotang, 2022). In fact, MSMEs are said to be the saviours of the national economy so that national economic resilience is felt by all levels of society. If there is an impact from economic problems, only a few people will feel it.

Indonesian people's understanding of independence has been present since the pre-history of the archipelago's ancestors who knew writing. Obedience to religion, mutual respect and mutual cooperation became the habits of the ancestral community so that there was no need to question or blame. If problems arise, then the family system is a solution to maintain harmony so that it does not spread. Likewise, with the economic system of the Indonesian people, where most of their lives are through farming, the system of bartering or exchanging goods with one another is a common thing to do to keep the brotherhood healthy. Brotherhood or kinship in maintaining order and life cannot be separated from understanding the values of economic moderation in Indonesian society.

There is nothing that prolongs the problem without a solution, but we must prioritize the improvements that society hopes for. In moderating economic growth, people who want to improve the economy must think long term plus there must be cooperation between all parties and have an interest in achieving the same goal. Everyone agrees, everyone has the same goal of improving their economy and everyone works together. Opening up of monopoly opportunities will open up opportunities

Literature Review

Islamic law is one of the spaces for the expression of religious practice which is very important in the lives of Muslims. One Islamic scholar even stated that Islamic law is a summary of Islamic thought, the most typical manifestation of the Muslim way of life and is the essence and essence of Islam itself. In its development, Islamic law has given birth to various thought products and every Islamic legal thought is essentially the result of interactions between Islamic legal thinkers, whether in the form of individuals or formal institutions, with the socio-cultural and socio-political environment in which the thought was produced. (Idrus, 2020)

Islamic teachings basically have the nature of moderation, where its adherents should adhere to this basic nature. Defining moderation as intended by Islamic teachings in responding to differences in understanding in Islam is very broad in scope (Rahmayati, 2021). This term is relatively popular, especially after the spread of acts of radicalism, extremism and fanaticism. (Shihab, 2019)

Ibn Assyur defines the word *wasath* with two meanings. First, the definition according to etymology, the word *wasath* means something in the middle, or something that has two ends that are comparable in size. Second, the definition according to terminology, the meaning of *wasath* is Islamic values which are built on the basis of a straight and middle way of thinking, not excessive in certain things (Asyur, 1984). Meanwhile, Al-Asfahaniy defines *wasath* as *sawa'un*, namely the middle between two limits, or with justice, which is the middle or the standard or the ordinary. *Wasathan* also means guarding against being uncompromising and even leaving the line of religious truth (al-Asfahaniy, 2009).

Wasathiyah or moderate understanding is one of the characteristics of Islam that other religions do not have. Moderate understanding calls for tolerant Islamic preaching, opposing all forms of liberal and radical thinking. Regarding the characteristics of *wasatiyyah* or moderation, according to Afrizal Nur and Mukhlis, a moderate Muslim has the following characteristics (Mukhlis, 2015):

1. *Tawassuth* (taking the middle path), namely understanding and practice that is not *ifrath* (exaggerating religion) and *tafrith* (reducing religious teachings).
2. *Tawazun* (balanced), namely understanding and practicing religion in a balanced way that covers all aspects of life, both worldly and spiritual, firmly stating principles that can distinguish between *inhiraf* (deviation) and *ikhtilaf* (difference).
3. *I'tidal* (straight and firm), namely putting things in their place and carrying out rights and fulfilling obligations proportionally.
4. *Tasamuh* (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life.
5. *Musawah* (egalitarian), namely not being discriminatory towards others due to differences in one's beliefs, traditions and origins.
6. *Shura* (deliberation), namely every problem is resolved by deliberation to reach consensus with the principle of placing benefit above all else.
7. *Ishlah* (reformation), namely prioritizing reformative principles to achieve a better situation that accommodates the changes and progress of the times based on the general benefit (*mashlahah 'ammah*) while still adhering to the principle of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdu bi al-jadidi al-ashlah* (preserving

old traditions that are still relevant, and implementing new things that are more relevant).

8. *Aulawiyah* (putting priorities first), namely the ability to identify things that are more important that must be prioritized for implementation compared to those that are of lower importance.
9. *Tathawwur wa Ibtikar* (dynamic and innovative), namely always open to making new changes for the benefit and progress of humanity.
10. *Tahadhdhur* (civilization), namely upholding noble morals, character, identity and integrity as *khairu ummah* in the life of humanity and civilization.

Some followers of the Imam school of thought are tolerant in dealing with differences, such as Ibnu Qayyim, who is a follower of the Hanafi school of thought, who explains that there is no obligation to tie oneself to a particular mujtahid from various aspects. According to him, in one matter he follows his imam, but in other matters he may ask questions and follow other mujtahids. There is no obligation to follow a particular sect. Among the Shafi'i's school of thought, it is explained that "if a lay person follows and implements the fatwa of a mujtahid imam in matters of jurisprudence, he cannot leave the school of thought and switch to another school of thought." Ibnu Subki is of the opinion that although initially there is no obligation to adhere to one school of thought, but if you are willing to adhere to it, then you still follow the mujtahid's opinion and cannot leave it (Syarifuddin, 2002).

Moderation in the context of a sect is understood as a perspective, attitude and behaviour that takes a position in the middle, is tolerant, fair and not fanatical in a sect. This requires people to act in practice, not just theoretically. Of-course there are measures, limits and indicators to determine whether a sect's behaviour is moderate or extreme. This measure can be made based on reliable sources, such as religious texts, state constitutions, collective agreements, and local wisdom. Moderation in sects is a way to have a balanced religious attitude between practice and respect for the practices of other people with different views. This will undoubtedly prevent fanaticism, extremism and revolutionary attitudes in understanding religion. Moderation as a solution to the emergence of ultra-conservative attitudes and liberal attitudes.

The lack of knowledge regarding moderation in sects gives rise to an attitude of disbelievers that is different from one's group. This leads to radical actions in an ideology (idea or ideas) and understanding that have an impact on the social and political system by using violent/extreme methods, whether verbally, physically or doctrinally. These radical groups usually want to make the changes they want in a short time and drastically and are in conflict with the prevailing social system. Radicalism is often associated with terrorism because radical groups can do whatever they can to achieve their desires, including terrorizing those who disagree with them. Even though many people associate radicalism with certain religions, basically religion does not teach radical attitudes that have different beliefs from ours.

The opposite of moderation is intolerance and extremism. The attitude that must be developed to fight this in a plural society is the reconciliation of moderation-tolerance with democracy to combat extremism. Therefore, in relationships between humans, social ties are needed in order to maintain a peaceful and tolerant life. Brotherhood and tolerance

are prerequisites for giving birth to moderate religious attitudes. Likewise, in the context of a country that embraces diversity which is strengthened by a democratic system, an attitude of moderation is a necessity. Without appreciation of good values, the country will be in chaos due to widespread conflict and intolerance (Misrawi, 2010).

The understanding and attitude of a sect that has a nuance of peace, justice and civility must be used as the basis for life's demands. Muslims must have an attitude of moderation in their sect in realizing Islamic values as an effort to suppress the flow of radicalization and extremism, whether born of theological beliefs or as an attitude of resistance to modernity. Moderation in sects is actually the key to creating harmony and tolerance and avoiding fanaticism in holding certain sects. Being moderate is the key to justice, for the maintenance of civilization and the creation of peace amidst the nation's progress. In this way, everyone can respect different understandings, accept differences, and live side by side. In a diverse society like Indonesia, moderation is a solution in responding to differences in views and ideologies.

Moderation in sects and religion is an effort to develop attitudes of diversity from various obstacles, such as truth claims between literal interpretations and rejection of religious teachings, as well as attitudes of radicalism and secularism. Moderation is intended to bring moderate and tolerant religious values. 464 Therefore, Islamic moderation is conceptually and by definition final and cannot be rejected by any narrative whether based on Islamic texts or logic.

Method

This research aims to explore the extent to which the economic moderation design is able to resolve the national economy on a massive scale. In jurisprudence, economic moderation has been mentioned in several values including togetherness, shared destiny, responsibility, caring for others, mutual respect, of course in terms of humanity, especially in basic human needs. This research uses a literature study approach. The research concept of literature studies can be said to be one of the research methods carried out by studying various *fiqh* literature, both sourced from books and other literature, especially books written by Imam Hanafi.

This is in line with what was stated by Danial and Warsiah, Literature study is research carried out by researchers by collecting a number of books, articles related to the problem being studied and the research objectives. This technique aims to reveal various theories that are relevant to the problems being faced/researched as reference material in discussing research results. This research uses a descriptive qualitative method, namely a problem formulation that guides research to explore or photograph the social situation being studied in a comprehensive, broad and in-depth manner.

Result and Discussion

Sharia in practicing religion, especially for Muslims, is essential because there are rules contained in the Al-Quran and Sunnah, including resolving issues of worship, issues of morality, issues of social interaction and economic issues. Moderation as a tool in *ijtihad*, of course, chooses the good things of *rahmatan lil 'alamin*, namely emphasizing that the ummah's economy will not be separated from the values of *rububiyyah*, *akhlakiyyah* and *ukhrawiyyah*. In another sense, economics is very close to religion and is even included

in the religious order. However, until now the debate on the relationship between religion (Islamic Sharia) and the economy continues. What was stated at the beginning of this article was that of all the books and journal articles studied discussed economic moderation, which is a solution trend from *fuqoha* and ulama in solving national economic problems.

1. Moderation concerns the values that existed in the ancestors of the people of the archipelago, including; responsibility, social concern, help in order to save the community's economy.
2. If economic moderation is carried out by all parties individually and even organizations are embarrassed not to do it, then the economy will be safe from world economic threats which are considered to be disrupting the country's economy.
3. The ulama and *fuqoha* jointly promote economic moderation because it is more suitable as a model to save the national economy and society to avoid civil society unrest.

1. Results

The ulama and *fuqoha* understand that every problem must be resolved massively as a form of Islamic teachings. The results of the formulation of economic moderation offered by ulama, *fuqoha* of course from Imam Hanafi, are very helpful for the national and even world economy. There is no disease that has no cure, meaning there is no problem of hunger, unemployment, debt that has no solution because the source is the Koran and Sunnah. In order to obtain medicine for economic diseases, of course it is necessary to find the origin of the problem, how does economic disease develop? Who are the perpetrators? Who are the victims?

Economic Moderation is an offer to resolve economic problems that always threaten the economy, including in Indonesia, anytime and anywhere. In fact, a crisis can become a big bomb that will destroy the country and spread to other countries. Of course, this must be understood by all parties as the existence of will and *ijtihad* from intellectuals, ulama and religious leaders who design economic moderation that accumulates ancestral values that have been victorious and great in the archipelago.

The values of mutual cooperation, caring for others, mutual appreciation and respect or understood as economic moderation will really help the national economy down to the economic side. There is no hunger, no unemployment, no poverty, because all parties help with the problem without any strings attached. Imam Hanafi is one of the imams who mentions in books about economic problems which at that time and until now threaten the lives and livelihoods of people in the world. For this reason, economic moderation is not a new or even foreign tool in order to improve the national economy, when all natural resources are full in Indonesia, but unfortunately, we still see economic problems plaguing the country's citizens. Of course, economic moderation must be created in an effort to understand literacy, multi-cultural, ethnic, linguistic and other togetherness, and execute the values of economic moderation in stages, because the concept of economic moderation takes time.

The word moderation only became known to the wider community after the Indonesian Ministry of Religion offered a solution to the divisions among believers that are currently

prone to occurring in Indonesia. The many ideologies and ideologies that destroy unity require the Indonesian government through the Ministry of Religion to immediately promote (religious) moderation to all stakeholders in order to maintain religious unity and unity. It is no different from economic moderation which offers unity and integrity to the Indonesian people who are currently vulnerable to recession.

This concept of economic moderation seeks to bridge government policies in order to realize economic prosperity for all citizens. Every country has poverty problems, including rich/developed countries, let alone poverty in poor countries. Indonesia, as a developing country, is also not free from the problem of poverty. The caretaker of the Al-Tsaqafah Ciganjur Islamic boarding school, South Jakarta, expressed his concern when he saw the fact that someone in this country could control 5.5 million hectares of land. But on the other hand, millions of people do not own an inch of land. For example, farmers who work on rented land for years. Even though Kiai Said appreciates the establishment of modern markets such as OMNUS, he does not deny that the economic empowerment of religious organizations such as NU is in areas such as farming, fishing and traditional markets. However, quite a few NU residents are able to develop their businesses in a sophisticated and modern way.

Economic self-sufficiency as an effort to realize economic moderation is also carried out by religious organizations in Indonesia such as NU and Muhammadiyah. Economic moderation movements actively involve citizens and community organizations throughout Indonesia with the principle of independence through self-funding. These funds are returned for the benefit of residents with good management. With regard to economic moderation, in the *fiqh* formulated by Imam Hanafi.

A new paradigm in economic policy that prioritizes the economic empowerment of small and medium communities must continue to be encouraged and formalized as the government's main program. The President's idea of implementing a policy of asset redistribution and partnerships between small-medium businesses and large entrepreneurs is a breakthrough that needs to be formalized into state policy. Community organizations such as NU and Muhammadiyah as the largest Islamic organizations in Indonesia support the efforts made by the state leadership, considering that the leadership cannot be separated from participating in protecting the economy from the threat of economic predators who are colonizing this nation. As the largest mass organizations, NU and Muhammadiyah have a big interest in efforts to empower the economy of small and medium communities. Because most of the members of the association are small and medium-sized communities.

2. Conclusion

The ulama and *fuqoha* understand that every problem must be resolved massively as a form of Islamic teachings. The results of the formulation of economic moderation offered by ulama, *fuqoha* of course from Imam Hanafi, are very helpful for the national and even world economy. There is no disease that has no cure, meaning there is no problem of hunger, unemployment, debt that has no solution because the source is the Koran and Sunnah. In order to obtain medicine for economic diseases, of course it is necessary to find the origin of the problem, how does economic disease develop? Who are the perpetrators? Who are the victims?

Economic Moderation is an offer to resolve economic problems that always threaten the economy, including in Indonesia, anytime and anywhere. In fact, a crisis can become a big bomb that will destroy the country and spread to other countries. Of course, this must be understood by all parties as the existence of will and *ijtihad* from intellectuals, ulama and religious leaders who design economic moderation that accumulates ancestral values that have been victorious and great in the archipelago.

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